On Picket Duty.

In a recent number of "The Public," Mr. Louis F. Post explains the conversion of Mr. George A. Schilling to the single tax. It was merely a question of evolution. He advanced through State Socialism to Anarchism and then advanced from Anarchism to the single tax. Queer evolution, that,—to progress from compulsory taxation to voluntary taxation and then from that to compulsory taxation!

Advocates of the denial of the right of women to do any kind of work they please must be in the last ditch when the best argument they can bring against women is that, as court reporters, they are obliged to transcribe a great deal of testimony in a great many cases which they ought not to be permitted even to hear. It is one William B. Wright who has delivered himself of this lofty sentiment, and it is needless to add that he is a stenographer. However, it would be ungracious to impute to him the fear of being crowded out of his profession that prompts his fatherly solicitude for the moral welfare of his female competitors. On the other hand, it is unfortunate that we have no equally concise expression of his opinion upon the propriety of the employment of women as chambermaids and laundresses.

Great consternation has recently been created at the towns of Kuitchuk, on the Black sea, by men and women from Odessa who have bathed together in the surf. Such a terrible thing had never happened before in that prim and pious place, but it at once became popular. The local priest has been forced to resort to severe measures. He wades out into the water and curses the sea. Then, with the naiveté of a man who knows that his whole attitude is farcical and that everybody else knows it, he commands the waves to overwhelm the unchristian men and women, "whose conduct makes the fishes blush." "Put the mixed bathing on. The priest, however, is equal to the occasion, and, in the language of the cabler, "offers to marry gratis youth and maidens who have already lost their reputations by bathing together." But what does he propose to do about those who are "ready married and who may have bathed with persons not their conjugal partners? Perhaps marriage makes people imperceptible on the seashores of the Black sea; otherwise, nothing short of polygamy and polyandry would solve the priest's problem. If his reverence could offer some special to those who have lost their reputations by marrying, he might become popular in this country.

Thinking people are gradually finding out that free public libraries are not an unmixed blessing. Books that circulate among all sorts of people are, it has been discovered, the most effective conveyors of the germs of contagious diseases, and therefore seriously menace the public health. Possibly this disadvantage could be successfully overcome by a thorough fumigation of the books immediately upon their return to the library. But, if so, there still remains the broader and deeper question of its ethical justification. It is simply another phase of the problem of State education, the issue at bottom being compulsory taxation, itself a violation of equal freedom. The strongest excuse (though not even a valid one) for compulsory taxation is that there are certain public works and services by which all citizens are benefited and of which all citizens must partake, and that the citizen must therefore be forced to contribute toward their main- tenance. Undoubtedly this excuse is the chief bulwark behind which legal robbery is en- trenched. But certainly State education and free public libraries are not things which the citizen cannot avoid using, and therefore they should be among the first of the inebri from which the people must be relieved. Leave the field open to Carnegie, who must be pleased to supply "popular" fiction and the yellow magazines to the public.

Though Nietzsche is dead, he has evidently left an influence behind him in Germany. More than one marked instance has transpired wherein the ideas of the great egoist philosopher have been more or less exemplified, but the latest to come to hand is a play written by Herrmann Baer and called "Der Meister." It is true that Nietzsche himself would never have set the stamp of his approval upon all parts of this play, because there are some lapses from logic and some situations that are absurd from an ecolosic point of view. But the overman, "the master," is treated in a bold and original way; and the subject is, perhaps, also treated in as nearly a philosophic manner as the relations of a man to a woman who has fallen in love with another man and has been wantonly unfaithful to her husband can be. Doubtless the play would have been tame without some exhibitions of jealousy on the part of the "wronged" husband, but his "injuries" are far from fatal, and he doesn't permit the episode materially to disturb his scientific labors. He offers to forgive his wife's offence, and tentatively opens the way for a mariage à trois; but the wife drops into heroics, refuses to be "forgiven," and, in a stormy scene, leaves home. "The play, like the author's previous piece, "Der Stiar," has been successful, both in Germany and Russia. It is clearly a problem play, and has in it many re- semblances to some of Ibsen's dramas.

