On Picket Duty.

If Spencer, Weismann, and the other biologists who are struggling with the problems of heredity, would read "Lucifer" and a few of Helen Gardner's novels, they would find the matter fully elucidated.

"Why not make every man's check legal tender?" asks the New York "Evening Post" with the view of nullifying the flat money advocates. Will the "Post" tell us why we couldn't abolish the legal tender feature altogether? The man whose check is worthless is perhaps apt to favor flat money; but are the motives of the legal-tender people absolutely above suspicion? If their checks are good, they need no legal tender law to protect them.

On two occasions, during the police board fight in Denver, the entire force was suddenly called late in the afternoon to guard the City Hall through the night, thus leaving the city without any protection. But a demand nearly always creates a supply. A committee of citizens, which had been organized to maintain peace, employed Finkertons to guard the morals of the community. Here is another instance of private enterprise stepping to the front to fill the "functions of the State," after that institution had failed.

It seems that there is a "free immigrant labor bureau" in the barge office, and that the officers of the bureau have been unable to meet the demands upon it for farm laborers and domestic servants. The New York "Times" and "Evening Post" naturally conclude that there is no problem of the unemployed in this country, that there is plenty of remunerative employment for all who want it, and that the unemployed are simply lazy, shiftless, and irresponsible people who prefer to be tramps. If these papers are satisfied with such reasoning, the next thing for them to do is to claim that there is no business depression prevailing, no industrial crisis. The demand for labor exceeds the supply, as the barge office shows; when this is the case, it is preposterous to talk of a panic or industrial stagnation.

"The secret of monopoly is competition," says the "Western Laborer." This is too obvious to require demonstration. Who does not know that the first task of any and all trusts is to arrange for the sharpest competition among their members? Who does not know that the banking monopolists cordially invite the competition of State and private banks, pleading with a stupid congress to abolish all taxes and restrictions on note-issuing? Who does not know that American manufacturers, to have a monopoly of the home market, loudly demand such a reform of the tariff as would enable foreign manufacturers to compete with them here? Why did congress pass an anti-trust law if not because of the danger of an alarming reduction in prices through the remorseless competition among the members of the trusts, who seek to obtain enormous profits by underselling each other?

Referring to the review, by C. L. S., of Mr. Olerich's "Cityless and Countryless World," it should be pointed out explicitly, in justice to the author, that his reviewer does not allege or prove a departure from principle on his part. Mr. Olerich's scheme is Communist; but it is voluntary, and hence not inconsistent with equal freedom. C. L. S. is emphatically right in protesting against the attempt to parade the scheme as the natural and logical outcome of individualist principles, for it is so unwise and unreasonable that no rational man would elect to live under it. Mr. Olerich and his friends may entertain a different view, but it must certainly be clear to them that they have no logical warrant for claiming that individualist ideas necessarily imply, in practice, such conduct and organization as the book describes. Mr. Olerich is at liberty to tell us how he would live under freedom, what his idea of life and society is, but he must not make the principles which he holds in common with the rest of us responsible for his individual tastes and preferences. But I repeat that Mr. Olerich's rules, regulations, and methods are not open to the charge of invasion.

Spencer tells us that trades unions have weakened his faith in free institutions, because the workmen who surrender their liberty to sell their labor as they please are not fit for a state of freedom. I venture to call his attention to the lecture of a leader and officer of an important labor organization, Aug. McCraith, portions of which are reproduced on another page. I imagine Spencer's amusement at reading this address by a man who has surrendered his right to sell his labor as he pleases to an audience of workmen equally slavish and benighted! And Mr. McCraith is no exception, Mr. Spencer! There are many men in the labor organizations who share Mr. McCraith's views and who promulgate them in labor meetings. Do these sentiments, does this spirit, argue unfitness for free institutions? It is very sad (otherwise it would be comical) that Spencer should have become the victim of such an absurd prejudice and delusion. Now a word to Mr. McCraith. He expresses the belief that even under free competition there will be need of public ownership of such "natural monopolies" as railways, highways, telegraphs, lighting, the postal service [7], etc. But inasmuch as he declares squarely for voluntary taxation, it is not easy to understand what he means by "public ownership." When a State-man talks of public ownership, his meaning is plain: he wants the Government—that is, our national and municipal Tammany Halls—to run certain industries "in the public interest"; but what Mr. McCraith means is not clear. If he simply means that individuals and local bodies will find it expedient to cooperate in the carrying on of large enterprises, then we agree with him. Liberty has frequently expressed its conviction that the free society will be prevailingly based on cooperation. If Mr. McCraith means something else, he ought to state his position in a fuller and clearer form.

