On Picket Duty.

The women of Toronto came out in great numbers to vote at the last municipal election on the questions of free text-books in the public schools and of Sunday street-car service. The result naturally was that the election was in favor of free text-books and against Sunday cars. The women also helped to elect the workmen's candidate for mayor.

Sidney Oliphant, the Fabian Socialist, pretends to see on every hand signs of the passing away of "the individualism that has identified its cause with the institution of private property." The individual character expressed in State Socialism finds its development thwarted by the existing conditions of industrial individualism, and the age is rapidly producing in increasing numbers men and women to whom the individualistic pursuit of property not only seems undesirable, but is actually repulsive. What the Fabians mean by "individualistic pursuit of property" is not easy to determine; but it is certainly not true that the sentiment on which the institution of private property rests is declining. Hence the pursuit of property is carried on within the limits of a limited liberty, it is difficult to conceive a rational objection to it. Any pursuit of property which is not individualistic is necessarily inviolate. The fundamental principle of socialistic cooperation is perfectly opposite to the individualistic pursuit of property. Voluntary cooperation is clearly individualistic. Individualism has nothing to do with forms or methods; it only insists on underlying principles. It may be that the world is getting ready for the adoption of the direct cooperative method, though there is no evidence upon the point that could be regarded as conclusive, but neither individualism nor private property are in any danger from the alleged tendency. It is State Socialism which dreads the growth of voluntary cooperation, since men familiar with the advantages of the latter will never take kindly to the compulsory features inseparable from the former.

The readers of the "Twentieth Century" are not satisfied, apparently, with Mr. Peacetous's explanations on the subject of his attitude towards Anarchism. They think he is an Anarchist, and that he ought to paint himself as he is. In the last issue, he thus answers one of these critics: "I am not against government, I am only against the Government. Mr. Benjamin R. Tucker says he is an Anarchist. Messrs. Victor Yarros, C. L. James, Dyer D. Lum, and John Most each says the same of himself. But the doctrine taught by each differs from those taught by the other. If I should say I am an Anarchist, it might mean something in general, but it would mean nothing in particular. I should not know what I was if I was an Anarchist. Any w-h-h-sSuffix:now Anarchist will say that I am not. I believe that the compulsory government of man by man is wrong. Is it necessary to label myself with a name and I do not understand merely because I hold that belief? We have here a plain statement of what Mr. Peacetous believes to be facts, and a confession that Mr. Peacetous does not understand the "name" Anarchist. Whether this is consistent with previous explanations, is immaterial, in view of the fact that it is directly contradicted by the next paragraph on the same page of the paper, in which the editor of the "Evening Post" is asked, "a prop of certain ouse utterances, whether he is an Anarchist. If Mr. Peacetous really does not know what an Anarchist is, how can he be asked Mr. Godkin, who has simply expressed certain ideas, whether he is an Anarchist? Manifestly, the ideas expressed by Mr. Godkin are Anarchistic, and Mr. Peacetous, knowing them to be such, deems it pertinent to address him to his question. Now, a man who knows that certain ideas are Anarchistic, knows what an Anarchist is. Mr. Peacetous has a treacherous memory, and generally confutes himself better than anybody else could confused him.