The mouthpiece of the elect has lately (and with some excuse) entered his protest against the prevailing desire of almost everybody to wear clothing in which it would be impossible comfortably or easily to perform manual labor,—clothing which is in itself evidence that the wearer does not work at any productive occupation. So far as this desire exhibits a contempt for physical labor and for the man who performs it, it is reprehensible and should be discouraged. Everyone knows, if he stops to think, that, if the farmer and street sweeper threw up their jobs, we should soon be obliged to do it ourselves, even if we did thereby soil our cuffs. But, even so, let us hope that we should not have to spend more than a fair share of each day at such toil; and it is not so obvious to a man with short hair that a desire to be clean and wear clean clothes for another part of the day is an evidence of snobbery. If building a sewer is a noble occupation, it ought not to unfit the follower of that voca- tion for the enjoyment of good music; would the advocates of soft shirts have him go to a concert with the filth of the sewer upon his person and clothing? Would he have our honest toiler go to bed without removing his clothing or taking a bath? It is certainly creditable to a person to do useful though dirty work; but it does not follow that the unpleasant evidences of such labor must be carried into every department of the laborer's life. Let him put on a boiled shirt and stiff collar on Sunday if he enjoys it,—the professional lairs will never mistake him for one of them, and his compatriots will not be deceived. Besides, it has never occurred to our rightfully indignant denouncer of snobs that, so long as we are practically obliged to wear unwashable coats, washable collars and cuffs serve some useful purpose? By all means let us not be afraid of work,—good, honest, hard work, that sometimes soils our clothes; but let us not mistake cleanliness for uselessness.

The Purity of Jabez.

(Lett.)


Said Jones to Miss Ivy, "Never mind the old guy,—To the pure almost everything's rotten."
Liberty.

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NEW YORK, N. Y., JULY, 1904.

As the appearance in the editorial column of articles on this occasion abolished at one blow all the fear of the executioner, the snare of the magistrate, the oath of the policeman, the power of the empress, the meaning-knife of the department clerk, all these illusions of politics, which young Liberty grinds beneath her heel—

Bobrikoff and Colorado.

Not for many years has the murder of a ruler or government official called forth from the civilized world so little condemnation of the act as has the assassination of the governor-general of Finland. The leading papers of America and Europe (outside of Russia) have condemned and excoriated the act, some of them stopping short of a demand of its punishment, but doing their utmost to condemn it. A few editors, who have enough reasoning power to enable them to see that if tyranny is legitimate abroad, it may be at home, have rebuked this spontaneous outburst of what is almost public laudation of murder. Prominent among the logical newspapers is the London "Saturday Review," an extract from whose column is printed on another page. That paper points out with uncerring clearness the futility of such murder, even in the point of view of the victims of the tyrants. It further touches upon the other important point raised by Bobrikoff's assassination and the public rejoicing over it. The question resolves itself into this: If it is justifiable to murder tyrants, who is to decide who are the tyrants? If it was for Schumann to decide in Finland, why was it not for Beth and Czolgosz to decide in the United States? Both of these latter believed they were killing tyrants, and certainly they had as much right to their opinion as Schumann had to his. The only reason why the latter is lauded as a hero and the others condemned as criminal: is because, in the one case, public opinion the cord over is very largely with the assassin, while in the other cases it was against him. But just here is where American newspapers let their perceptions be obscured by prejudice. If the question is to be treated logically, the conclusion must be that, as soon as any official in the United States is considered by the majority of the people to be a tyrant, his summary "removal" becomes legitimate and desirable. Are the American defenders of tyrannicide in Finland willing to accept this conclusion? If not, they should show wisdom as well as honesty by restraining their exultation over tawdry paragraphs, which are the expressions of three leading Vienna journals, and which have been reproduced with much show of satisfaction by many English and American papers:

"If the man does not see after this patriotic act of a noble Finn that holy Russia is on the wrong path, a series of defeats on the battlefield will bring thelesson home to him.