Chips.

Mrs. Geese, the Kanassanino roostress, insists that women (ladies) have as much right to join the order of Ma's sons as the sons themselves. The lady herself is a member of the fair (unfair!) sex; and is not unknown to various and many snares for the insistence of women (ladies): none of which, however, can compete with this, the latest, in originality of conception and necessity of consumption. Such important steps in the direction of women's (ladies') emancipation cannot but be heralded by the malefactor with earnest and hilarious approbation.

A bill was introduced in Congress the other day relating to the absenteeism trouble. It proposes to fine members not at hand when the roll is called. This merits the warmest approval. All members who absent themselves should be fined a day's pay. Those who do not, should be impeached.

The New York "Sun" thinks the Agricultural Department paternalistic and superfluous, and advises Mr. Morton to resign. Before the department is abolished, would it not be well, since its business is planting and the extermination of weeds, to make use of it in planting the Post-office Department deep in some good unproductive soil?

As I walked along the street the other day I saw a couple of small boys abusing a still smaller boy. "Here, stop that!" I cried, for I was bigger than either of them; "what are you hitting him for?"

"Huh! he wears good clothes," indifferently answered one of the youthful criminals.

Moral: The under-dog will abuse the over-dog whenever he gets a chance.

A Silver Bill having caused a Panic in a certain country, the citizens got together and repealed it, with much incantation. "There!" cried the citizens with great joy; "now it is exorcised.

"You mistake," said the Panic calmly, as it juggled with another bank: "merely exercised."
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Cleveland's Commission.
One of the most pitiable exhibitions in the whole range of political organizations of any time is the Democratic party at the present hour, and I am greatly mistaken if a considerable number of its members do not keenly feel that such is the fact.

To go no further back than Tilden and 1876, the party took its stand upon free trade and free coinage of silver. I say free trade, without allowance for such forced mode of speech as trimmers and equivocal politicians resort to. It was proposed to raise revenue, and trade was not intended to be free as we Anarchists would have it, but there were to be no duties for protection. England is called a free trade country in the ordinary acceptance of the term, which is antithetical to a protective tariff. The wriggling of small or great politicians has not changed the term free trade, libre échange, Freihandel. Why do not the ridiculous quibblers ring the changes on free coinage bycooling that it would not be free if there were a charge to cover the cost of labor in coinage? The policy of exclusion in either instance is the chief characteristic, the essence of which determines the use of language, protection of the gold standard, protection of domestic industries. The owners of silver would cheerfully pay the cost of coinage, and most of the Democratic consumers of imported goods would as cheerfully pay some rate of taxation for the support of that imaginary creature, as far as this country is concerned, "a government economically administered."

From Tilden to Cleveland the history of the Democratic party is the story of a political organization with two economic proposals, one of which it steadily advances, the other of which suffered partial eclipse in Hancock and Randall. Congress, under Democratic inspiration, repeatedly snubbed presidents and their veto power on the silver question. Finally Cleveland came on the scene and immediately after his first election drove full tilt against the free coinage doctrine. Then his party began to waver. It had the power to place itself on record during the Harrison administration as being opposed to the coinage faction opposed to free coinage had succeeded in compromising the sincerity of the party.

The maneuvering on the approach of the presidential contest took the guise of an insidious counsel to concentrate on one issue. The free coinage men were offered assurances that after securing tariff-reform their day would come. While this lying pretense was being used, the national banks and lawyers in their employ were quietly stockpiling the conventions in the Democratic free silver states. They procured the sending to the last national convention at Chicago of delegations which simply betrayed the confidence of the great majority of their constituents and assisted to make, or passively submitted to, a jumbo plank, serviceable for no purpose but juggling. This could not
Obviously men are today divided into two classes, of approximately equal strength: those who like to be part of a great machine, to give up their own individuality and receive in its place a share in the imposing individuality of a great organization, and those who like to paddle their own canoe wherever they can. The course of politics, so far as it is guided by real principles at all, shows the struggle of these two forces. Each, hampered by the other, carries out its ideas half way. The protectionist makes as strong a tariff as the free traders wish. If he makes it too strong, the free trader comes into power, and cuts it down as far as the protectionists will let him. The constant change injures business more than either protection or free trade could. A Nationalist wants a city to furnish its residents with water, light, and fuel; the Individualist wants all this left to private enterprise. The result is that the city does about half the work, and that about half the taking care of this work is done by those who are opposed to its whole principle,—that is, so far, of course, as principle enters into the matter at all. It cannot be surprising even from the Nationalist standpoint, if business undertaken under such conditions sometimes fails.

