On Picket Duty.

Now that the Cherokee strip is to be opened, it is alleged that certain favored persons have conceived a scheme under which they will be able to appropriate the most valuable lands in the strip, and to secure farming claims and town sites as soon as the strip shall be opened for sale.

Referring to a remark of the editor of the “Open Court,” to the effect that the ethical-culture workers often use the term justice but never take the trouble to define it, the “Conservator” says: “Nor is it [justice] the only term which the friends of ethical culture, using, do not too hardly define. Definition may run as well as make sense and sobriety.” This is a curious confusion. Either the teachers use words with vut attaching to them any clear ideas themselves, or they are unwilling that their listeners shall attach clear ideas to their terms. In either case, nothing will ever come of their efforts. The above without clear definitions is impossible; only theologians and metaphysicians dread the application of scientific methods to their systems. Would Mr. T. A. S. L. advise Tyn dall to dispense with definitions, on the ground that physical science would find it natural and desirable to specify in advance, in a broad way, the nature of the offenses against which its members were combing, in which case such declaration would constitute their code—a code not cast-iron, but elastic, a guide rather than a binding formula, an aid but not an order to the jurymen, and a desire-signal to the invader. Such is the law which liberty defends. My friend T. A. S. L. thinks that the accepted definitions of the word law imply its enactment by arbitrary authority, and that its use by anarchists, like the use of the word right, is therefore objectionable. The dictionaries certainly give some color to his claim, and I am inclined to think that it is not without foundation. Personally I am not fond of the word. But when liberty champions editorially the just enforcement of just law, it uses the word law in the sense above indicated.

“The scene in the Senate chamber,” writes the Washington correspondent of the New York “Sun,” “when Mr. Stanford spoke in favor of his great scheme for having the government furnish the farmers with all the money they want at two per cent. interest, taking their farms as security, and while Mr. Peffer was airing his Alliance views on the general currency question, was novel and striking, if not highly impressive. The California Senator was, as he usually is when speech-making, serious and deliberate, if slightly impracticable. A group of Republican Senators paid Mr. Stanford the compliment of listening to him for awhile, but the Democrat side of the chamber was almost deserted. Many of the Senators were in attendance, but a few only, and others were chatting in the cloak room. Almost as soon as the whispered Kansas statesman arose nearly everybody fled except Mr. St. G. Mr. Peffer having listened to him, he felt obliged to listen to Mr. Peffer, and for a long time was his only listener. Before the successor of Mr. Ingalls had been on his feet ten minutes the galleries were as empty as the Senators’ chairs, and at one time there were only six Senators all told in the chamber. Mr. Pierson is not an orator, but he has all the assurance of a Demosthenes. He borrowed a standing room in the centre of the Republican side of the chamber, and read his words of wisdom from printed slips in a high nasal voice that permeated the vacant space like a chill. Congrelasm are on hand only when something is to be stolen from the people and voted to monopolists. They do not care to discuss the question in which working classes are interested, except before election.

The efforts of the “Law and Order Society” to stop the sale of Sunday newspapers are, of course, vigorously resisted by the publishers of the papers. To the enforcement of the other provisions of the Sunday laws they offer no objection; they merely ask that the clause concerning papers be disregarded. To disguise this contemptible attitude, some of them profess to follow “public opinion.” In the matter, the New York “Times” says: “It is not necessary, in order to condemn such an effort, to go into the general question of Sunday laws. It is necessary only to point out that there is not an American city where the prohibition of the Sunday traffic in newspapers is sustained by public opinion. That: a conclusive reason why no effort should be made to enforce the legal prohibition, where it exists, although it may be of service in suppressing Sunday traffic as to which the public protects the support of the law, and may therefore properly be left on the statute book. An effort to enforce the Sunday laws indiscriminately and in all their rigor would be likely to result in the repeal of those laws.” If an effort to enforce the Sunday laws would be likely to result in their repeal, then it is plain that none of the prohibitions of the law is warmly supported by the public. If the public is in favor of Sunday laws provided the clause relating to papers is omitted, there is nothing to prevent the law-makers from amending them in accordance with this popular sentiment. The newspapers do not desire the repeal of the Sunday laws, and their motive is probably the same as that which prompts preachers to demand the suppression of Sunday papers. The newspapers compete with the churches, while the theaters compete with both. The newspapers cannot safely ask for the closing of the churches; so they oppose the opening of the theaters, saloons, and concert halls.

An English writer, Henry Rose, has published a book on “The New Political Economy,” which is chiefly devoted to a study of the economic teaching of Carlyle, Ruskin, and Henry George. Mr. Rose has extravagant praise for “the judicial way in which these three new economists recognize the respective rights and responsibilities of the classes on the one hand, of State control on the other,” and he goes on to say: “They have, indeed, in this matter, struck the happy mean of sobriety and reason. What but the highest perfection of the individual—of every individual—do they seek? And who have more powerfully pleaded for the establishment of a code on which individual perfection depends? But to the conception of individual freedom to do right they add the individual obligation to cooperate with society for the general good.” The logical inference from the statements is that Carlyle, Ruskin, and George agree, in the main, as to the reforms needful at the present time and the principle by which the reformers’ action should be governed. Unless the views of the three economists mentioned coincide, it is manifestly absurd to speak of them as if they were a unit. If there are differences between them, they cannot all have struck the “happy mean of sobriety and reason.” Now the simple fact is that no living being knows or can possibly find out what the political principles and practical proposals of Ruskin and Carlyle are. Carlyle and Ruskin, no doubt, have great merits; but consistency, scientific precision, and steady lucidity are not among them. They never knew the meaning of liberty, of individualism, or of socialism, and they certainly failed to embody the existence of social science or scientific social politics. To class Carlyle with economists, old or new, is perfectly preposterous.

