On Picket Duty.

E. H. Hoywood's trial will probably begin during the last week of March or the first week of April. Elsie Reaves has gone to Asia Minor to gather materials for the thirteenth volume of her great work on "Universal Geography."

The party in power is always the party of centralization; the party out of power is always the party of decentralization. All parties wish more Liberty when they are not masters. Only those who despise power altogether can always have a majority for Liberty.

In the closing sentence of his Fast Day proclamation Governor Butler warns the parasitic off his ground. This, too, after he has just invaded theirs. Probably persons who can continue to preach political romances as long as governors issue theological proclamations.

The English Society for the Suppression of Blasphemous Literature, having won a shaming victory by securing the imprisonment for a year of G. W. Routledge, editor of the "Free thinker," now proposes, flushed with its success, to prosecute Har- ley, Tyn- call, and Spencer. We earnestly hope it will. Nothing better could happen for the cause of free speech than a verdict against one of these men.

None of the newspapers, in their obituary of Richard Wagner, the greatest musical composer the world has yet seen, mention the fact that he was an Anarchist. Such, however, is the truth. For a long time he was intimately associated with Michael Bakounine, and imbued the Russian reformer's enthusiasm for the destruction of the old order and the creation of the new. Once, indeed, when Wagner went so far as to propose the destruction of the art treasures in the Dresden museum on the ground that the future would replace them with better, Bakounine was compelled to restrain his ardor. It is interesting to know that the prophet of "the music of the future" foresaw also the society of the future.

Liberty predicted in its last issue that the social revolution would break out in France within a year unless Kropotkine and his fellow-prisoners should be released. It begins to look as though we had set it too far ahead. The aspect of affairs in Asia is ominous. Thousands of armed workmen are marching and countermarching in the streets, the police arresting the leaders and the military charging upon the masses, and the crowds dispersed at one point immediately concentrating at another. Meanwhile the Republican reformers (?) of the Gambetta type are discussing petty questions in the chambers of deputies, and it is left for the Catholic members to point out, as one of them did the other day, that "cavalry charges will not solve social questions." Perhaps the day of reckoning is coming sooner than we thought.

Such an article as that which "Max" writes for Liberty in another column is most encouraging, showing as it does that true economic ideas are beginning to displace the anti-Chinese craze. It needs, however, to be supplemented in one particular. Freedom to the land is not the only thing necessary. Land is useless to either white or yellow men with out tools to work it with, and the bankers as effectually monopolize tools as the landowners monopolize the land. That is to say, they monopolize the issuance of the money with which tools are bought, and are thus enabled to dictate the ruinous rates of discount which farmers and others are compelled to pay for the use of capital. Strike down money monopoly as well as land monopoly; strip the banks of his power to exact interest at the same time that you strip the landlord of his power to exact rent; and then, as "Max" says, every issue in its page, be he Chahamian or Canocian, will be his product or its equivalent.

The "International Review" has passed into new hands, being now published in Philadelphia under the editorship of W. R. Bath, formerly of a Boston journal. The liberal tone of the contents of the first number issued under the new régime is marked and surprising contrast with the periodical's previous orthodox and conservative. Almost every article is in support of the cause of the sexes and trial by jury are vigorous; championed against recent assaults, and H. M. Hyndman's second paper on the "Social Reconstruction of England," which was rejected by the "North American Review," has been printed. The first appears in its pages, and in this essay he advocates his master's principle of State absorption of all industries. Of course he gets no sympathy from Liberty in this, but nevertheless we rejoice to see a hearing given to such outspoken opposition to the present capitalist system. Moreover, the writer tells much important truth. For instance, and we commend this to Henry George and his followers—he points out that in controlling capital you incidentally and necessarily abolish landlordism, while in simply abolishing landlordism you may strengthen the power of capital. Those who expect the millennium to follow the solution of the land question would do well to heed this doctrine. But the most important part of the "International's" table of contents is a downright free-love article by Edward Quinn, Jr., a writer heretofore unknown to us. We cannot refrain from quoting a few of his opening and closing sentences. "The history of the human race, briefly phrased, has been the advancement from slavery to liberty. . . . inch by inch, through ages of conflict, the ground has been won... . . it is the part of wise generality not to leave the forts and strongholds intact along the frontier of that territory which has been conquered. . . . One of the citadels of priestcraft, indeed, one of its very bastilles, by the strength of which it has gained and for so long a time retained its ascendancy over the masses, still remains, its walls intact, its banners and ensigns still flaunting. This menacing bastile of priestly supremacy is indispensable marriage... . Love, to be love, must not, cannot, be otherwise than free. It is not a matter to be regulated by statute and controlled by indissoluble bonds. People obtain the protection of the law for matters of the body, but the law of love is the law of liberty, and in that law the behests of Scripture, of reason, and of common sense unite in ensnaring us to stand fast. . . . To what bolder sentiment has liberty ever given voice? We congratulate the "International" upon its entrance into a new path, and hope it will not deviate therefrom.