Neither can the Nationalist carry out his ideas through a private association. If he tries to do it, he must keep on paying tribute to a State which is quite out of harmony with his ideas, and whose laws probably throw many vexatious obstacles in the way of his colony. If he is patient enough to endure this, he finds that all the various functions which the perfect Nationalist State must unite, our government monopolizes some while refusing to undertake others. This makes the union of all these functions squarely impossible.

Suppose Anarchism to be established. The State will be stripped of its authority, but its organization will remain and continue to perform about the same functions as before. The law of gradual evolution forbids us to expect anything else. Then the Nationalists will get control of its organization,—in which they will be helped by some who sympathize with their aims, but are now held back by respect for the principle of liberty, which Nationalism in the present state would so greatly violate,—or else the most earnest Nationalists will secede and start a Nationalist State of their own. In the former case, those who most strongly object to Nationalism will secede. In either case the Nationalist State will be a united body, carrying on a policy which consistently aims at the destruction of the idea, and not hampered by bitter opposition to this ideal among its citizens. If the Nationalist State is in any way practicable, here is its opportunity.

It is well known that the organization of the State has always been much influenced by that of the Church, and that many parts of our national and State constitutions are historically founded on the policies of the Congregational, Episcopal, and Presbyterian churches. Now, about 150 years ago, Euler, one of the hardest-headed men the Church ever had, said: "A constitution of civil government without any religious establishment is a chimera project of which there is no example." But within a few years examples were created. It was not a disadvantage to the Church. On the contrary, the Church has flourished much more where it is not supported by compulsory contributions. All it has done, is to turn out more missionaries, accomplished more charitable work, and been more successful in everything except in paying its officers high salaries for little work. If the Church is today in danger of speedy extinction anywhere, it is in those countries where the compulsion of the State has most firmly established it.

By the analogy of history, then, we must expect that, as the State has hitherto followed the Church, the "disestablishment" of the Church will be followed by the "disestablishment" of the State, and that, when the State is no longer supported by compulsory taxation, it will become more effective in punishing crime, transacting collective business, and all the functions for the sake of which its friends mainly support it,—everything except paying its officers high salaries for little work. Whether it is destined to perpetual life or to spontaneous extinction, I cannot tell; but in either case the remainder of its life will be healthier, and whatever it does will be better done, when it has been taken off the basis of compulsion.

I am sorry that logical Anarchism has so little collectivist support. It seems to me that the difference between individualists and collectivists is largely congenital, and cannot be got rid of by education. If so, Anarchism must appeal to only half the people till both sides begin to see that liberty offers to every honest man the best chance of realizing his social ideal, be that ideal what it may.

STEPHEN T. BIVINGTON.

The French government has given up its petty warfare against the Church, and this is said to be one of the effects of the dynamite revival. Yes, these are trying days to politicians, and, seeing that the executioner can do little for them, it is natural to turn to the priest. But this readiness to drop all disguises, catchwords, and pretenses will only tend to open people's eyes to the emptiness of the bourgeois notion of political liberty and progress. "Le clericalisme" has long been fought as one of the most dangerous enemies of the Republic, yet it is proposed to bring it into line against the revolutionaries. But the Church is too crafty a politician for that. The time when the tyrant is weak is not the time to forget, but to rub it in.

The World as Superstitious as the Church.

[John Morley.]

The man of the world despises Catholics for taking their religious opinions on trust and being the slaves of tradition. As if he had himself formed his own most important opinions either in religion or anything else. He laughs at them for their superstitions which are the Church. As if his own inward awe of the Greater Name were one whit inferior. He mocks their deference for the past. As if his own absorbing deference to the present were one little better bottomed or a jot more respectable. The modern emancipation will profit us very little, if the above quo is to be fastened round our necks with the despotic authority of a heavenly dispensation, and if in the stead of ancient scriptures we are to accept the plausible inspiration of Majorities.
DOES THE CRIMINAL PAY HIS DEBT? [New York Sun.]

Clarence Johnson lingers in a cell at Police Headquarters, Newark, merely because Detective Sergeant Statz, after the first day, began to think it would be better to put him out of the way of temptation, especially as he seemed to be hanging around the banks on Broad Street, and Statz knows Mr. Johnson is one of the most expert bank snails in the world, in spite of his age.

It was he who put on an ink-daubed linen duster, and, sticking a pen behind his ear, made himself at home in a bank in this city some years ago, and escaped with a large sum of money. There is no definite charge against Mr. Johnson in Newark.