"Governor Bobrikoff has fallen a victim to the patriotic indignation of a people. It is not murder; it is simply the removal of the hangman of a whole nation.

"And the following from an editorial in the New York "Times" is a matter of the most-courageous way in which the occurrence is commented upon in this country:"

"General Bobrikoff has at last met the fate he has been inviting ever since he became governor of Finland."

Although thousands of miles away, Finland presents some problems that are not altogether without parallel in our own State of Colorado. Attention need only be called to the dissenting opinion (printed in this issue) of Justice Steele, of the Colorado supreme court, in the Moyer case to show that there is considerable truth in the assertion that the governor of Colorado, like the late governor-general of Finland, is a tyrant. In addition to this, we have the opinions of many prominent newspapers in the United States that Governor Peabody (again like Bobrikoff) has deprived people of liberty without due process of law, and has otherwise violated the constitution. There is an abundance of belief in this country thatundeveloped and unorganized as the people of the United States are, they will appreciate the responsibility for the possible acts of some misguided victim of Colorado tyranny who may decide that it is his "patriotic" duty to slay Governor Peabody? If not, then where is their logic and where is the consistency between their approval of tyrannicide in Finland and their disapproval of it in Colorado?

After the ill-concealed joy of the American press at the assassination of Bobrikoff, to print such editorial expressions as the following paragraphs from the New York "Times" is little less than pointing out to incipient revolutionists where to strike the next blow:"

"It is noticeable that, while the reformers in Cripple Creek complain of unjust treatment by the eastern papers, they do not go into details, and especially that they do not deny the accuracy of the accounts of their doings that have been printed in this part of the country. Warned by the president of the New York Citizens' Alliance that public sentiment here is inflamed to see the responsibility of a union man and that of a foe of unions—a very mild statement of the situation—the present rulers of the Colorado rust only exalt the greatness of their proceedings extremely well, but as an excuse it is not altogether successful. And while the reformers are right in stating that order cannot be maintained under incompetent and culpable officials, they are slightly mistaken in their implication that it is order when officials of any kind are persuaded to resign by shakting noosed ropes in their faces.

Upholders of law and order continue to act in a curiously illegal and disorderly manner out in Colorado, for they still are forcibly deporting from Victor against whom no crime has been proved, and the task of finding excuses for such a policy, hard enough when... must be to an expedient for meeting a desperate emergency, becomes impossible when the emergency is past and active opposition to the constituted authorities has ceased. The vigilance committee that perpetuates itself beyond the period of absolute necessity loses all justification and becomes the mere successor of the tyrants it destroyed. There is no revolution in Colorado now, unless it is the revolution of the reformers, and they seem to be in more than a small danger of exemplifying the faults they commend."

It is to be hoped that there will be no more bloodshed in Colorado: but, if there should be some over-zealous "patriot," unwise enough to kill Governor Peabody, surely the latter's blood will be principally upon the heads of those who have condoned the killing of Bobrikoff.

Even now, after the democratic national platform has denounced the Colorado usurpation, it is difficult to get an unbiased statement of the facts of the whole disturbance; but undoubtedly there are two sides to the trouble and there are to be questions. Both sides allege provocation, but it remains to be determined who took the initiative in the provoking business. There are many points of similarity between this and the Chicago affair, now seventeen years gone, especially as an explosion, killing a number of people, has been charged against persons to whose manifest interest it was not to think such a thing. The most rational explanation is that the explosion was caused (or instigated) by the party which it could help. The only party that it could help it did help. No other result was possible. The most stupid man in Colorado could have known that in advance. And the result? Gubernatorial and military usurpation made supreme and secure—likewise the monopolies which it protects. The Governor, the military, and the Rockefeller "alliance" desired that martial law be maintained and that they have the provocation and the power to exile a number of inoffensive but to them undesirable people and obtain what they wanted. The explosion gave it to them. Who is responsible for the explosion? The question answers itself.

C. L. S.

Beginning Anarchy Now.