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"A free man is one who enjoys the use of his reason and his faculties, and is neither hindered by opinion, nor hindered or driven by oppression, nor deceived by erroneous opinions."—PROPERIO.

An Editorial Astray.

[The article printed below, Liberty half-sure, originated in the new editorial rooms of the "Daily Advertiser," though we positively say that it did. This suspicion is based on certain bits of internal evidence which we cannot put aside, and yet we may be as much mistaken as are those who affirm, from similar ear marks found in the plays of Shakspere that those immortal works of genius came from the brain of one Lord Bacon. But the mystery which the divine power has in a greater degree perplexing the mind of Liberty's editor is why, for what purpose, was this roll of manuscript ever forwarded to Box 2366? There seems no other use for the solution we seek, save to vainly assert that we are guilty of the epithet of "hypo" which, according to certain正常使用readers, we may again distinguish our navigation and fisheries, so that they go to dry up the sea in ships and do business in great waters, may have abundant reason to praise His holy name.

That He would afford success to our manufactures and prosper all the work of our hands.

That He would graciously condescend to direct the government of the United States and give them wisdom to discern, and firmness to pursue the true interests of the country; that this code would preserve from all common disaster, and lead to dishonor and adversity; that He would disperse the clouds that encompass us, and continue to us the enjoyment of pease, liberty, and religion; that He would influence the governors of the several States to do everything within their respective spheres to preserve the union, order, tranquility, and existence of the State; that He would protect us from the assaults of open enemies, and from the snares of insidious friends; that He would suffer no weapon to be formed against us, but would set at naught the councils of those who devise mischief against us.

That He would vouchsafe His blessings on our university, our colleges and seminaries of learning; that He would bless all means for the propagation of religion, and remove the pious purposes of those who endeavor to disseminate a knowledge of the Holy Scriptures, that all may learn His will and his law, and all His commandments.

There are a few of the many suggestions to which we admonish the people to give heed on the day appointed.

Trusting, also, that this touch of needed advice to our ministers will fall, as good seed into fruitful ground, we subscribe to it heartily:—

I do specially exhort the ministers of the gospel on that day to feed their flocks with the divine word, and not discourse upon political and other secular topics which may divert the minds and mislead the thoughts of the people from humble worship of the Father.

Timely, indeed, is this whole manifesto of our Christian governor. The daring step of the Inflated had already profaned our legislative halls, and the semi-inflation, the gymnastic art, of babbling and babbling. The loose ends of science were fast being gathered into a corded system to laze even the Lord of our altar and drag him from his God-enthroned estate. The Holy Scriptures, too, were fast being buried under a muddy weight of absurd man's uninspired "common sense," or disrobed of their sacred sanctity and bound even as within the yellow covers of fiction. The dogmas of the atone, the resurrection of the dead, and the endless multitude of natural things has been cut into the gnarled, bearded, pitted, and dimpled urinations of Plymouth Church, the "reformation" Andover School, and the Monday lecture-shop, when, lo! a voice heard often before on many a field of victory cries, "Hail!" We are summoned as by the command of the Eternal to the beheading of our sins, and the return to the sheltering arms of Holy Church. His ministers are directed to feed us from His holy word, eschewing all secular themes which would, a. therefofe they have done, turn our thoughts from the "worship of the Father."

And what is more, and vastly encouraging as well, that this "joyful news of glad tidings" will fly as on the wings of the morning to the uttermost parts of the Union. State after State may be expected to wheel into line with Massachusetts, and once more the old blue State will lead the nation to the eternal path of glory.

Hail! Benjamin! ("tis a goodly and a Scripture name); hail!

Thou that leadest all the great and glorious reforms that are to stables our wall of strong defense as a line of bulwarks into this new and everlasting peace that awaits the redeemed of Christ in the world to come! Amen! amen!