M. D. O'Brien, of "Free Life," is opposed to divorce, regarding it as anti-individualistic. "Divorce," he says, "is based upon the theory that people can have property in each other. This is a remnant of slavery, and leads to more harm than good." But M. O'Brien is not ready to dispense with all governmental regulations. He has an original plan of regulations, which he explains thus: "From marriage in the same manner as other contracts. Leave people free to make and break their sexual agreements; but when anyone can satisfy a jury of his (or her) peers that, through the breaking of a sexual agreement, he (or she) has been unjustly treated, let compensation be given in proportion to the injury received, and in proportion to the injury's ability to pay. Each case could then be tried on its own merits: just as breach of promise is dealt with now. People could not be compelled to dwell together. The ritual as well as the letter of agreements could be fully taken into account. Love would be estimated, not from an idealist's point of view, but from a similar point of view to that of the loser himself (or herself),—a most important consideration and one we never will forget. In this way it would be possible to make some approximation to justice correspond in each case." Very superstitious die hard. Divorce is a remnant of slavery; but the person who cease to love is to be punished for the crime of experiencing a change of feeling. How an individual can conscientiously prevent a person for an "injury" for which he is in no way responsible, passes my comprehension. Mr. O'Brien himself is a little ashamed of his nonsensical proposition, for he goes on to say: "Add to this, that as the general sentiments regarding marriage become more real, the material, the compensations would diminish in amount, and as personal independence become more real, the need for 'em would disappear. Thus, as the dead or practical Individualism spread amongst the people, the negative regulation of marriage would gradually disappear along with all other negative regulations; and a social condition would at last be reached when there was neither positive nor negative regulation, either of marriages or of other human relations." But to approve of the principle of punishing men for having certain feelings is not a good method of spreading Individualism. Nor are breach of promise suits calculated to elevate the sentiments regarding marriage. I hope Mr. O'Brien will realize the weakness of his position.

The Poetry of the Future.

Translated from the German by H. G. Travers.

1.

No child, who in abundance doth pleasure
Plucks blossoms slowly from the tree of life,—
Who chases sitting dreams, content with bourn,
As forest's edge, away from toil and strife;
No young girl, who draws the veil, illusion,
To ear, to tact, to heart, caressed with lies,
And bears our hearts afar, beyond confusion,
To sit within a walled paradise;
No woman old, with woeful look and weary
Who contemplates the climates of her days,—
Who seeks retirement, dreamless, dreary,
And, lacking trust in self, her fate obey,
No, quite another is the ancient Muse,
The goddess whom the Present has rejected;
Failing ere whose voice was once so clear
She bravely turned saw paths and glory new.

2.

So will the poetry of our future be:
She'ill call her goddess Truth. All cross and dross in Truth's reposeful, hot, and deep sea—
Will blaze in healing flame, expire, and shrivel.
As dry, wood smokes and rattles and cracks So do the stones that lie beneath her feet.
In ears that listen with the faith that shakes the leaf.
And spread in voices in distant flight subdued.
The eagle freedom— and before his flight
The eagle song in blissful, boundless space
Beneath his beating wings; and in its light
Beloved! a new word in the book of verses

Hope for the Secular Union Yet.

To the Editor of Liberty:

E. C. Walker, in No. 20, makes some pertinent questions; after showing the folly of the Cambridge Congress of the Liberal League, now the Secular Union. That the concessions made at that time were unwise and ruinous we who have always voted for a brave, aggressive policy, will agree; but the Secular Union is not such yet. The officers last elected are, with one, or two exceptions, on radical points, and as a whole, we are well satisfied. The time is not yet. That is, a new impulse can be given and the ideals that have wellnigh wrecked her in the past be avoided. We are to have a Mass Meeting at Central Music Hall, February 5th, on the Principles of the World's Fair, under the A. S. U. auspices, and the new board, most of whom are now resident here in Chicago, are engaged in formulating plans and laying out their future work, which they purpose prosecuting with vigor, if the Liberal Union of the country will supply the muniments of war.

Feriendly yours.

J. H. Sturgis, E. M. D.

The Poetry of the Future.
Liberty.

Issued Weekly at One Dollar a Year; Single Copies Three Cents.

BENJ. R. TUCKER, EDITOR AND PUBLISHER.
VICTOR YARNO, \-- ASSISTANT EDITOR.

Office of Publication, 211 Tremont Street.
Post Office Address: LIBERTY, P. O. Box No. 2600, Boston, Mass.
Entered as Second Class Mail Matter.

BOSTON, MASS., FEBRUARY 6, 1892.