Some months ago I started to write a short series of articles on Anarchist tactics. Other topics interrupted it. Let me get back to it. There can be few things more useful to our cause than that men should live by its principles. In the first place, there is nothing like practice for producing belief, whether in one's self or in his neighbors. In the second place, there is nothing like practice for giving a correct understanding. In the third place, whenever the time comes for giving the correct effect to our ideas, and we begin to live under the new conditions and to make the mistakes that are natural to beginners and to see Anarchism getting discredited by the mistakes that are associated with its realization, it will then be of the highest importance that there be as many as possible who have had, in advance, such experience of Anarchic life as has been possible.
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And, finally, it seems as if it must be pleasant for us to live as citizens of the society we desire, subjected by an alien conqueror, following his fashions as much as we must and our own as much as we may while we hope and plan for liberation, rather than as citizens of a society which we hate and desire to destroy.

What then, will be a reasonable life under this association of government, for an Anarchist patriotically loyal to his free society in embryo?

He will avoid government. He will not accept the office of sheriff; he will not protect his licensed business by prosecuting the unlicensed competitor; he will not, as a stricker, call in the trust law again against his employer. The reasons against doing these things hereafter are reasons against doing them now, and have no validity for the future that they have not for the present. The argument that the world is now run on a basis of violence and dishonesty, and therefore one must take care of himself by being as unscrupulous as the rest in order not to be trodden under foot, is a compound falsehood. The premise is easily exaggerated and in practice is probably sure to be exaggerated as soon as one undertakes to give effect to the conclusion; the connection between the premise and the conclusion is fallacious; and experience proves, the usual result of the conclusion is that the man who uses this argument becomes a worse rascal than those whom he set out to equal, and is consequently an especially pernicious factor in making the general situation worse.

It is a different case when governmental methods are used in a purely defensive way against an aggressor. The anti-trust law is like a club; its use in general is anti-social, but when a man comes at you with a club it is hard to set limits to your dangerous liberty of hitting back. So, in what I said just now about strikers, it is to be assumed that the employer in question has not got out an injunction against the paying of strike benefits. But, if you say that the social order gives the employer a general unfair advantage, and that this employer pleads that the voter is responsible for the social order; therefore it is all right to apply the anti-trust law to him,—then you fall back into the fallacy I spoke of just now.

The government of children is a special point.

It is quite possible for a man to hold, with Proudhon, that the principle of government is sound as between parent and child, but unsound as between adults. But I am glad that this view has so little support among us; I believe that the government is a safe and profitable disposition not to whip the child when the forementioned agencies, if not the foremost of all, in bringing in the disposition not to chasten the man.

Our Anarchist will disregard the laws of the State, so far as they are not forced upon him: he will do what he thinks best, no matter whether it is legal or illegal, as far as his fear of prosecution permits—and, on the average, a little bit farther. But this has been spoken of at length already, both by me and by others.

He will disfellowship the State in thought and language. He will not feel or talk as if he and his bad won or lost a battle when it is the United States that has won or lost. He will not speak of the government's doings with a first person plural pronoun, but with a third person. He will not talk of our "troops" in the Philipines, though he may speak of "our govern- ment" in the same sense as he speaks of "our climate," "our mosquitoes," "our trampe." This is harder that it looks, but it is useful. It is all right that he should sympathize with the United States in an international dispute in the same way as he may perhaps sympathize with Japan against Russia, but he should throw up his hat for them as a loker-on and not as a member. He will discriminate between nations and States do the hots-things of international law. He will not say "nation," when he means "government," or "union," nor "national" when he means "governmental," or "federal." He will use the word "Germany" in its historic sense, and therefore will not let the deceased Bismarck put it into his wooden head that the desired realization of Germany has been accomplished by the founding of the present German Empire, leaving Austria and some other parts of Germany out in the cold. He will not let the States marked on the map go as a list of the nations of the earth. Nor will he admit that the claim of Brazil to rule over all that is on the map of Brazil amounts to any more than the claim of the king of Spain (isn't it?) to be also king of Jerusalem, till Brazil conquers and administers the territory.