The reader—if perchance such one there be—wearing the garb and semblance of man—who shall not, with the deep and sincere emotion into which we have been betrayed will find his amazement speedily subsiding when we produce for the public eye a certain document which came into our possession months ago, bearing evidence of a wide spread conspiracy to deliver Massachusetts, her soul and soul, into the hands of Satan. How we obtained this damnable revelation it doth not please us here and now to disclose. Verily, there are more things in heaven and earth than any of us have yet dreamed of. Thus far have we gone in our discovery, yet before us lies the path we wished not to disturb him with any word of comment upon the awful, swallowing depths of depravity it discloses. Enough that he sees them. So will the elevation of Benjamin F. Butler to the high office he has long sought, fill the Providential Providence with guiding and controlling for its good the affairs of at least one New England State.

Gentlemen:—

You are right. The utter divorce and separation of the State from all forms and show of religion is demanded. If elected by the unsuspecting people of the Commonwealth to the office of the most responsible family friends are [here is an erasure and blank that remains unfilled]. I shall hesitate at no use of the means in hand to bring about the work. A simple address would be substituted. I would omit from all proclamations or public documents I should be called on to deliver to the old, stern, uncompromising, and God save the Commonwealth, &c. I would urge the dismissal of chaplains from both branches of the legislature. I would not hesitate of my own accord to banish those breeders of superstition from every institution where the Governor held the appointing and dismissing power. No proclamation or recommendation of any religious observance of any kind whatever would pass from my hand. I would urge the repeal of all laws against blasphemy and all statutes in support of the Christian Sabbath. In short, I would disestablish the "Church" in every sense and particular. I would say, "If Christianity has any virtue, let it stand on its own footing." The State cares for it no more than for Mohammedanism or Judaism. It will flower and flourish better of its own accord. In this and all related directions would be my effort to set the churches, and to require them, as we do theatres and all public houses, to take out a license and give a guarantee of good behavior.

May fortune smile on you, gentlemen, I am with you in deedless earnestness; all privileges now granted the many institutions of religion, which, if left to themselves, would either threaten or destroy their own merits. Any individual or number of individuals have a right to have religion at their own cost and labor. But it is their lookout who shall determine if they shall suffer to themselves, the same natural religion, that, be it except in the dissipation of ignorance. If I go, I will proceed to teach them and their children the doctrine of eternal damnation, for it is the infallible doctrine of Scripture, the best of Christ's most serious expositions, his miracles, &c. to me, why the principle of all men's liberty, &c. "Let them do, they must do it until folly is apparent to their own eyes. But the State must be rescued from the clutch they have upon it, and released forever from paying the tribute of evil nor."

Your obedient servant,

BOSTON, September 21, 1881.
The Twin Children of Tyranny.

Any conscientious individual, with a heart open, who will pause to take in a full breath of the prevailing political atmosphere, will find ample cause for serious reflection.

In the political world, in this nineteenth century of peace and good will to man, the noble spectacle presents itself of every European monarch surrounded by half-literate subjects to protect him from being killed at sight by his "loving and dutiful" subjects. Even in enlightened, constitutional Great Britain, the Queen shirks before the haunting shadow of the assassin; and the members of the cabinet move among them like ghosts. Leopold, ruler from hole to hole, guarded by spies, police, and soldiers. The public trial of a prominent "suspect" is attended by the issuance of special admission tickets to the court-room; and the most rigid inspection of applicants for admission herself.The public of the United States we read that the accidental locking of the wheels of the president's coach with those of an express wagon, the other day, created a "profound sensation" in Washington, lest it might have been a device of the assassin to slay the chief magistrate.

In social life, the spectacle is becoming more and more sickening. Prostitution, which used to be considered a distinct institution, outside the pale of recognition, social life, has come to form a common, subtle, and seemingly it mingle in the best circles without offense. Meanwhile, the ratio of divorce in God-fearing and God-serving New England is already one to eight; and the number of aimless, demoralized, and women outside of marriage who are making the most of their flesh is simply past finding out. A large percentage of those women are divorced, or disgraced young "widows," who, having had their eyes opened to the divine shah know as legal marriage, are left to confront the world without hope, aim, motive, or individual integrity, and naturally drift into the market of flesh-pots, to sell whatever promise of individuality, purpose, or usefulness remains to the highest bidder.

Now, who and what are responsible for all this disintegration and corruption in the social and political life of the world? Certainly not the Anarchists, nor the "Communists, nor the Socialists, nor any other tabloids class of reformers. These much-dreaded reformers are the result, and not the cause, of a condition of things which has fostered the fostering of Church and State. And what powers with which to combat chaos and demoralization have no Church and State had at their command, were they not themselves the very rotten roots of all social evil? From the start, they have had Almight God himself as aerrer. They have had all the money, all the land, all the saints, all the bayous, and all the fools (whose name is legion) to work with; and yet the we insignificant Devil, against all these tremendous odds, — backed only by a few wicked reformers here and there throughout the states fairly to win the final victory over the combined armies of Heaven and all its agents in Church and State. If there is not something radically rotten in a machine that has turned up such a showing after thousands of years of all-allegations, then humanity had better "pass its chips" at once and die.