If all the people who hang around banks were to be arrested, Mr. Johnson would not be a very lonely prisoner. It is difficult to see why Mr. Johnson, if he was to be again arrested before the commission of any other offence, should have been released from jail at all. There is no sense in definite terms of imprisonment, if they can be virtually turned into life sentences at the pleasure of the police. I lately suggested that a judge who goes outside the penal law by statute and refuses to publicly lecture a prisoner should be impeached. It is equally important to put an end to the policeman who, after a criminal has once paid the statutory penalty, attempts to reimpose it.

THOSE COLUMBIAN STAMPS. [Business.]

(Protestant General Office has ordered that no other than Columbia stamps be sold until the present supply—several billions—is exhausted.)

I'm a law-abiding citizen and an honest business man. I've shut my mouth and kept it shut about as long's I can, and now I'm going to rise right up and speak so's to be heard.

For I think our government's acting in a way that's quite absurd.

The two-cent stamp is pretty, and Columbia's band looks proud, but I hate to set out every day to lick the whole thing.

The Columbian kick I'm making now, of course, is the size. It paralyzes business for him who sells or buys. My pretty girl stenographer—she always gets the stamps—she's been away for a month or more with her right arm filled with cramps. Well, then, I sent the office boy, but he was much too small. And came back with one dozen—said he couldn't fetch any more.

Then the old cashier was asked to go, he of the brown and brain, but he went—but hasn't yet returned to Cr. Loss and Gain.

And then at last we went for the stamps, staggeringly fast. I organized a small company.

Past whispering friends, who winked an eye and smiled at my awful load. I broke three of my shoulders and smashed at least three more, and here I sit in a leather chair inside of a bolted door.

While the new cahier, with bullying eyes and a tongue as big as six, arrives at my conclusion as another stamp he sticks—To wit, 6¢, and namely: we're an awful mess.

And letters from this office henceforth go by express.

LOVE'S INFIDELITY BEFORE THE LAW. [New York Sun.]

HORNBAKER, Pa., March 10.—It cost young Arthur Richardson, of Hawley village, $46 recently, besides the expenses of a lawsuit, because he testified on the trial of the suit that his wife had been unfaithful. Richardson was an appraiser in the employ of the Hawley Glass Company. About seven months ago he married, and went to live with one of his new employers, where he lived for six months. Then the company bought a suit against him for that length of time, at $6 per month. Richardson's defense to the suit was that when he went to work for the glass company he had no idea of marrying, as he did not feel able to support a wife; but the superintendent of the company was aware that the employees should be married men, and urged Richardson, as well as others, to marry, offering as inducements six months' rent of a house free and $10 for the first child born. Richardson finally married and moved into one of the company's houses, and went on the payroll as a married man for the stated six months. Witnesses for the defense swore that they had married on the representations as to free rent made by the company's superintendent, which representations had been carried out, and one apprehended that if a child was born to him he would be fined $20 bound for the $10 bounty offered by the company. The case of the defendant would have undoubtedly been won upon the testimony had the glass company had a less astute lawyer. When he cross-examined Richardson he asked him: "Did you not marry because you loved the girl you made your wife?"

"Yes, sir. I did," was Richardson's emphatic answer.

"Then, your Honor," said the lawyer to the justice, "I submit that the point since this defendant married and never paid his rent of house rent free, he cannot enforce the contract."

The justice decided that this adulation of the witness was fatal to his case, and gave judgment against him.

[As a premium on legal prostitution, the State was ready to enforce the offered privileges; as an encouragement to honest lovers, the State could not give it recognition.]

THE TARIFF AS A PROMOTE OF ETHICAL CULTURE. [New York Sun.]

OTTAWA, March 18.—A delegation of printers representing the typographical unions of Montreal, Toronto, and G. W. A. walls on the Tariff Committee of the Donn, a Governor, had urged the retention of the present duties. The printers pointed out that there was an abundance of plate matter produced in Canada, which gave employment to a large number of printers, stationers, and others, who would be thrown out of employment if the duty on American plates was removed.

They also asserted that the moral tone of American plate was greatly inferior to that of the Canadian, and was calculated to injure the morale of the people, especially of the young. The committee promised to consider the matter.

[The ethical anxiety shown by the printers who favor protection of native morals by tariffs, like that shown by many Christians who favor the amendment of savage morals by missions, is not sufficiently free from the commercial taint to be viewed entirely without suspicion. Despite the saying that money has no odor, it certainly lends at times a most offensive odor to morality.]

ALL ON ACCOUNT OF THE BOY.

