

ness to which he can attain during his life on earth, the product of all history and all philosophy up to this time is summed up in the doctrine, that he should be left free to do the most for himself that he can, and should be guaranteed the exclusive enjoyment of all that he does. If the society—that is to say, in plain terms, if his fellow-men, either individually, by groups, or in a mass—impinge upon him otherwise than to surround him with neutral conditions of security, they must do so under the strictest responsibility to justify themselves. Jealousy and prejudice against all such interferences are high political virtues in a free man. It is not at all the function of a state to make men happy. They must make themselves happy in their own way, and at their own risk. The functions of the state lie entirely in the conditions or chances under which the pursuit of happiness is carried on, so far as those conditions or chances can be affected by civil organization. Hence, liberty for labor and security for earnings are the ends for which civil institutions exist, not means which may be employed for ulterior ends.

Now, the cardinal doctrine of any sound political system is, that rights and duties should be in

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equilibrium. A monarchical or aristocratic system is not immoral, if the rights and duties of persons and classes are in equilibrium, although the rights and duties of different persons and classes are unequal. An immoral political system is created whenever there are privileged classes—that is, classes who have arrogated to themselves rights while throwing the duties upon others. In a democracy all have equal political rights. That is the fundamental political principle. A democracy, then, becomes immoral, if all have not equal political duties. This is unquestionably the doctrine which needs to be reiterated and inculcated beyond all others, if the democracy is to be made sound and permanent. Our orators and writers never speak of it, and do not seem often to know anything about it; but the real danger of democracy is, that the classes which have the power under it will assume all the rights and reject all the duties—that is, they will use the political power to plunder those-who-have. Democracy, in order to be true to itself, and to develop into a sound working system, must oppose the same cold resistance to any claims for favor on the ground of poverty, as on the ground of birth and rank. It can no more admit to public discussion, as within the range of possible action, any schemes for coddling and helping wage-receivers than it could entertain schemes for restricting political power to wage-payers. It must put down schemes for making the "rich" pay for whatever the "poor" want, just as it tramples on the old theories that

only the rich are fit to regulate society. One needs but to watch our periodical literature to see the danger that democracy will be construed as a system of favoring a new privileged class of the many and the poor.

Holding in mind, now, the notions of liberty and democracy as we have defined them, we see that it is not altogether a matter of fanfaronade when the American citizen calls himself a "sovereign." A member of a free democracy is, in a sense, a sovereign. He has no superior. He has reached his sovereignty, however, by a process of reduction and division of power which leaves him no inferior. It is very grand to call one's self a sovereign, but it is greatly to the purpose to notice that the political responsibilities of the free man have been intensified and aggregated just in proportion as political rights have been reduced and divided. Many monarchs have been incapable of sovereignty and unfit for it. Placed in exalted situations, and inheritors of grand opportunities, they have exhibited only their own imbecility and vice. The reason was, because they thought only of the gratification of their own vanity, and not at all of their duty. The free man who steps forward to claim his inheritance and endowment as a free and equal member of a great civil body must understand that his duties and responsibilities are measured to him by the same scale as his rights and his powers. He wants to be subject to no man. He wants to be equal to his fellows, as all sovereigns are equal. So be it; but he cannot escape the deduction that he can call no man to his aid. The other sovereigns will not respect his independence if he becomes dependent, and they cannot respect his equality if he sues for favors. The free man in a free democracy, when he cut off all the ties which might pull him down, severed also all the ties by which he might have made others pull him up. He must take all the consequences of his new status. He is, in a certain sense, an isolated man. The family tie does not bring to him disgrace for the misdeeds of his relatives, as it once would have done, but neither does it furnish him with the support which it once would have given. The relations of men are open and free, but they are also loose. A free man in a free democracy derogates from his rank if he takes a favor for which he does not render an equivalent.

A free man in a free democracy has no duty whatever toward other men of the same rank and standing, except respect, courtesy, and good-will. We cannot say that there are no classes, when we are speaking politically, and then say that there are classes, when we are telling A what it is his duty to do for B. In a free state every man is held and expected to take care of himself and his family, to make no trouble for his

neighbor, and to contribute his full share to public interests and common necessities. If he fails in this he throws burdens on others. He does not thereby acquire rights against the others. On the contrary, he only accumulates obligations towards them; and if he is allowed to make his deficiencies a ground of new claims, he passes over into the position of a privileged or petted person—emancipated from duties, endowed with claims. This is the inevitable result of combining democratic political theories with humanitarian social theories. It would be aside from my present purpose to show, but it is worth noticing in passing, that one result of such inconsistency must surely be to undermine democracy, to increase the power of wealth in the democracy, and to hasten the subjection of democracy to plutocracy; for a man who accepts any share which he has not earned in another man's capital cannot be an independent citizen.

It is often affirmed that the educated and wealthy have an obligation to those

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who have less education and property, just because the latter have political

equality with the former, and oracles and warnings are uttered about what will happen if the uneducated classes who have the suffrage are not instructed at the care and expense of the other classes. In this view of the matter universal suffrage is not a measure for strengthening the state by bringing to its support the aid and affection of all classes, but it is a new burden, and, in fact, a peril. Those who favor it represent it as a peril. This doctrine is politically immoral and vicious. When a community establishes universal suffrage, it is as if it said to each newcomer, or to each young man: "We give you every chance that any one else has. Now come along with us; take care of yourself, and contribute your share to the burdens which we all have to bear in order to support social institutions." Certainly, liberty, and universal suffrage, and democracy are not pledges of care and protection, but they carry with them the exaction of individual responsibility. The state gives equal rights and equal chances just because it does not mean to give anything else. It sets each man on his feet and gives him leave to run just because it does not mean to carry him. Having obtained his chances, he must take upon himself the responsibility for his own success or failure. It is a pure misfortune to the community, and one which will rebound to its injury, if any man has been endowed with political power who is a heavier burden than he was before; but it cannot be said that there is any new duty created for the good citizens toward the bad by the fact that the bad citizens are a harm to the state.