He will boycott the government when he can. He will prefer not to hold a government office and draw his pay from stolen money. He will employ the government rather than pay an honest wage to do the job. He wants the expense and the convenience to be the same. But an all-round boycott of the government is doubtless as impossible as an absolute disavowal of the government's laws.

When he sees something to be done, he will try to get it done without the government's help. Here is a difficult point, but one of cardinal importance. It is a weak point of ours at present. They ask us, "What substitute will you put in the place of government?" and we answer, "What substitute would you give a man for a dinner if he screwed up his hat of it?" which is apt to seem to our critics more epigrammatic than convincing. Reformers of the Riis type scoff at "scientific" sociologists who oppose the positive action demanded by the Risses. "The science of doing nothing!" they cry; and we are among those who get hit by the sarcast. Anarchism, as the first syllable of the name reminds us, is a doctrine of "thou shalt not," like the ten commandments. Now doubtless the ten commandments are the most respectable set of rules that any nation of men ever pro- posed to take for the actual and literal guidance of their life; and doubtless some of these "thou shalt nots" are the only foundation on which a stable and satisfactory social order can ever be built; if you begin a scheme of works of utility without respecting those negatives, you are simply building up what it will soon be urgently necessary to pull down again for safety's sake. Nevertheless, gentlemen, a superstructure with- out a foundation is as much more uncomfortable than a foundation without a superstructure; and a society in which work is being done, regardless of invasion, is likely to be better to live in than one in which the people are restraining from work for fear of being invasive. I do not at all fear that an Anarchistic society would be of the latter type; but I don't much blame the world for getting that notion. Our attitude in public affairs is purely that of obstinarians. This is a cheap, conspicuously cheap, attitude. Everybody knows that it is easy to sit back and refuse to help, and find fault with those who are at work; and, however the fault-finding and however sound the reasons for disapproving the work, there will be no general impulse to respect those who are doing nothing but this. The work will get done by our being everlastingly extremists, doctrinaries, Utopians; it will not, pardon our being inactive talkers.

There is a great future for the man who will set the Anarchists to work as such. An energetic push for the actual establishment of a private currency, or a private post-office, or even a large and successful smuggling agency, would put us wholly new face on our propaganda. But it is not only in defying or evading legal restrictions on commerce that there ought to be opportunities. Because government is such a big, overgrown, complicated mass, we do want "substitutes for government" in many respects. We shall still want not only mail's, but a census, weather reports, and lots of other things that the government is now furnishing. We shall still want boards of health. Doubtless "care for the public health is the favorite excuse just now for tyranny." A favorite excuse for tyranny is likely to be something useful; for useless things do not serve well as excuses.

The purging of the mail, and the post-office, and the plumbing of tenements, the adequacy of fire-escapes in hotels,—these are things that it pays to have somebody in the middle to look after; it does not pay to leave it to any individual to look out separately for his own safety, nor to leave it to the self-interest of the trader in a commercial society, or to the carefulness and intelligence of the policemen in a community society. Now do not go off with the notion that I want to give somebody the powers of the present boards of health. I am talking Anarchism. Within the sphere of purely voluntary action there is a great field for the kind of work I speak of.

The work has been so largely left to government that the possibilities of non-governmental action in these lines have not been explored. And public utilities of this sort ought to offer a fine field for Anarchist activity, because some of them are being omitted by the government, others are being done miserably, and none are being done without the characteristic insularity which hobbles all governmental action. We ought to be able to step in while the government- alists are waiting to get an act through the legislature; we should go right to work, put ourselves in the lead, get these Risses—whose only care is to see something done—to help us, and have the laugh on the public authorities who were practising "the science of doing nothing."

It sounds very nice. But, as I said, it is a point of the greatest difficulty. We start such a work, we get into the work, a number who are not Anarchists, and at once they make haste to utilize all the fruits of our work, as a means to get more legislation passed and more govern-
mental boards appointed; for there is sure to be some point of detail that we are accomplishing so slowly, which they will think can be put through with a rush by such a board. Even if we could exclude from the work all but the faithful, these people would take the information we publish and use it for such purposes, and put our powders into the enemy's guns till we were disgusted enough to quit.