Ruskin has a wonderful insight into some economic problems, but he has no system. Henry George, on the other hand, has certain definite proposals and views, which, with all their worthlessness, are at least tangible and clear. In his single-tax Ruskin takes no stock; hence, if the single tax is the “happy mean,” Ruskin has not struck it. Ruskin, like George, is a free trader; but free trade is surely not the happy mean, since there is no State control about it. It is true that George, Ruskin, and Carlyle are in complete accord as to the propriety of allowing the individual “the freedom to do right,” but in this they have the cordial support of all mankind. Was any man ever more opposed to the recognition of the freedom “to do right”? The question is, what is right? and it is perfectly safe to say that neither Carlyle, Ruskin, George, nor Mr. Rose could offer a scientific answer to this question. The person who can answer it, will never talk about the “happy mean between Individualism and State control.” Mr. Rose thinks that the orthodox political economists need preaching to, which is true to some extent. But the new economists and their expositors need, not preaching, but lessons in the elements of political science and logic.

ANARCHY.
Translated from the German by Henry Lynes Koopman.

Ever reviled, accursed,—we’re understood,
Thus art the grisly terror of our age.
Woe be to the earth that dare oppose
Art thou, and war and murder’s endless rage.
Oh, let them cry!—To them that never have strove
The truth that lies behind a word to find,
To them the world’s right meaning light has given,
They shall continue blind among the blind.

But then, O word, so clear, so strong, so pure,
That art all that I have ever taken,
I give thee to the future!—thine secure,
When ever at last unto himself shall wake.

Comest it in masterpiece? Is the tempter’s thrill?
I cannot sit, nor in the earth’s still file
“I am an Anarchist!” “Wherefore?”—“I will
Not rule, but only will I not be led!”

John Henry Mackay.
LIBERTY. 246

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"In abolishing rent and interest, the last vestiges of old-time slavery, the Revolution abolishes tax and makes the record of the execution of the Constitution, the charter liberty, the gauntlet of the crookneck, the changing-bell of the department clerk, all things temporal, which young liberty睡前 beneath her be." - THOMSON.

The appearance in the editorial column of articles on foreign topics is not by direction but at the initiative of the subscriber who pays for the paper and the subscriber who pays for the paper and the editor approves their central purpose and general tenor, although he does not hold himself responsible for every phrase or word. But the appearance in other parts of the paper of articles on foreign or domestic topics is the result of the subscriber who pays for the paper, while the editor approves the central purpose and general tenor. His purpose is not to be rigid in maintaining the idea of liberty. The liberty of the press is the liberty of the press. The press is free to the extent that it is free to maintain the liberty of the press, and to the extent that it is not free to maintain the liberty of the press. To the extent that it is free to maintain the liberty of the press, it is free to maintain the liberty of the press. To the extent that it is not free to maintain the liberty of the press, it is not free to maintain the liberty of the press.

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Is Anarchy Approaching?

An interesting report of a meeting of the Patria Club appears in the New York "Times." The subject for discussion was the tendency toward Anarchy, and Mr. D. G. Thompson, the Spencerian sociologist, was the principal speaker. He is reported to have spoken, in part, as follows:

"If government is to be for the people, it must be also by the people, and hence it cannot, if successful in its nature, be much above the general level of intelligence or morality. Nor, upon the idea of democracy, ought it to be. But it can be kept up to a higher level by means of the best modern ideas from striving for better conditions; it only goes to the question of methods, upon which it has an important bearing. If democracy is a success, it is not out of one's own theory perfectly, it will inevitably pass into anarchy. But if it be true, and I think it is, that the cure is the evils of liberty, and the need of individual security after a little while, becomes paramount.

In the United States, if I read the signs correctly, the sentiment of allegiance to a sovereignty, though the sovereign people, has almost reached its vanishing point; while the disposition, what I may say determination, to make and use a government for the accomplishment of private ends is so prevalent and so ingrained, that any change in the ideas of the government has resulted in a degradation in the arrangement allowed to official sections. This degradation, which has been increasing for a number of years, shows no sign of abatement. The most that can be said is that it is becoming more apparent, but it is not that the question is one of a competition between sovereignties, but that the question is one of the rates of symbols to their sensitive elements, is very prone to move along the less difficult path of dialectics.

This view is pointed out by the history of philosophy. In its earlier stages all was metaphysics. There seemed to be no consciousness of the fact that the true function of language was to facilitate the exchange of sensuous impressions. The whole development of philosophy consists in the increased use of words which picture, so to speak, the movements in the universe.