The Tenderloin Club, of 114 West Thirty-second street, was visited recently by Anthony Comstock, his assistants, George Dossett, and half a dozen officers of the Society for the Suppression of Vice. Comstock was armed with a warrant issued by Justice Taftor in the Tome Police Court, charging the members of the club with keeping indecent pictures, which threatened to $10, $35, and $100, for the use of the proprietors of the club, was served to the boy of the club. Comstock had authority to destroy all the indecent pictures in the place, and to arrest all persons in charge of them. The 18-year-old half
boy was the only person in the house at the time of Comstock's visit.

The men, armed with axes and other weapons, started in the act of demolition. They began on the first floor, of which the walls were lined with pictures, and in a few moments had made a wreck of the reception room, which as art committee and a corps of artists spent a summer in dressing it up. It was demolished.

The pictures that could not be torn down were destroyed by hacking them to bits, and the fantastic dado of the main room was ripped to pieces. Everything in the place was everywhere where the Comstock lawyers had been. 

While the wreck was proceeding, a couple of members of the club entered and tried to induce Comstock to desist, but he paid no attention to them. After everything had been destroyed, he went to Comstock, Comstock's lawyer, taking the seized pictures and the colored boy with him. The boy was taken to the Tombs.

I believe it was a preacher who once declared, to illustrate the increasing decracy of the downward path of crime, that a man who begins by committing murder will end by breaking the Sabbath. This same preacher would probably consider that the fragile youth who has been thus removed from the dangers of the Tenderloin to the devastating influences of the Tombs is on the upward road. If lodged in a cell in Murderers' Row, he may never do anything worse than murder. The credit shall be Comstock's. More power to his elbow!}

COMPONE PERS. MORE, QUALITY VASTLY INFERIOR TO THE NEW YORK TIMES

CHICAGO, March 17. — In discussing the controversy between the American Institute of Architects and Secretary Carlisle, Daniel H. Burnham, of this city, president of the Institute, said today:

"There is a question of municipal politics rule in the Treasury Department. The expression of the supervising architect's office for 1883 amounted to six per cent. of the work actually done, or one per cent. more than the average of the work done by the best men in the country in private life."

THE VERY MAN NEEDED FOR THE BENCH.

WASHINGTON, March 18. — In response to a Senate resolution, the Secretary of the Treasury sent to the Senate today a list of all persons who have received a sugar bounty and the sums so received. In the list appears J. R. S. Edward T. White, who was in 1890 and 1891 received $81,000. He was then the standard of the day, and it was in this he was a leader of the Caffery Sugar Refinery, in which, however, he has no pecuniary interest.

[The Democratic party, which declares a protective tariff unconditional, is doubtless glad of an opportunity to prove to the Supreme Court for the return of the senator, whose pecuniary interests will tempt him to keep out of the way of keeping parties prominent.]

Helping the Propaganda.

The French Anarchist Roux, who two weeks ago was condemned by a Paris court to eight months' imprisonment, had a curious record of the opinions which he had ardently expressed. In a letter to one of the press containing on Anarchist. Roux had been the leader of the soup kitchen committee. He had sought to collect a fund which, he said, was to be used to feed the unemployed. In fact, the money was to spread the doctrines, and he was seized by agitators in the soup kitchen every time there was a distribution of food. Roux's diary contained these notes of his experience with celebrated politicians, editors, and publications:

"Ex-Premier Cobet.—Lived in apartments furnished luxuriously. Appeared to be rather uneasy in our society. Gave only five francs, but when reminded he had given ten francs in the preceding year, urged to add five. Said he was not an Anarchist.

"The President.—Vehement. Intelligent. Found the philosophical ideal of the Anarchists beautiful, and in harmony with his own feelings, but deplored their activity. Discouraged to us about the old classics, and gave us ten francs and a hand shake.

"Elysee Reclus.—Splendidly received. Endorsed our plan.

"Demembre (deputy and editor of the "Temps").—Conversed with him in the street. He declared that he was more of an Anarchist than I.

"Henri Fournier (of the "Figaro").—Did not know us and was uninterested.

"Aurillon Schell.—Well received. Despised director of the "Priere, was with him. They gave us some whisky forty-five years old. Sclaff, effeminate and blase.

"Granet.—A man of great energy. Asked no explanation, and gave twenty francs.

"Clementeau.—Always energetic. Received us, but not our presence. Gave us ten francs and pronounced our plan excellent. Promised us a notice in the "Justice" and "Republique." Recommends above all that we should not blow up his house.

"Jules Oppert (of the Institute).—Ignorant old man.

"Francisque Sarcey.—A fat fellow, grumpy, and looked like a hog. Received us without ceremony, and refused to attend the lectures, but gave us five francs.