I have seen no way to get around these difficulties. I am in the cheap position that I described a little while ago, criticizing others' failure to do great things while I am doing nothing in this line myself. Nevertheless I believe this to be an especially fruitful field for Anarchistic activity, if the key to the problem can be found. There is surely a key.

To displace the government from its useless functions by doing these things better, is surely very nearly the ideal way of establishing Anarchism.

STEVEN T. HIXONTON.

Another Immigration Outrage.

It will be remembered that, some years ago, a man and woman of liberal ideas arrived in New York from Liverpool. In some way or other the immigration inspectors learned that these people did not believe in marriage, had been living together without being married, and purposed to continue that relation in this country. This so affected the immigration authorities that they ordered the couple to get married before landing, or else be deported. They chose the latter alternative and were taken back to Liverpool.

Little attention was paid to the matter outside the radical press, and it is recalled now, perhaps only by the fact that these same officials have again exercised a similar sort of authority in the case of a man and woman from Europe who recently reached the shores, having met and become engaged to be married on the voyage. The intended to have the ceremony performed as soon as they landed, but the immigration boarding officer decided that the woman could not land until she became the wife of her lover. The latter was permitted to go ashore and secure a license and a clergyman, which could not be done until the next day.

No great outcry has been made about this, because the victims were as anxious to marry as was the immigration officer to have them do so. But the outrageousness of this arbitrary action of the bureau of immigration is apparent if one considers what the situation would have been if the parties had not wished to marry. The woman was not a pauper or a disbeliever in government, and was for no other reason held to be denied admission to the country. No offense was alleged against her, except that she was engaged to be married. And why was not this an equally heinous crime on the part of the man, who was the immigration officer?

The greater immigration certainly owes the officiating an explanation and it might be well for it to specify just what conditions it intends to impose on men and women coming to this country. If no women engaged to be married are to be allowed to land, the bureau should issue an order at once to the transatlantic steamship companies to accept passengers of only one sex on each voyage. And even that might not offer a solution.

In the meantime, it is becoming more and more evident that the immigration office is about as stupidly conducted as any institution could be which is actually in charge of imbeciles and imots.

C. L. S.

From the "Renaissance" publishing house at Scherermendorf, Berlin, comes a little forty-four-page pamphlet "The Marriage," by Jacques Mosin, translated from the French into German by Karl Federn. The author modestly avows that the scope of a short brochure will allow time to consider briefly only one phase of an exceedingly complicated problem. This is well, for he confines himself with a short inquiry into the nature of civil and religious marriage, and a searching criticism of the French bourgeoise system of education and marriage. As the student of philosophical Anarchism is well aware, modern marriage is not the sacrifice of the lamb led to the altar by designing parents, but enters the marriage relation on her own free will, if not always with open eyes. It is to be regretted that Monsieur Mosin devotes but a few short pages to the constructive side of his subject. That the union between man and woman should be based on love and should dispense with the priestly and magisterial sanction, seems to him a sufficient guaranty of freedom and happiness. Education through example, therefore, is his solution of the problem, and he charges all free men and women to defy law and custom and to openly enter into free unions. Thus he plunges us into the midst of the problem to flounder about as best we may and to work out our own salvation. Monsieur Mosin has yet to learn that free unions, although based on sincere love, can be, and generally are, old-time marriages in everything but outward form, and bear in them the germs of as much unhappiness and as much real slavery as any orthodox marriage. It is not . . . in freedom of form that we stand in direct need of, as thoroughly free individuals—men and women who are organically free in thought and feeling. Love will be free when men and women are not only negatively but actually free; when they can feel and act free, when they have lost the sense of guilt.