"In abolishing rent and interest, the last vestiges of undesirable property vanish, and we are restored to the central idea of the execution, the seat of the magistrates, the clubs of the policemen, the Jeeves of the recognized establishment, and all those instincts of politics, which young Liberty frowns beneath her hat." - PEPYS.

The appearance in the editorial columns of articles on the subject of monetary reform, and the correspondents' letters which they excite, has led me to consider the question of modifying the taxation of individual property, and a new book on the subject has been given to me by Mr. Newman, who has written a valuable article on the subject.

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Payment of the purchase price and of renewal subscription consists of advance. The names of subscribers not heard from within two months, or whose addresses are not accurately given, are dropped from the list. To every subscriber who sends his renewal for the next year by the 31st of December, so that it reaches the publisher not later than two weeks after it is due, will be sent, postpaid, any book published in the United States that he desires, not exceeding 50 cents if published by Benj. R. Tucker, or 25 cents if published by any other publisher. This is a permanent offer, and enables every paying-payer subscriber to receive a new book each year free of charge, which may be of whatever value, if given at a time, no matter how the price of the book selected.

Mutual Bank Notes.

In trying to dispose of the claim that mutual banking would benefit labor, the editor of the "Personal Rights Journal" lately wrote:

Let us examine the circumstances. I take my mutual bank notes, who is a citizen of the Mutual Bank; and on exchange for them, I obtain a certain quantity of leather, which I work up into books, and which, therefore, is capital. What has Jones done? Has he lent me the leader on the security of these books? Not at all. Those bits of paper are valued by him only because they are convertible into books. He has given me the leader on the security of those goods; and the redemption of the Mutual Bank and the notes is an amnestical act, in which the mutual bank replaces the goods direct to Jones and given him a lien on them as a security for his leather, instead of giving the Bank a lien on them, and transferring the Bank valuation of the lien to Jones, in exchange for his leather.

This analysis lends the editor to declare that the notion that capital would be increased by mutual banking is "pure and unadulterated moonshine." A correspondent of the "Herald of Anarchy" meets this criticism in the following clear and satisfactory manner:

But Jones might very reasonably have taught me, and proceed to sell his goods for cash, or for bills which he could discount. But when I take him Mutual Bank notes I take him cash, and I am less liable to me, and I am willing to trade. Instead of deputing himself of capital for a time, for which he would justly demand interest, he deprives himself of nothing except the power of the Mutual Bank notes, for those notes are immediately convertible into whatever produce his pleasure to purchase. To use Green's words, they are "disadvantaged capital."

The editor of the "Herald of Anarchy," however, dissenting from the view of his correspondent, corrects him as follows:

I think our correspondent is here confusing Mutual Bank notes with other bank notes. When a private banker issues notes, they are based on such gold as is held at the bank, or the bank can be obligated by sale of securities in which bank has increased. . . . The bank's reputation, in short, is the security for the notes. But in the case of notes issued by a mutual bank, the public has no security for that redemption, but solely the person to whom they were issued, and the security would be the goods or property pledged by the note holder. Indeed, Mutual Bank notes would be rather of the nature of checks, etc., i.e., claims on the banking account of this or that individual. I think Mr. Levy is quite right, but the proposals of the Mutual Bankists cannot be satisfactorily criticised until they can deal with the question more profoundly than Mr. Watsup has yet attempted to do.

Mr. Levy is not "quite right," and the editor of the "Herald of Anarchy"'s charge of confusion against its correspondent is well founded. The mutual bank is responsible, to the holder of its notes for their redemption, such holder being totally unconcerned about the particular property on which its notes are based. When he accepts the notes from the bank, he is in business with that man at an end. His subsequent dealings are with the bank.

The person who mortgages his property to the bank is responsible to the bank, not to those who take the notes in exchange for commodities. If property has to be mortgaged to the bank, it is not the responsibility of the bank to deal with, who simply would refuse to handle them on any other condition.

