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NEW YORK, N. Y., SATURDAY, June 11, 1892.

Whole No. 225.

On Picket Duty.

Simon dit Biscuit, the young fellow who was sentenced with Ravachol to life imprisonment on account of the dynamite explosions, has since been sentenced to five years' imprisonment for another offence. Presumably the State has made a contract with the Church to build a jail in hell for the enforcement of the later sentence. But what if, after all, Simon dit Biscuit should knock at the gates of heaven, and Simon dit Peter should let him in?

Baroness has been pardoned. Governor Flower grants the pardon because Baroness's act in insisting that a firm of employes should pay a certain sum to their employees as a condition of the latter's going to work had not, at the time he committed it, been pronounced a crime by the courts. But now, adds the Governor, the law has been established and let others beware. It seems to me that labor, in seeking this pardon for Baroness, has accepted the situation which the authorities have made for it and seriously crippled itself. Mass meetings should be held to declare that the pardon petition was presented merely as a means of rescuing Baroness from his enemies and not as a recognition of the justice of the outrageous decision that labor may not rightfully name the terms on which it will work. It is reported that Baroness, on hearing the news of his pardon, declared that a great victory had been won for labor. A few more such victories, and labor will be "in the soup."

Henry D. Chapin, M. D., contributes a titular article to the June number of the "Popular Science Monthly" on the "Survival of the Unfit." The unfit are the paupers, criminals, lunatics, etc. After arguing in favor of efforts to cure and rehabilitate the unfit in reformatories, schools, and other institutions for their bodily and mental training, Mr. Chapin goes on to say that more attention should be given to prevention of crime and vice. "Let our greatest energies," he exclaims, "be devoted to combating the conditions that are at work in society producing the unfit, rather than so industriously providing for their survival. When such a class is formed [a class of unfit, mark], it should be permanently isolated from the rest of society. Recent legislation in Ohio adjudges a person an habitual criminal when convicted of a third offence, under which he may be held for life. This law is based on sound physiology and psychology. Such a permanent quarantine should be applied to all tramps, cranks, and generally worthless beings. The italics and small capitals are mine. Should such a plan be adopted, the first person to take the medicine would doubtless be the inventor of it. The man who favors the permanent isolation of "cranks" and "generally worthless" beings is clearly himself a crank and a worthless being. I fear that the editor of the "Popular Science Monthly" would have to accompany his contributor into permanent isolation, it certainly being symptomatic of a high degree of "worthlessness" to allow a writer to advance in his magazine the perfectly monstrous suggestion that cranks and generally worthless persons ought to be permanently isolated. Can the editor define the word "crank"; can he tell us how he proposes to determine worthlessness in another? Would he allow a majority to act upon their idea of crankdom or worthlessness? It is rather extraordinary for a professed believer in Mr. Spencer's individualism to sanction a plan to apply the outrageous Ohio method of dealing with alleged habitual drunkards to all cranks and worthless persons.

MURDER FOWL AND MURDER FAIR.

[Oscar Mirabeau in L'Écho de Paris]

When I read anywhere that a man has been condemned to death because he has killed it, always seems to me an extraordinary and disconcertingly unjustified, obligatory murder considered as a necessity to the death of people who refuse to be killed; they are dejected in their social duties. But in a society founded exclusively on murder it is not illogical to a degree bordering on madness to gull the one who kills.

The necessity of killing is born in man with the necessity of eating and is confused with it. This instinctive necessity, which is the basis and motive of all living organisms, is developed rather than curbed by education; religions sanctify it, instead of cursing it; everything conspires to make it the pivot upon which our admirable society turns. As soon as man awakens to consciousness, the spirit of murder is breathed into his brain. Murder, lifted into daily, popularized into heroism, will accompany him through all the stages of his life. He will be made to worship strange gods, insane gods, who take pleasure only in cannibalism and who draw down people like crops of wheat; he will be made to respect only heroes, those disgusting brutes all red with human blood; virtues by which he will raise himself above others, by which he will hope to escape glory, fortune, pleasure—love, like courage, for example—will rest solely on murder. He will find in war the supreme synthesis of the eternal and universal crime for murder, murder regulated and regulated and ritualized, in which men are considered as a necessary evil, from which he cannot escape, murder toward which he does not feel himself impelled in order to satisfy revenge or a vice or an interest, or the horrible joy of a physiological pleasure, murder in short as a social fact. Wherever he may do, always will be seen this word "murder" immortally inscribed upon the front of the vast slaughter-house called humanity.