"His grunt at 25c as we got mud on the carpet.

"Vaquez.—Denied that he had written against Anarchist, and maintained that in his way he too was an Anarchist.

"Ionos Say.—Received us suspiciously and watched us. Listened to what we had to say, and gave us twenty francs because he still knew too little of our work. Would look into it later.

"Jean Despere.—Refused.

"Stephane Marmelle.—Said he was not wholly Anarchist.

"Many of the Paris journals, as well as the dailies of Vienna and Berlin, remark that it is little wonder Anarchist flourishes in France. The public's consciences are ripe to give such encouragement to men preaching the prophecies of the deed."

Fifty years ago everybody hailed it as a wonderful addition to the instruments of civilization and enlightenment. The feeling is totally changed, and not a few even go about asking whether our civilization can resist it. The indictment of his own press that M. Brunet, the editor of the "Revue des Deux Mondes," made the other day before the French Academy was very mild indeed. Ignorance and frivolity are the vices of the French press of to-day, to which a portion of ours, in the estimation of our own public, adds melancholy and silliness. One may be less likely to find anybody present, and, to be sure of their absence, he has to look under the table and in the chans closets. A swarm of young men is being trained up all over the country to consider, dreaming and aiming at ridiculous professional pursuits if any fun can be got out of them.

Freedom for the Fit in Money.

[N. Y. B. in Philadelphia Journal]

Here's the knock-out argument against free money.

"Your individual money wouldn't circulate outside your personal acquaintance. That may be, but somebody's money would, and that somebody should be free to make it, is our contention. Your monopoly money will not pay your way now over the water, but the piece of paper issued by Drexel of this city will go anywhere in Europe or America. The flitt will survive under free competition.

Horse-Nails Better Than Nothing.

[New York Evening Post]

It is worth while mentioning that horse nails have been used as money within modern times. Chen-velier says that they were so used in certain villages of the coal basin of Gralesville, in France, during his lifetime, and Adam Smith... records a similar fact as to a certain place in Scotland during his time. But in both cases they passed for their actual value. They are not redeemable in anything else, not even in shoes.

Anarchist Letter-Writing Corps.

The Secretary wants every reader of Liberty to send his name for enrollment. Those who do so thereby pledge themselves to write to the targets assigned in Liberty for that fortnight. All members of the corps are asked to have no opportunity of informing the secretary of suitable targets. Address, Tyrrell T. Brinton, Biddletown, N. Y.

The corps starts, at the time I write this, with seven members. I think enough, and will start, even if I did not hope that several who are not enrolled mean to cooperate with us. But to such I would request that they can help us more by sending in their names, so that we may know what we have to depend on.

Members will bear in mind that the success of the corps depends as much on their keeping me well supplied with targets as on their writing to targets.

Suggestion No. 1: Don't make your letters to a general missionary agency. Don't try to teach a Christian that the Bible is foolish, or a Prohibitionist that the liquor trade is no bad thing, or a gold-bug that the gold basis is false. These are for our purpose. The mission of Anarchism is not to cure men of folly,—except as the law of natural selection, when it is allowed to work freely, will be the best possible solvent for the foolish. But if a man have been trained on foolish institutions, he will find the effort of thinking on foolish way. If you have a foot to attack, attack him with a sledge. Avoid rousing prejudice.

Target.—Thomas J. Powell, Naples, N. Y., is a Senator from Florida, and is well aware that our laws are strongly opposed to "union of Chambers of State," especially to Sunday laws and to the movement for putting an acknowledgment of God into the Constitution. He has a letter in the "Home Advocate," of April, along these lines. Show him that all acts of government, unless based on free consent or self-defense, must involve the principle he objects to.

Of course, all suggestions of mines must be taken for what they are worth. You are at liberty to write to this target along the general line of Anarchism; the rest is up to your discretion.

S. B. S., New York.
Communism Sweetly Flavored.

The principle of the public school of Holstein, Iowa, has written a history which is an outline of practical cooperative individualism. This suggests Anarchism, and the suggestion is borne out by the fact that the author, Henry Orlacher, Jr., is a member of the school. He also has been a contributor to its column. But whether "A Cityless and Countryless World" is Anarchist is a matter which I shall now consider.

The preface of this work must not be ignored, for in it Mr. Orlacher has taken us into his confidence to the extent of informing us why he has given us a book. Briefly stated, his intention is this: "To contribute my infinitesimal part of this comrade's work of progress for the shaping of the social order and economic system from which, I believe, our existing evils are eliminated." And while his narrative is that of an inhabitant of Mars, who has succeeded in reaching the earth and is describing the condition of things on our neighboring planet, I shall treat it as an outline, as he calls it, of a new social and economic system, which is one "which recognizes extensive voluntary cooperative individualism as its fundamental principle of production and distribution," and which is based on the law of equal freedom.