Church and State, being a double-headed conspiracy to deny Liberty and individual integrity, cannot survive the knowledge that "Devil" is intended to typify. They have already brought the producing masses to a condition of poverty and bondage, which will not be long submitted to after the light begins to spread. They still manage to maintain"wealth by a double stroke; but the source of brute force resides in the victims themselves, and just as soon as the masses lose the level-headed enough to refuse to supply it against themselves, the game is irretrievably up. Fortunately there already are numerous individuals among the masses who comprehend the very simple secret of blocking the game, and the "providential" invention of powerful explosives comes to their aid. That is to say, against numbers above an all excepted, it is no wonder that "profound sensations" are so easily created and are on the increase.

It is high time for the "profound sensationsists" to take up the study of "Liberty" and to begin to recognize the existence of what is called the anti-social whole. If they knew their own interests, they would welcome the scientists Anarchists and discard the old and false device of devising the propitious, but, blinded and intoxicated by the lustre of their own power, the government and Church and State will probably continue to hasten the consummation of their own certain fate by repression. Whatever they may do, the signs of the time all portend that they but make more certain the victory of Liberty and the overthrow of the thrones and oppressors who have so long sat upon the neck of humanity.

Ben Butler's Piety.

If we had been selected to decide such a question, we should hardly have felt at liberty to say, without qualification, that Ben Butler was the wickedest man in Massachusetts, notwithstanding all the efforts he has apparently made to convince people that such a reputation is quite out of place, as is not a little of the habit of himself, that he has perhaps no more real original sin in him, than have some others, who have been reputed to be far more orthodox than himself. Nevertheless, we were wholly unprepared for such a voluble denunciation of piety and piety, not only in his Public Piety, but even in his Fast Day proclamation. We understand very well his amiable versatility; his power to do almost anything and everything in the legal, political, military, and financial line; but we had not conceived that he would go so far as to imitate the best men in the world, noting the part of the plaintive sinner, crying for mercy. Nor had we anticipated that he would ever set himself up as the legitimate successor of John Winthrop, Cotton Mather, and all the great lights of the puritan era, to tell the people of their sins, and call them to repentance. But in those particulars we were mistaken. We find that he is as great, and as versatile, in these new characters, as in any of his old ones. We are now satisfied that he has a real "vexation of spirit", and a "discontent", and a "firm" for the remission of our sins, let us, with one voice, supplicate his blessings for us, that he would relieve our commerce from the embarrassments with which it is burdened, and grant that prosperity may again distinguish our navigation and manufactures, so that they, who go down to the seas in the ships, and do business in great waters, may have abundant reason to praise his holy name.

Now, all this, interpreted in the light of his aforesaid speech in favor of bounties to our navigation means that if we confess our sins with sufficient humility, and pray mightily for the remission of them, he thinks the Almighti will be thereby induced, to use his influence to get a new navigation act through Congress; or, if He will not do so, that He will cause our commerce to be protected, and by His miraculous power, withdraw our capital from manufactures, and from railroads, and telegraphs, and government bonds, and invest them in "navigation."

So, seriously, we apprehend that the Almighti will do nothing of the kind. Nevertheless, we have no objection that Butler and all the "ministers and people, of every religious denomination" should "humble themselves in His presence," and "with one mind, and one voice, supplicate His blessings for us, . . . that He would relieve our commerce from the embarrassment with which it is burdened, and grant that prosperity may again distinguish our navigation and manufactures, so that they, who go down to the seas in the ships, and do business in great waters, may have abundant reason to praise His holy name."

Mr. Gov. Ben Butler, one word in your private ear. We perhaps place no higher estimate on the intellectual culture of the clergy than you do. We have no objection to the clergy; but, nevertheless we apprehend that they are competent to see the impossibility of complying with your utterly contradictory exhortations, to wit, that they pray lustily for bounties on navigation, and for various other secular and political things which you have at heart, and at the same time abstain from all dis-
course upon secular and political topics," and feed their flock with the "Divine Word" only. We apprehend they will say to you, that even on your self—cannot thus ride two horses at the same time in direct opposition, and that we shall therefore, in the end, be left to say to each other, "Is this man, who can make such a ball as this, the great lawyer? [what if they should say the great potter?] who has spent so large a portion of his life in splitting hairs between north and northwest side, to cheat justice out of her dues?"