Then why do you expect this man, in whom you have insinuated a contempt for human life, whom you consecrate to assassination when such is your pleasure, to shrink from murder, when it serves his interest or amuses him? It is the name of what right, of what principle, does society condemn the assassins, who in reality have only conformed to the homicidal laws which it enacts and followed the bloody examples which it has set them? One day you call us to kill, you force us to strike down a multitude of people whom we do not know, against whom we have no hatred. And the more we kill the more you thank us, and the more money and honors you shower upon us! Another day, trusting in your protection, we slay beings because we detest them, because we desire their money, their wives, what not? In fine, we have a reason. Our police come to us. Yesterday this pleased you; to-day it displeases you. Really, we ought to come to some understanding.

The Voice of Liberty.

When the old earth was young
And all things living sang
In joy of life and praise of liberty,
The Gods forewore, no doubt,
That fear which doth crush out
The worship of it, clinging eye and knee
Of man, who kneels to man for grace.
So may he work and eat a little space.
Therefore, O faithful sea,
The Makers gave to thee
A voice rebelling, which should never cease
In shine or storm of lift.

Over the flying drift
Of spray, strong cries to war and soft sounds of peace,
Lost freedom on the sphere should be
Chained hand and foot through man's low lethargy.

To H. B.

Letter of all who called me friend in name,
And all who said they loved me more than life,
Who all compete for favor with swift scythe,
And watched me close through long years without blame.
Now few at last could judge me by my aim,
Or trust me when I was not with spirit knife
Those false tales which but gave me name of wife,
Yet which were making me a lady.
But you, dear sister woman, saw beyond
More form and custom, and were unafraid.
Hearing the patois of the human cry.
To make your reputation as a maid,
And find society a snare.
Denied by those you sought, like Christ, to aid.

Truth and Freedom.

[Chicago Union]

"The Truth is yours, and it shall make you free.
Spake the teacher in zep prophesy.
Also, how well this other text is learned.
From prophets stolen and faithful martyrs burned.
Truth alone can make us free and souls.
Freedom alone can give us perfect Truth.

John Ruskin Harvard.
Liberty.

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In yielding rent and interest, the last tithe of obsolete slavery, the political and social dispositions toward the moral aspects, are, in the majority, the club of the police, the negro of the negroes, the railway of the railroad, in which Liberty grinds beneath her heel."—SPENCER.

A Suggestion to the Democrats.

If there is one thing more than another upon which all protectionists are agreed, it is that a high protective tariff is advantageous, if not necessary, to wage-workers. Whether high tariffs benefit workmen by raising wages or by maintaining the standard fixed otherwise, is a point far from settled among protectionist philosophers and economists. Of course this difficulty does not seriously embarrass the protectionist politician. He solves the problem in the simplest possible way: before election, the tariff unquestionably tends to raise wages, while after election the impossibility of adding a single case of an advance in wages due to increased duties is blindly said to puzzle no one but the ignorant tariff-reformers, who so absurdly misconceive the protectionist position as to expect high duties to raise wages, when it can be demonstrated in the clearest manner that high tariffs can do no more than maintain wages already fixed at a high level by the superior civilization of the country. Such "political" explications do not find their way even into protectionist "science," however, and the question of the precise effect of high duties must therefore be regarded as still unsettled. But for all practical if not theoretical purposes, we may, without unfairness, impute to all protectionists the contention that a high tariff at least maintains (in an economic and scientific sense, of course, since, practically, no such effects can be proved) a high rate of wages.