Does the editor of the "Herald of Anarchy" dispute the statement that Jones deprives himself of nothing by accepting mutual bank notes, and that they are immediately convertible into commodities? If not, then Mr. Levy's criticism is pointless, and the correspondent is correct in saying that Jones would properly refuse to give his leather if the would-borrower applied to him directly.

Mr. Levy's correspondence dealt with all the questions involved in mutual banking exhaustively and profoundly; but the point upon which this particular controversy hinges is one of the simplest, and Mr. Levy's criticism is surprisingly weak.

The Martyrdom of the Soul.

In my experience of work-a-day life and everyday people there is one thing above all others that I acutely feel as a drawback of our condition, and that is the lack of any serious reverence for the holy. Not that I claim a longer or wider experience than the next man, for mine is but short, yet varied enough to give point to the observation. It is true the rare quality I speak of has appeared to me only in someone I happened to meet out like a star in the desert, or as beacon on the waters, their light glittering with a brightness which served only to show the profundity of the darkness around.

I must crave the exercise of a little patience with my kind, who despair of defining this intangible rarity. I shall begin by pointing out its absence in the examples I am about to introduce. With them I shall be lenient, and sympathetic withal, because in their ranks I often, if not always, malign my soul's masters, the prelates of our time. People now and then, however, are inclined to feel the necessity to enter the state of martyrdom, and least of all the people whom I am about to accuse. Yet consciously in a few cases and in the vast number unconsciously they do exist upon the earth in a state of living, helpless, crucified martyrdom.

We shall examine them as they come, indiscriminately. Take your good citizen, your thriving man of business, conscious of his well-merited success and his neighbors' respect. Has he ever for one whole moment lent his life knowingly cultivated himself, — that is, the part of him which, in a careful analysis might be distinguished as essentially kia, an entity, an individuality, a something which differentiated him from all others; a feature held not in common with the rest of the world but in distinction thereof, and separate from all those common attributes?

Like other boys, he received in due course an education; they all received the same. Its main object was to prepare him — that is, the parts, the powers, the passions, objects of his, which he held in common with the others — for the busy struggling un-individual life which he now so complacently follows. That exercise did nothing to foster or enlarge the distinctive entity; it helped in its infancy to crush and root out its life and power. He did feel the need of some latent yet distinctive desires and predilections. His dream of going to sea, or to California, or living in the country, or becoming a physician, or a stone-mason, or of reaching the dignity and distinction of a jollyman or a President or what not. Whatever may have been his private feelings, his individual leanings, in the main, nobody consulted, and he been told that such heresies had ever found lodgment in his mind. For like his peers he had early been impressed with the essential object of his bringing up, viz., to make a man of himself by getting money, realizing a position, a standing in the world, and, from that point on, to be making the most of his opportunities. In a word, not to be a man, a separate individual, but to tread the same paths the rest were on, do the same things, reach the same goal, feel the same sentiment and satisfaction in the beaten paths.

Not without sundry rebellions, however, is all this programme accomplished. His parents put him into a situation which at the time offers the best opportunities. After awhile maybe his dulness, insignificance, and want of agreement with his parents makes the condition agreeable. Another place which has also been selected because of its fulfillment of the general stipulations, is procured, and for awhile the young man is satisfied. Finally he learns to heed no more those things that prompt him, but goes down to the life that is laid upon him, performing his round of duty, his commercial labors, and social engagements, with a sense of their sacredness which completely annihilates the natural preferences and crude yearnings of the individual man. To each he is civil, polite, and always tries to converse as if interested in the phase of the weather or other circumstantial matters which each desire to unburden himself of.

He finds himself married. Then arises a variety of domestic duties. With his wife whether they correspond with his inclinations or not (they seldom do), he feels obliged to lend himself to, and perform to the satisfaction of another party. Visits, entertainments, shopping, and other indifferent locomotory functions with their associated duties in a way habitually absorbent. The exactions upon his staid entity belonging to his bi-condition grow with years, and at last he almost ceases to remember that he ever was an individual, a free being.