On the whole, we beg to remind Butler again, that great as he is in war, in law, in finance, and on the stump, he has really missed his true calling; that, as a politician, he is a mere platitude—loyalty to the flag, purity of heart, present interest variety; and that, inasmuch as he is an older man, and has perhaps more real genius, than either Talmage or Joe Cook, he has a better claim than either of them, to be the first partisan pope in the United States.

And no, we say, in all kindness, to Messrs. Talmage and Cook:

"In your great race for spiritual power, we think you will find that notwithstanding all his bulls and blunders, you are no match for Ben Butler; that, if necessary to the world, you cannot now influence such an attitude of the historical sin, actual transgressions, and total depravity, that you will feel that he is justified and forever lost; but that you will, the next moment, come up smiling, on great waves of satire, justice, righteousAEAMENT, SACRED, decrees, and all the other essentials of the religious faith, in a way that neither you, nor any other religious prophet, can equal. You advise your voters not to attempt it, and we hereby advise them not to, but only make yourselves ridiculous if you try to steal it. We think, therefore, that you save but one chance against him; that is this: It is no part of the puritan creed, but only a piece of pure Butlerism, that: As the same things are with him as with you, and he is the grace for the remission of our sins, we should, with one mind and one voice, supplicate Him to 'relate our commerce' by helping us to lobby a new navigation act through Congress, or by inducing our people to divert her capital from main harbors, railroads, telegraphs, or United States bonds. We do not believe that supplications of this kind will have any effect whatever, though offered by Ben Butler, and all his hosts. We therefore recommend that you pray on the matter, and that, if you 'supplicate' the Almighty at all, in regard to investments of capital, you beseech Him to let those that have proved so profitable, remain as they are. We think you will be much more likely to have your prayers answered if you leave the lurch, and this, if you do foolish things as to add your supplications to his in favor of bounds on navigation. Believing that you have sense enough to see that this is your true policy, and that Ben, notwithstanding his agility in jumping from one hobby to another, and of the plainest data, will have the good of the public interest, by the working men of California, white and Chinese, and both were robbed of it by the ingenious system of plundering devised by lawyers for the purpose of enriching themselves.

These millions were not sent out of the country by Chinese workers. Every Chinese laborer has produced more wealth than he ever gave and that he gave to the health of the state, the benefits of his labor, could not be said to be poverty in California. A man's wages would be simply whatever his labor produced, and a Chinese man would be the same wages as a white man for the same work, and yet the Chinese laborer, while he labors, he has the advantage of being nearer to the margin of poverty and the Chinese laborer, he is able to continue production when the proportion would be left to the workman, the minimum rate of wages the white man can entice upon, and continue production. The labor monopolies, by the way, have been entirely a waste of time and money in the proposition of cultivating in California, thus reducing wages and increasing rest, and this process is going on every year. If the Chinaman had a free access to the market of the United States, he would demand higher wages. If the white man had free access to the market of this State, he would not be able to compete on wages paid to Chinese laborers. But the land is made inaccessible to the inhabitants by the price at which it is held by the monopolists.—that is, the economic ruin of the land—and labor cannot find an opportunity for profitable employment, but is compelled to accept work wherever it can be found, upon land the next «lower than the poorest held in private ownership.

There are thousands of men in San Francisco who would gladly go upon the land and become producers, and there are hundreds of thousands of fertile acres lying unoccupied within sight of San Francisco. We are now beginning farmers instead of remaining in the city to compete with Chinese hucksters, shoemakers, etc., for wages barely sufficient to support life? Simply because the Chinese are poor laborers. But the Chinese, you say, I hear, are preventing those who have a right to the land from using it. Clearly, the evasion of all the Chinese from California would greatly increase our wages, and yet I would favor such a course, as I now advocate strict enforcement of the restriction act, for the sole purpose of demonstrating the difficulty of increasing her stock and clearing away the misunderstanding in which the Chinese question is involved. The Chinese being removed, the irritation caused by them would be felt by the Californians, finding law wages still prevalent and labor oppressed, would look more deeply into the questions of land monopoly and government quaincy, and perhaps derive a remedy. This would be unpleasing for the Stanfords, Bargers, Carne, Floods, Field, and the whole band of conspirators, but I am convinced it would not be without benefit to California. Several misunderstandings would probably disappear with more of less color, could this befog Chinese question be a stay for a time.

In whatever discussion, nothing new will appear in the above, and my only apology for writing is the belief that it may be of interest to some Eastern liberals to avert the sufferings of this atrocious clause. These Californian views the problem in the light of Liberty.

MAX.

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