Positing this proposition as a fair statement of the case of protection, a practical suggestion occurs to me which I beg to commend to the consideration of the tariff-reform Democrats in Congress. With a view to secure conformity of all principles of protection on the part of the tariff beneficiaries, and to remove the annoying discrepancy between the theory and the facts, why not amend the tariff laws by inserting a provision prohibiting manufacturers or other employers engaged in the protected industries from making any reduction in the wages of their workmen? The propriety of such an amendment can hardly be disputed by consistent and more or less intelligent protectionists, while its urgency is certainly apparent to all. Regardless of the scientific demonstrations and "political" assurances that the tariff at least maintains the rate of wages as it finds it, manufacturers go on calmly reducing wages and inducing disbelief in the truth of protection. Can the selfishness and greed of such wicked employers be allowed to undermine the foundations of American civilization, and neutralize the effects of scientific teaching? Perish the very thought! If the tariff clearly maintains the rate of wages while the protected employers just as clearly lower it, it is the "right duty of the champions of protection in Congress to compel the employers to hold the scientific law of protection by doing that which the tariff fully enables them to do,—pay a high rate of wages. There is no reason, then, why the Democratic majority in Congress should hesitate about adopting our suggestion, and at once proceed to amend the tariff law in the way indicated. The Republicans will be stopped from complaining by the manifest reasonableness and necessity of the proceeding from their side, while those who look with favor upon all governmental attempts at regulating wages or any other matters within the jurisdiction of free contract will easily discover a justification for this attempt to test the sincerity and faith of the protectionists.

The Even Hands of Justice.

I learn from a London newspaper that a decision has been rendered by a certain high court condemning a dentist who saw fit to advertise his business. The dentist, it seems, like the doctors and certain other professional classes, have formed a close trade union to keep up their charges, and any one guilty of such open competitive methods as advertising is rated as a quack and blackleg. "In our profession," said the judge, "a member is not allowed to advertise that his talents are superior or that he will do his advocacy cheaper," and the same ethics, it is held, should be applied to dentists. It is remarkable, however, that, in the controversy between the workmen's trade unions and the "scabs," the sympathies of these judges are on the side of the blacklegs and the free-laborers. The poor scab is praised for resisting the tyranny of labor organizations, while the professional and rich "scab" is censured for "infamous and disgraceful conduct" when he resists the tyranny of rich trade unions. "Daily News," a "Liberal" organ, approves of the judge's decision, which it declares to be "clearly in the right direction." The reason for favoring a different law for the rich trade unionist than the law applied to laborers is that "dentists gain a distinct advantage by having their names registered, and therefore there can be no objection to extending to them the writ issued against advertising in other professions." I am unable to see how it follows from this that it is proper for the State to enforce the monopolist regulations of the rich trade unions. There may be some reason for extending to dentists the unwritten code which governs the conduct of other professions; but the State has no business to enforce this unwritten code, either in the case of the dentists or in any other case. The tenets of the latter-day Liberals are anything but liberal.

Not in Hell.

The World, the Flesh, and the Devil had dined in the ebony dinning-halls of the underworld, and lingered over their dusky vintage, speaking of the latest lot of souls received that day within the stern doors of their domain.

"Said Satan, with malevolent look of intellect divorced from love: "A queer constellation terribly mixed in transit, but they are all assorted at last, and will, with a little training, make good and useful citizens as any in our realm. The puffy-faced speculator, fresh from the Stock Exchange, complainer of the sulphur at first. We easily settled that little affair. Mon Dieu! He is seasoned by fire."

Quoth the wrinkled World, adjusting a heavy crown full of sham gems upon her painted brow: "Did he really imagine the atmosphere would be altered for him? He flew high and fell low. Bah! How silly he was to have been unsuccessful and let apoplexy take him by the throat! Can you inform us, Mrs. Flesh, why those Stock Exchange gamblers resolve themselves into a few types so readily? Cheeks like large buns, often pimpled, and heavy lower jaw?"