To his family. As they grow in years and numbers, his whole thoughts and most of his time are devoted to placing, settling, and worrying about them. If he is considerate and good, fired with the regulation pride of family, he takes to these trying duties kindly, acting as their government. When this period is well through, his head is bald; he probably attends church with more devotion and regularity, for he had not till now much time to spare for ultra-curiosity duties or spiritual thoughts.

Now, when he is about worked up, he is free at last to indulge in sentimentality. For the first time he thinks of the life to come and spends the remainder of his days in pious contemplation of the prophetic of certain blissfulness. Thus occupying has he gone through life. Never did he permeate an original deed, or utter a new thought, or feel the influence of an uncommon emotion. No worse can be said of him than this: he has travelled life's journey as millenium more, past, present, and to come, feeling no aspiration, performing no action by which from any of those he might have been distinguished. Wedged in by circumstances, surrounded by conditions, he made not the effort to break the chain they forged to his feet, but in distinct isolation. As he passes from the stage of life, another steps into his place, filling it with equal competency; and, missing him not, the world goes on its way.

Let us shift our ground. Here is another type. A man pitched into the rut of life he exists in. One who "earns his bread by the sweat of his brow," the ancient curse still pressing upon him heavily: cast as it were upon a raft, around and upon which cling a multitude scrambling for a hold and a footing securely. He holds his place not, even for a moment, a prediction. Little stimulus here to build a berth, to make a position giving a safe and comfortable competence as did the other. From the outset his life work seems to be a struggle to subsist, to find a spar, a piece of ebris, anything to cling to about the precarious raft of existence. Not seldom in this does he fail completely, dropping unnoticed to the bottom. Passing over the preparation for life's battle which
The meagre education alloted him affords, he begins his career as 'prentice, errand-boy, drudge, or general knockabout. Truly he gains an advantage over our first type in that some opportunity may arise in the grim variety and precariousness of this experience to find out or learn enough to develop his personal self. When he is settled in life (this you will perceive is a paradox, for he is not settled in life, but always borne hitter and thither—inecursive), or what is his nearest approach to that condition, the head of a family, he is the only support, in this life he leads after this fashion. A day of toil extending through twelve or fourteen hours, including meals and going to and fro, which leaves him physically exhauster and mentally inert. Inexcusable deities decree his own suffering existence. In the ensuing years, his suffering existence may perchance dimly feel shall not be the privilege of his condition. The world permits him to live; the repayment of this debt with uncertain interest leaves him but little leisure and lose opportunity to consciously discover that which is within. The semblance of amusement—the most trivial excitement, the least exciting pleasures absorb the scanty time of rest; and for anything beyond, his weariness proves an effective barrier.

Imagine the conditions and surroundings, or perhaps you know already from a previous experience. Whether it be on a street, a monotonous but ever vigilant street; or at the furnace platform, or the whirring machine subduing and fashioning the useful metal; or it may be behind the counter of a busy store or the window of presswork. In an office square inch, a dreary and exhausting round of trivialities; else in the din of the fast factory 'mic'—buzzing of a myriad wheels; or in the quieter — in a shop still feeling the squeeze in the race for life; whether handling the caught and pick, or following the plough, so needful forms of toil yet so unprofitable; or mayhap treading the ladder with the "hood" while the man at the top does all the work—in every case the result is alike. On duty, a ceaseless effort; off, listlessness and ennui; in need of opportunity for recreation so again to be capable of the same endurance.

Thus is strangled and annihilated the soul of man. Here is a veritable martyrdom. True, we may find exceptions, and I am pleased to think, a growing number who escape; but it is only partial, and they are still rare. The conditions are iron-bound, the circumstances imperative, and they effect their stifling and destructive work as surely and as completely as a political party either/or and stamps out an independent opinion.