As I shall have space to deal with the practical matter of this book, I shall say only that the infra-cellularly unimportant description of the Mars visitor's arrival and accidental acquaintance with the Nevis family, at whose house the story was told. This family consisted of Mr. and Mrs. Nevis, a daughter, Viola, aged seven years, of Holstein, in Kansas, a daughter of six; Rev. Dudley, a brother of Mrs. Nevis; and Thomas Fulton, a boarder, and the chronicle of the events recounted in the book. The man from Mars, as indicated by the hapless victim chosen by Rev. Dudley, who seems to have been unanimously elected a nincompoop, and whose questions are all silly and of the most trivial character. Mr. Nevis, however, is patient, and all goes well.

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A small group of the ablest men, who have abolished both cities and the country, and the population is evenly distributed over all the territory occupied and used at all, in "big houses," containing about a hundred persons each, situated at intervals of half a mile on the perimeter of a rectangle, twenty-four miles long and six miles wide. These are all connected by motor lines, less directly with railways, with all cities of the same name. These are connected with the conservatories, gardens, orchards, fields, etc., factories are situated along the motor lines and railways. Draught animals have been relegated to desuetude, their place being taken by steam, either by electricity generated by wind and water-power, and the most modern improvements in the houses and the most highly developed labor-saving machinery in the factories and on the farm render living luxurious and productive.

The "big-house" and the country contiguous are described at great length and with elaborate diagrams, so that the whole scheme is rendered easy to comprehend, in fact the latter are so well illustrated in the book itself that they have the effect of money, land, government, sex relations, and education. And it is evident that, while Mr. Orlacher has been a close student of Bellamy, he has a clear conception of the city as of the state, of education, of communal and cooperative, and of the individualist and monopolistic form of government, and his remedy—voluntary cooperative individualism and free competition—is a step, an enormous stride, toward the disintegration of Anarchism.

The chapters on education I find to be the most commendable of all. Compulsory taxation being abolished, State-schools can no longer exist, and with them depart a system which is one of the most pernicious and futile in the world. Full-grown men and women, it shows, go to college, and everything goes. The schools for the young are the only place where boys and girls can study, and natural education secures results that could not be dreamed of under the present régime of compelling and cramming. State schools have almost stopped and drift into the deaths of mentally and physically; free education—one reason by this education acquired at the option and upon the volition of the learner—and rational adult instruction by example more by precept tend to cultivate and broaden the mind and encourage physical development.

The author's observations upon the land question are sound and to the point; occupancy and use are all there is to it, and he has been a contributor to its column. But whether "A Cityless and Countryless World" is Anarchist is a matter which I shall now consider.

The preface of this work must not be ignored, for in it Mr. Orlacher has taken us into his confidence to the extent of informing us why he has given us a book. Briefly stated, his intention is this: "To contribute my infinitesimal part of this comrade's work of progress for the shaping of the social order and economic system from which, I believe, our existing evils are eliminated." And while his narrative is that of an inhabitant of Mars, who has succeeded in reaching the earth and is describing the condition of things on our neighboring planet, I shall treat it as an outline, as he calls it, of a new social and economic system, which is one "which recognizes extensive voluntary cooperative individualism as its fundamental principle of production and distribution," and which is based on the law of equal freedom.

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I certainly can commend Mr. Oelrich's just arrangement of our marriage system. He sees the evils clearly, but in principle he does; he goes beyond it and demands that, since we have all received parental care during our infancy, "we in turn should do the same for some one else, whether we are parents or not." In the case of his system there is no question that it is positively vicious. It is simply slavery to the propagative act, which act is in itself an invasion if a child, after it is born, does not wish to live. Mr. Oelrich bewails the fact that women decorate themselves with far more bloomers than they do themselves. He would have them dress as the natural adornments of the human race, with those of the lower animals. He would then have discovered that the man could boast of more boldly decorated than the woman. But the costumes which Mr. Oelrich has provided for his people are by no means gaudy. For instance, a winter outfit for a woman consists of "a fine, comfortable head-dress, a warm, short coat when out walking, bicycle riding, or when engaged in any other out-door sport or exercise." This is a step or two in advance of even the ultra-radical dress-reformers, who have still an idea that women should be transported out of sort, and especially in winter; but it seems that Mr. Oelrich has induced the women of his Utopia to discard all netter garments whatsoever, and it cannot be denied that this is one of the most pleasing and freedom motion for their lower limbs. I half him, then, as the emancipator of women from the slavery, not only of skirts, but of the ugly, bunglome, and superfluous trusses - Tylorjets, Syrians, gynagogues, and such not - affected by our modern savors of suffering womanhood.