"I am sure I cannot tell for the life of me why you ask me," cried the coarse, voluptuous woman, with a coquetish leer at the Devil. "I protest you know the gentleman as well as I. If they have money to spend upon me, I do not care if they are as ugly as bishops for my part. And I am not clever. Ask Mr. Satan your learned questions about types."

She patted with her soft caressing hand the flat cranium of a glittering green snake which twined about her arm, a living jewel. The Devil leaned his chin upon his hand and looked at her with his hawk eyes. In that position one could see the sloping head with its huge development of will-power.

"These worthy gentlemen from the Stock Exchange have rapacious jaws; their greed is indicative in their faces. It is a trivial matter, not worth discussion. Miss Flesh, those flaming roses with their hearts of fire hang about your shapely form in most alluring wreaths. From which wall did you gather them?"

"I am flattered," cried the girl, delightedly, "to have deceived you, our arch Deceiver. These roses, which you admire, are o'er ordinary lurid blooms of Hell. They were made for me by a poor artist-wonder, who tinted them with the burning blushes of such of my lovers as have been discovered adoring me by their fellows. This one is quite fine, is it not? See, it is made up of the evanescent blushes of the clergy who were to-day detected in sensuality."

"Indeed!" said Satan, imperiously stretching his hand for it. "That was good; they selected the dye by the bye, was that smart man who seemed quite at home down here at once, and who chatted familiarly to you while I was examining the lot from America? A Chicago man, was he not?"

"O, yes! a charming fellow," answered the
World, enthusiastically, "a dear fellow, quite one with our heart and soul. He has starved more workers—men, women, children—than any other capitalist in the New World. A leading philanthropist, with the money thus obtained he built schools for the poor; a lover of law and order. He was telling us about the Chicago Anarchists. What a lot of cash it cost him to get the dangerous nest cleared out, and have the leaders hung. They were likely to have checked the tide that sets to your shores, it appears, my good Sir, in doing away with usury, coercive government, and brutal, our friend asked to meet them, but it seems they left out in the pouring rain. He had made sure to meet them, although of course he knew that they were not guilty on that charge of bomb-throwing.

"Alas!" said Satan, frowning, "those men were full of love for their kind and did not belong here. Had they been happy at the time of their appeal to the people to free themselves from slavery, they would have been more loved in their country than Washington and Lincoln are; world-wide; they are really bloody, but whose wars had fortunate issue. As it is, the memory of Anarchists is excrated by the ignorant, which is a very good thing for us."

"Heigho!" sighed Miss Flesh, pouting her full lips and shrugging her round shoulders. "you and Mrs. Grundy are always so deep forever talking of business, I am bored to death with you. Let us talk for once about something little; are you intending to remain here all night?"

Who could resist her? Certainly not Satan, the gallant fiend, for he rose at once, looped his tail elegantly over his arm, and bowed as the ladies led the way to the drawing-room.

MIRIAM DANIEL.

A Sample Sunday Circus.

[San Francisco Echo.

One Sunday in April, the People's Free Lyceum of this city was to discuss a question: "What is Philosophical Anarchism?" The hall was soon filled with people, only a few of whom had worn the hair off the upper corners of their foreheads, against the social problem. It was not, however, a question of the doctrines of every pretender to the title of a philosopher. The affair was a very much discouraged man upon witnessing the incompleteness with which his carefully-studied social science is absorbed by men whom he has believed strong and consistent. A man, who could not afford to disentangle "Egoism," "ideas, believes that "there are Anarchists and Anarchists."

In addition to Mr. Cowell's principal efforts, George Gundersen made a good apology to some critics of Anarchism, and Clara Dixon Davidson, one of the editors of former "Enfant Terrible," put in a few sharp hits. Then a student from Stanford University, who is a reader of the paper, nailed a number of Collectivist absurdities. A man who claimed to have never before heard of philosophical Anarchism, made some meritorious remarks, which indicated that there is a considerable number of people in the skilled and working classes, who are not under the scientific sociological conception if it were presented to them by careful exponents.