Dr. W. A. Chapple, of New Zealand, has written a remarkable book. It is called "The Ferocity of the Unfit" and will probably be suppressed by Comstock as soon as it is publicly sold in this country. It is remarkable in that it goes a little further in its drastic propositions for the limitation of the production of imperfect specimens of humanity than anyone else has hitherto had the temerity to go; while at the same time it evinces almost as strenuous an anxiety for the more rapid reproduction of the fit. New Zealand is a great country for re-

forms, and doubtless tubo-ligature will soon be as common an operation there as the removal of the veriform appendix now is in this country. More than that, if Dr. Chapple is to have his way, the State will have the matter in hand, and all women who are themselves condemned by the government board of stribjectory, or who are the wives of men who have been so condemned, will be forced to submit to the treatment. This has all been very fully outlined by the author, and to him it appears exceedingly simple. It will be seen, moreover, that, differing from similar propositions advanced in the past, his plan lets the man, whether fit or unfit, go without molestation. This would seem to open the way to the failure of the scheme, but perhaps Dr. Chapple knows what he is talking about,—perhaps conditions are different in New Zealand from what they are in all other parts of the world. But, if, perchance, there should be some of the original traces of human nature still extant in that highly reformed community, how is the board of stribjectory going to know,—that is,—be there! Of course New Zealand, being so highly State-Socialized, is a strictly and faithfully monographic country.

President Scharman, of Cornell University, has been so disturbed by the obvious tendency of people nowadays to refrain from indulging in matrimony that he has been impelled to make an ass of himself. Said he, recently: "I have no patience with the college graduates who deliberately elect bachelorhood, whose social circle is the club and whose religion is a refined and fastidious epicureanism. It would not be worth while maintaining colleges and universities for the production of froth like that." If the "froth" pays for its education, what business is it of Scharman's whether it marries or not? If he should succeed in having a marriage certificate appended to every college diploma, he would soon find himself without a job.

It is proposed in Boston to make it illegal for the end-seat man in the open street car to refuse to give up his seat to a later comer. There is sense in this only upon the assumption that the person who gets on first will get off last. It is just as inconvenient to crowd by another person in leaving the car as it is in entering. If, under t., no opsed Boston ordaince, a man really wishes the end seat, what is to hinder him, after being obliged to push along, from dismounting, and then, remounting, claiming the end seat?

To Explain the Smoot Delay.

[Atlanta Constitution.] No, gentle reader, the Reed Smoot matter will not be definitely acted upon until after the presidential election. In the meantime, however, the administration will find a quiet way to secure the republican majority in Utah that it does not propose to "run amuck" on account of Mormonism.

Human Intelligence improving.

[Took.] Once upon a time a dog came upon a man eating what he liked, regardless. "His intelligence is almost canine!" exclaimed the dog, growling.
The "Progressive Stage.""}

To the Editor of Liberty:

Referring to the article in the "...number of your paper," I think it is of importance to explain some errors conveyed in so.

The organization does not intend to commence its production before the coming fall, but it will be necessary that it should have a sufficient amount of interest among the proletariat of New York during the summer months, so that, when we produce a drama in the fall, the people will know about the movement.

We have recently held one public meeting for the purpose of getting subscribers, but further work has been postponed until fall, although during the summer we shall prepare our dramatic production. Perhaps Bjornson's second part of "Beyond Human Power" will be the first play.

I wish you would make a report in your paper in regard to this. If we had not commenced the movement now, the production would not take place in the fall. Although the season seems in the opinion of all to be inauspicious, the first meeting on a hot Sunday afternoon was well attended and very enthusiastic.

I shall keep you informed of what progress is made.

JULIUS HOFF.

203 East 114th St.

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A Judge With Brains and Courage.

The following is a part of the dissenting opinion (which the New York "Evening Post," says, "deserves the attention of all friends of the American idea of personal liberty") of Justice Steele, of the supreme court of Colorado, in the case of Charles M. Meyer, president of the Western Federation of Miners, to whom a majority of the court refused a writ of habeas corpus when he was held as a military prisoner at Telluride by Governor Peabody:—

No person who has the slightest claim to respectability should hesitate to approve the action of the governor in calling out the militia, and I am willing to defend him in the exercise of that authority.