Upon the home life we need not dwell. Domestic comforts represented too often merely by a sleeping place, where the partner lives who prepares the food and supplies neatness to the children. Comfort, happiness, peace—to cultivate these there is no time.

Family life is a pretense, a shadow, hardly ever a pleasant reality.

Small wonder that the mass of humanity, a few of whose meager and debasing attributes are in a free country, have been imperfectly sketched, moves forward with so little haste. It is made up of an agglomeration of distinct individuals, everyone wedged in by all the others, obliged to fashion and so accommodate himself to his environment.

Let us here affirm that each intelligent unit has a distinctive entity, a personality capable of cultivation, which would render it more complete and thoroughly differentiate it from all others. Denied the opportunity for growth, knowledge, development, lacking expansion and elevation of the soul impossible, and liberty, dearest of all, not to be attained.

The mass can move onward only when the component parts are in the way of progress. No advances were possible, did not some, a minute fraction to be sure, discern that innate personality and give reto

The soul. When each and everyone can do this freely, spontaneously, the whole mass will have ascended to a higher plane to breathe a purer air, but not till then.

Although the types we have taken to exemplify our theme are of the gender masculine, yet what has been said is as applicable to women. Indeed the sacrifice of the woman's personality is so absolute and so universal that to handle it here is quite impossible. Tones might be filled about it; to militate a library would not exhaust it. Therefore with a finer degree than mine the slaves of routine, custom, and conventionalism. Their lives under the imperfect civilization of today partake more of the flat, monotonous sameness of the prairie, especially in old age, and in later youth, than these. Their existence is more perfect and the soul's sufficiency less required by strayed gleams of personal development, the sacrifice is not so galling, the desire of wider individuality hardly so keen, and the unconscious martyrdom without in tighter folds the whole character of woman.

The sensitive mind feels the curb at every turn. Dame Grundy and her progeny public opinion, custom, respectability, and the rest, are potent factors in this effect. So innumerable are all these objects —victims, I should say—to one level, insipid and bankrupt.

The unlucky wight who drops out of the race, steps aside, or strays beyond, how he suffers! Courage and endurance he must possess in good store if he maintain his chosen ground. The soul should be well watered, its roots deep set in a fruitful soil, to endure the assault.

What is more painful, while bordering on the ridiculous, than to see the people whose souls are torn, mocked and scared, ever ready to attack, as the silly tinker a red rag to the already taut remnant of the cultivated individuality. Anything novel in external, as the fleeting fashions, is received with open arms. But a new idea, the unusual and ill-understood thought or action of a person with a soul, shall be met with a somber attitude, a sneering countenance, a cold, dead and expression, at best, a fool, at worst, an enemy of society—

An Anarchist.

Do you belong to this category? A modern member of the tribe of Ismael. How often in company, in the office, the work, the shop, the club, amongst the companions, not of your own choice exactly, but whom you are, as it were, thrust upon, have you felt it necessary to smother the sentiment or opinion which would only excite their derision and contempt? Why? Simply because the thought does not suit them, the horse or yacht race, the latest murder, the forthcoming election, all the commonplace topics of every-day recurrence you may have your say about, but see to it that it is everybody says, else keep it to yourself. And when you think on other matters, pursuing the thought toward which a free and distinct individuality urges you, O! tell it not in Gath, publish it not in Eksalon, that you may escape martyrdom at the hands of the Philistines.

Take this advice with thee. Never despise the insignificant people of the world, those that possess some thing worth cultivating; seek for, and thou shalt in some direction find it. Fear not to think and express thy thought. Act upon thine own judgment when thou canst brave the calumny and ostracism of the multitude, the world, the pale masses owe, make not gained thy chief business, but be ever ready to sacrifice something for thy soul's sake.

William Bailie.