In the discussion one or two of the State Socialists spoke soberly and seemed willing to appeal to the logical faculty alone, but the rest appealed to the emotions only, or resorted to the politicians' trick of working moralities on surface criticisms. Others were convinced by the evidence of the illustrations. Nor was there a sharp-featured old man with snaky lips and spiritual inflection, who elaborated on the proposition that Mr. Cowell was crazy. Then there was an unknown with a vacant mouth about which he wore an intensely Prince Albert coat, who competed with Mr. Healy for the floor and devoted his time to demolishing the straw men he manufactured from a misrepresentation of Mr. Cowell's words. A man with a threadbare cap and pelvis tussler bellowed that it is one's duty to defend a wife, mother, daughter, or sister, but not his son, i.e., their, or brother.

Mothers-in-law were not catalogued i.e., either list. He also averred that in the United States, the least. He was not without a redeeming trait, however, for when he was hushed for some foggy remark, he retaliated with the sarcasm, "Serpents and geese bite their hocks."

While this was speaking, the acting usher arose and asked some men at the door to come to the front for seats, whereupon the speaker, hearing the voice of a known opponent, signaled his indignant shouts: "Wait till I'm through; you are always putting in when there is opposition argument!"

Then, intensifying the ridiculous into the indescribable, he restricted the speaker and bellowed, following for an applause of his rebuke. Any one breaks in whenever he likes, and he and the speaker have a little pamphletish discussion, after which the latter proceeds with his sessions last three hours and are the ideal of "Free Collectivism," and

"It was less a surprise when Healy abandoned Anarchism when he adopted it. Still he is brave and brilliant, and if it had to tell whether he is a more meteor or a meteor. I guess he deserved my compliments and will never get any more."—Barron Levinson.
were opposed to it not being changed by any sudden frightening of people. As to the literature, he believed that it was popular where it was read. The main service money in France. The article in Calas's landwriting was not original; it was copied from an Anarchist document, with the view of the ideas set forth there being discussed at the club. He had had opportunities of watching Calas closely, and he was sure he was a warm-hearted, frank man, and had in surgity initiated the scheme. It was the best part of his nature that had saved him. The real fact of the matter was that they were unable to get any sufficient guarantee that the things were not for use in Russia, and they abandoned them, and would not go any further. At the time he was under the impression that they were for the use of some friends in Russia, and he was willing to lend his hand in helping them under difficulties which were so immense. The difficulties in Russia were so different to what they were elsewhere and, here, they were clear and plain, and it was easy to help the people there. He recognized that the policy of explosions was utterly impossible to be carried out in this country, and it was in no sense the policy of the Anarchist part here.

**The Cost of Consistency in France.**

(1st Temp.)

An exciting incident occurred at Rouen at the opening of the assises. The jury had just been empanelled in the case of a certain Lerey, charged with abuse of confidence, when M. Gadeau de Kerville, on being asked to make a statement, declared that he would not admit the formula of the oath which had just been read to him. "This formula," said he, "contains a hypothesis which I consider false,—God. Suppress the word, and I will take the oath.

Despite the warnings of the judge and the prosecuting attorney, who pointed out to him that the putting of the oath, being fixed by law, could not be changed, M. Gadeau de Kerville proceeded to an arrest. The court, applying articles 306 and 386 of the code, then sentenced M. Gadeau de Kerville to pay a fine of 200 francs and costs. The court further authorized the prisoner's counsel to bring suit against M. Gadeau de Kerville for damages to his client, whose case, in consequence of this incident, had to be postponed to the August term.

**Governmental Reform.**

It is the reform the government you question whether it fits with Hams: "Oh, refer it altogether!"—Henry Lyman Noyes.

The Anarchists

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