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supposing, she would rarely fall into these haunts. Don't you know how it is with such bad people as we are? If I had a staff at three o'clock in the morning in a strange city in a pouring rain and had no friends, which class would give me welcome? If I should go into the residence of the police and ring the bell and some woman should stick her head out of the window and I should ask her where I could go, having no friends or references, she would send me to someone else to get rid of me, and then I should be in the bad district, and knock at the door. It would be: "Hello! Where did you come from? No place to stay? Why, you can stay right here; you must be cold and hungry—and have a drink." That is the warm-heartedness of the week. This is why so many young girls coming into a strange city from the country do not go to the Y. W. C. A.'s and the churches. They find them cold and heartless.

The Supreme Court Unconstitutional.

The United States supreme court often decides that laws made by legislatures are unconstitutional, but here is a case in which a decision of the majority of that body is declared, by another member of the court, and in unequivocal terms, to be itself unconstitutional. The case was the appeal of two Philippine civilians from a decision of a Manila court which convicted them of libel without trial by jury, the decision of the trial judge being sustained by the supreme court. Justice Harlan, however, wrote a dissenting opinion which contains the following impeachment of its associate:

The guarantees for the protection of life, liberty, and property embodied in the constitution were for the benefit of all, of whatever sect or nationality, either in the States composing the union or in any territory, however acquired, or acquired for the independence or the United States may exercise the power conferred upon it by the constitution. The conclusion reached by the court is so obviously for the benefit of the individual that I cannot regard the judgment as it is in effect otherwise than as an amendment to the constitution by judicial action, when another mode of amendment is expressly provided for in that instrument.

An Isolated Protest.

[London Saturday Review.]

General Bobrikoff, the governor-general of Finland, was assassinated on Wednesday. The assassin seems to have been a son of a senator. With the fourth chamber in revolt the general shot himself dead. There can be no doubt this was a political murder. Apart from the moral brutality of crimes of this nature, they are very bad policy. The Finns now can only expect even more rigorous treatment than they have received lately. People who resort to murder as a political weapon must take the consequences, entirely irrespective of the nature of the cause. If they suffer severely, they are not entitled to sympathy. We notice that a portion of the Rumanian press, which was and is the most indiscriminate in its hatred of crime, is doing its level best to exculpate murder. If the victim is a Russian, apparently even assassination can be tolerated.

Our Brilliant Boards of Health.

[Accuracy.]

We have already heard that kissing is a great disseminator of microbes. The scientists, who are the devoted enemies of microbes that are so potent and are myriad on human lips, they ran the risk of contesting all sorts of unhealthy things, since the mouth of the overwhelming multitude of the order of parasites, which is called the bord of humanity, contains thousands of bacteria, among others of those that tuberculosis.

But some have taken warning. The town of Xevnab, Wisconsin, has taken energetic measures for protection. The board of health has just passed an ordinance against kissing. Every person found kissing in the street or in a public place will be punished by a fine of two dollars, which will be doubled for the second offense.

This is a great thing, and all economical people will doubtless respect the ordinance of the board of health, which it is to be feared that they indulge in private, and that the nurses lose nothing by it.

A Sapiant Jurist.

[From Kansas Law.]

The attorney-general of Kansas has handled an opinion to the effect that those Colorado miners should be tried out in the Kansas courts, and not under the laws of that State. This is a great man, and one of the ablest opinions that he has ever delivered. It shows he is a great lawyer among lawyers and a sort of lawyer among lawyers.

We All Know Why, However.

[Springfield Republican.]

Our president, who is such a roaring lion in contemplating revolution in South America, becomes as quiet as a little lamb in the presence of revolution within his own country. It is one amusing feature of the Colorado case.

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Edmond Donnouli:

"In short, the only practical and rapid way of learning a language is to teach in the memory as many speech sounds and their combinations as are possible at once, so that he hears and says them in the very same order in which they are taught.

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(Jonathan Le Maître Phonétique for March, 1905)

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