In an article on short hours in the Washington departments, in the "Journal of the Knights of Labor," the following sentence arrests attention: "The government clerks are of course in a specially favorable position, but the legions of wage earning clerks do not, in reality, enjoy that advantage which the law promises them, and by its poorness of salaries whatever small stock of asserted self-consciousness a few, by overcoming the pressure of prejudice and circumstance, have adventurously evolved.

The move must come onward only when the component parts are in the way of progress. No advances were possible, did not some, a minute fraction to be sure, discern that innate personality and give rein to

The "University Extension" Paradox. [Today]

The "University Extension" movement seems to have caused great enthusiasm in England as well as in this country. Within the past two years it has assumed here considerable proportions and gained great popularity. One of the chief support of the extension movement is the idea that the purpose of the movement is to provide a means of higher education for persons of all classes engaged in the regular pursuits of their daily life. But it is not so complete; it omits the principal feature, —gratuity. The movement originally aimed at bringing higher education within the reach of the working classes are the result of the some surplus wealth. Of late, however, suggestions of government aid have been quite bold and frequent. Gov. Flower has deemed it prudent to warn the Legislature against the assumption of this obligation, and points out the excessive taxation for and inadequate results of the system of public-school education ought to cause the State to exercise some grave doubts of the propriety of undertaking any new educational duties. In view of the fact that thousands of children are growing up without any school education, and that the State cannot compel even rudimentary instruction, Gov. Flower submits that the advocates of higher education at the State's expense ought to receive no encouragement or support from the State, whose first duty and most pressing business is to ascertain the causes of the decline of the public-school system and apply the needful remedies.

But the governor fails to realize the amazing contradiction and the paradox into which the State-aided university-extension advocates are betrayed by their own thoughtlessness. The support of the movement, the State-aided university—extension advocates, are betrayed by their own thoughtlessness. That they propose to make those who are unable to get a university education pay for the higher education which they "bring with their own pockets." They propose to make the poor pay for the poor. "You dislike not the advantages of a higher education as keenly as we do, and you are unfortunately unable to pay for it." But we have a way which makes it possible for us to bring the means of culture within your reach without entailling any burden on you. We will—tax you, and thus pay the expense of the university extension in situatation."

When we consider that this ludicrous proposition is made in all sincerity by the university-extensionists, we are tempted to think that they are so high-sounding that they can learn nothing of value from such silly teachers. People who talk glibly about State aid without suspecting that State aid means money from the pockets of those very people whose work and industry are necessary to supply goods which are blind guides whose ambition to lead others can only excite mirth and contempt.

"The people for State to higher educational institutions suggests another reform, which we respectfully submit to the university-extensionists. If the State is to pay the costs, why not impose legislation making compulsory University Education in the popular schools?" When we consider that this ludicrous proposition is made in all sincerity by the university-extensionists, we are tempted to think that they are so high-sounding that they can learn nothing of value from such silly teachers. People who talk glibly about State aid without suspecting that State aid means money from the pockets of those very people whose work and industry are necessary to supply goods which are blind guides whose ambition to lead others can only excite mirth and contempt.

The Un-Heny Hen.

"Do look at the impudent baggage and see the airs she gives!" said the speckled hen. "ask the cock why she is a blue- stocking, but her blue- stocking shall not save her from having a peck on the leg if I have to do it myself."

"Then she will have a blue leg," said the brown hen, sawing an important feather; "but the creature right for her vulgar pretensions. Just look at her, standing there, now, staring at the sky instead of scratching the ground like the rest of us. She is begging for attention. Have you heard that she said, that if we constantly tried to crow, and taught our chicks to endeavor to crow, in a few centuries we might compel men to avow themselves of the means of culture brought within their reach by State-aided university extension? If it is the duty of the government to pay for the higher education of the people of the State, is it not then still more imperative duty to force wisdom down the fools' throats? Let the cry be, henceforth, compulsory university extension!"

William Bailie.
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