It is quite evident that Chicago is the only large city that Mr. Oelrich has ever seen. For one of his objections against the present state of things, that women who wish to take exercise "have no other place for it than a smoky city and muddy sidewalk." Doubtless he will be startled to learn that on Manhattan Island alone, the most densely populated portion of the western hemisphere, there are more than a dozen parks, exclusive of Central Park, two and half miles long and half a mile wide, with, which, for beauty and grandeur and sight, without Mr. Oelrich's own State of Iowa can compare. There is seldom enough smoke to be unpleasant, and the streets are not muddy half the time.

"We are vegetarians," says Mr. Oelrich, "living exclusively on vegetables, grains, and fruits, with the exception of dairy products and eggs." Just how he can be an exclusive vegetarian and yet make an exception in favor of milk and eggs may be perfectly clear to Mr. Oelrich, but it is not the case. In the case of common bonds people will be that he doesn't regard the meaning of words. He railest cattle only for milk and chickens on y for eggs, and yet claims to be more economical than the people of today, who do waste the bodies of cows and chickens, as he does, but fat them. He will here have to admit that some of the practices of his ideal people are more extravagant than ours.

"The notion that the Countryman World is the only means of disposing of the dead. This is more evidence that Mr. Oelrich's scientists are behind the times. Here and now we know that, in order to replenish and rejuvenate the human race, it must be turned back; if it is not, we must finally give in to Malthus. Burial is the only rational disposition of the dead; but in saying this I do not overlook the fact that the prevailing method of crowding us all into a corner instead of distributing them over and about which is being cultivated, is a pernicious practice and can be too hastily discontinued.

The minor absurdities of this pretentious volume must go unnoticed. The one-act, amateur theatrical performance necessitated by the successive concentration in cities, the "electrical music," which everyone will be pleased to hear, is intended, instead to be inadequate and unsatisfactory; the grammatical errors and other literary defects; all these and more might be treated at length, as a space forbid. I have tried to read the book, but the things that are otherwise good so overwhelmingly the former as to render them almost indistinguishable.

Taken all in all, "A Cityless and Countryless World" may appeal to the superficial and sentimental, of whom there are droves, as did Bellamy's picture of heaven on earth; but thinking people will readily see that the attempt to turn man, in which the term "voluntary cooperation individualism" has been used. Indeed, if there were no other reasons, enough to condemn it would be the fact that no provision is made for the publication of any periodicals except the official newspaper, and that the word "propaganda" has been used all through his work, and he distinctly says that all unproductive labor is discountenance.

However, as I have said, the right to secede will not be denied, and this is the one mitigating feature of the otherwise undesirable scheme. Of this precious privilege I shall gladly, joyously, nuptiary avail myself, and leave "A Cityless and Countryless World" and take up my abode in a land where there are still cities and countries and enough freedom and competition between individuals to make life tolerable.

C. L. S.

Competition versus Monopoly.

The following are portions of an able address delivered recently before an audience of workmen by Aug. McCarthly, secretary of the Boston Typographical Union, No. 13.

In the labor world we have three economic schools, which I have classed under the following heads: 1. Anti-competition. 2. Semi-competition. 3. Absolute competition.

The follower of the first school are possessed with the idea that it is competition which exploits them, and under this head my be classed the average trade unionist. He sees the competition of the capitalists on the one hand, each bidding for the same contract, and competition between the workers on the other, each bidding for the same job. His organization is against competition between its members, and fixes a standard rate of war. It is in a condition of what is known among employers as to competitive bidders. The average worker does not delve into causes; it is with effects he grapples. That there are two men looking for the same job, and a third man appropriating the profit, is out of his range. He believes in a system of co-partnership, in which his associates and himself will be that he doesn't regard the meaning of words. He raises cattle only for milk and chickens on y for eggs, and yet claims to be more economical than the people of today, who do waste the bodies of cows and chickens, as he does, but fat them. He will here have to admit that some of the practices of his ideal people are more extravagant than ours.

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but not all. It should be free. Abolish the land laws now supported by the State and you make it free and at the same time reduce the great mass of corollary laws. Free land and free money should be the slogan of the working people. With Liberty in these, we could readily discern what was monopsony and what was not, and, if necessary, control and direct.

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