An instance of this gradual harmonization between the flow of thought and the movement of things is given in a survey of the attempt to account for the origin of species. The facts of history gave early thinkers no data for a solution of the question. Science in general existed in such small quantities that, in venturing out in the unrecord past, philosophy deserted the world of sense, which caused it to assume a purely metaphysical character. As the phenomena of the universe, generally to be gathered and systematized, thought, by a regressive method, unraveled the unrecorded phenomena, thereby bringing into closer relations the flow of thought with the movements in the universe. Evolution became a recognized process in science.

An analogous condition can be seen in the movement of today which intends to adjust the unbalanced state of society. There is that same lack of correspondence between thought and things. Social phenomena being by nature multifarious and complex, it is very easy to understand why speculators abandon the sensible world to indulge in the mists of abstraction. As a result a multitude of theories exist.
Socialism and the Lexicographers.

Liberty is informed that the Collectivists expect to prove their claim to a monopoly of the name Socialism by reference to the Century Dictionary as an indisputable authority. They will find that the Anarchistic Socialists and Communists would be striped of one-half of their title by the mere dictum of the last lexicographer. If the dictionary-makers were in substantial agreement in making Socialism exclusive of Anarchism, the demand that Anarchists should cease to call themselves Socialists in the face of a name which means the right that there is no approach to unanimity among them on this point will be seen from the following definitions of Socialism taken from various encyclopedias and dictionaries, for the compilation of which liberty is largely indebted to the industry of Mr. Traviska.

Stenoff's Dictionary of the English Language.

A term which is practically synonymous with Communism, though, strictly speaking, there is a distinction between the two, in the article Anarchism. In the various forms under which society has existed, private property, individual industry and enterprise, and the right of the individual to acquire wealth, both in the old and young states of society, have been recognized. All of these schemes may be comprehended under the general term Socialism.

Algemeine deutsche Real-Encyklopadie.

The body of teachings, developed into a system, which aims at removing the evils of existing society by the establishment of a new division of wealth, labor, and industry, and thereby creating the lasting welfare of all, but especially of the classes without capital, within a general reconstruction of humanity.

Globo Encyclopedia.

A form of government in which the state, instead of individuals, owns the means of production. The state, in this form, is the employer of labor, and its representatives are chosen by the people from among the industrial classes. This form is sometimes called 'socialism.'

Encyclopedia Americana.

Socialism, in general, may be described as that movement which seeks by economic changes to destroy the existing inequalities of the world's social conditions. Into all Socialist schemes the idea of governmental control enters, and in some cases, in the purest expositions of the theory, there is an adherence to the idea of the state as the controlling force in every phase of human activity.

Encyclopedia Britannica.

A new form of social organization, based on a fundamental change in the economic order of society. Socialists believe that private economic order, in which industry is controlled by private capital, must and ought to pass away, and that the normal economic order of the future will be one in which the whole of industry is controlled by the commonwealth, labor and the state, without distinction, for the good of the whole. The 'British,' in the same article, cataloguing the varieties of Socialism, includes the conclusions, of which it calls Proshodov the acknowledged father.

Mayer's Conversation Lexicon.

Literally a system of social organization, commonly a description of all those teachings and aspirations which contemplate a radical change in the existing social and economic order, in favor of a new order more harmonious and blessed with the requisites of health and welfare and the sense of justice than the existing order.

Sander's Wörterbuch der deutschen Sprache.

A system according to which civil society is to be found on the community of labor and the proportionate distribution of the product.

Johnson's Universal Cyclopedia.

Socialism holds an intermediate position between pure Communism and a conflict of interest. Unlike Communism, it does not advocate the absolute abolition of property, but aims simply at a more just and equitable distribution of it. Every man according to his capacity, and every capacity according to its work, is laid down here. Or, as Shunam, Saint-Simon, and to carry out this maxim is the great goal of all Socialistic movements.

Chambers's Encyclopaedia.

The name given to all the opinions opposite to the present organization of society, and which seeks to introduce a new distribution of property and labor, in which organized cooperation rather than competition, should be the dominating principle.

American Cyclopedia.

The doctrine that society ought to be organized on the basis of cooperation and competition and not of division and communities, and that all property and wealth should be common property.

Stichworter der deutschen Sprache.

The science of reconstructing society on entirely new bases, by advocating the principle of association for the solution of all social, sanitary, industrial, and religious problems.

No Law?

In Liberty for Jan. 2 the associate editor criticizes the "Salt-Bedouin" idea of Anarchism. The article is most confusing, and leaves the reader with the impression that society, in some years, would be left to itself, and that the state would be absolutely impossible. Mr. Morrell says it is not, and has always supposed it would be. I should say that "just laws justly enforced" are not directly antagonistic to or necessarily condemned by Anarchism, but that they are indirectly opposed to, and opposed by it, and not even indirectly opposed to, and opposed by it, and not even indirectly opposed to, and opposed by it.

Two working methods are proposed by Which Anarchists advocate: (1) that which men move now seek in the courts,
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