On Picket Duty.

We are now prepared to furnish the portrait of Michael Bakounine (published in Liberty several weeks ago) separately and on large, heavy paper. It ought to adorn the library walls of every true radical. Consult our advertising columns for further information.

The Philadelphia "Press" refers to the British house of commons as a "band of chuckle-headed dandies." So exact an appreciation of the tools of the governing classes is worthy of Liberty, who hesitates to acknowledge her encouragement at hearing her pole, one echoed by her influential contemporaries.

On another page will be found a long extract from a newly published pamphlet on "Natural Law," written by that veteran but ever young reformer and philosopher, Lyndard Spooners. The whole pamphlet is a powerful and closely argued statement of the philosophy of Liberty, showing the untrustworthiness of the government of man by man. It is, however, but an introduction to a large volume intended to be exhaustive of the subject. Nevertheless it is an integral, and not a fragmentary portion of the work, and may be read with satisfaction and profit by all. Liberty trusts that each of her readers and friends will pay immediate heed to this distribution, and order a copy forthwith.

Elsewhere may be found results of the active and earnest coworkers in Jersey City in support of the act of George Hendrix in defacing the monument erected by Cyrus W. Field in honor of MajorAndre. Against these resolutions Liberty feels bound to protest. We fully agree that Mr. Cyrus W. Field is a thoroughly contemptible being, whose soul, if he has one, will be shriveled in hell, if there is one. But, as long as he shall remain on earth, he will have rights, the same rights that every other man has, and his exercise thereof will ever defend him against his own friends. Among these rights is the right to worship any god or man he pleases and to have them worshiped. Whoever dares to infringe on this right is a worshiper of the god worship strikes as anarchy, the blow at freedom of expression, and as so far falls into Liberty. We hereby join in the condemnation of the illegal arrest of Mr. Hendrix, not only of the act of a churchly government which is not entitled to arrest anybody, but as a credit of one of the most active and capable, the state government itself pretends to guarantees to its citizens. Still we remember that, if Mr. Hendrix is guilty, his guilt is simply one, and no worse than that of another. The movement erected at Teapotown should be allowed to stand inviolate until taken down by Mr. Field himself by a series of the same colors. To this, first, for principle's sake, because Mr. Field has shown no more interest in the welfare of this country than another. The movement erected at Teapotown should be allowed to stand inviolate until taken down by Mr. Field himself by a series of the same colors.

Patrick Ford has issued through his journal, the "Irish World," a strong personal declaration on the Irish land question. As a whole it is manly and has the right ring. To be sure, it contains one rhetorically resonant passage glorifying the "Holy Catholic Church," and her infallibility and pledging the writer to a total change of his opinions the instant the "Mother of the Living" shall announce her antagonism thereto, perhaps the most eloquent piece of self-stultification to utter which any man ever dared to the skies with his voice or graven in the mire with his intellect. But such things are to be expected from Patrick Ford, the Catholic and slave of superstition. Patrick Ford, the reformer and light-spreader, in whom alone Liberty takes interest, is quite another person. He declares arraignment, and is unimpassioned in his adverseness to the "Irish rule" and the "Irish independence." Home rule, forthwith! As if that were not bad as any rule! As if Ireland had not suffered too much from rule previously! What she needs now is no rule, anything with which will come peace. For there is no rule there will be no monopoly; and where there is no monopoly there will be no rent; and where there is no rent there will be no disturbing land question, and every other question of human welfare will be taken care of, and it's speedily solved.

Of the absolute correctness of the principle, and advisability of the policy, of free trade there can be no reasonable doubt, but it must be thorough-going free trade, — no such half-way arrangement as that which the so-called "free traders" would have adopted. David A. Wells, Professor Perry, and all the economists of the Manchester school are fond of clamorizing for "free trade," but an examination of their position always shows them the most ardent advocates of monopoly in the manufacture of money; the bitterest opponents of free trade in credit. They agree and insist that it is nothing less than tyranny for the government to clip a large issue out of the foreign product which any one chooses to import, but are unable to do away with any violation of freedom in the exclusive license given by the government to a conspiracy of not-shy-bargainers called national banks, which are managed by the monopoly to clip anywhere from three to fifteen per cent of the credit which the people are compelled to buy of them. Such "free trade" as this is the most palpable sham to any one who really looks into it. It makes gold a privileged product, the king of commodities. And as long as there is any gold, the people must be in a state of slavery. The world will subscribe the world of despair, and that country will be the most powerful which succeeds to the largest extent in getting rid of its gold in exchange for provisions more useful. In other words, the republican or socialists must produce the freedom of trade.

To The American People.

The public prints have told you of political trials in Russia and of the monstrous judgements daily pronounced in her courts. But they have told you nothing of the cruel sufferings of the criminals; and the victims whose names are recorded by them are but a fraction of the crowds that go to their doom in darkness and silence. Before the vast and ever widening discontent of the Russian people, authority in Russia is terror-stricken and aghast; and it lays hands, by tens of thousands, on our youth, and sends them, men and women alike, into hopeless banishment. The deserts in the north of the Empire, from the desery waste to the White Sea to the ocean shores of Eastern Asia, are scattered over with bands of exiles, the flower of the Russian race. They are imprisoned where: in wretched huts, in the depths of trackless and inhospitable forests, in remote tribal camps in Eastern Siberia, where rarely a word of their native tongue is spoken or understood. And they have to endure not only the moral tortures of isolation and inertia, but the physical pangs of hunger and cold. It is a shame of a people that is not shown at home, yet the crimes in Russia are being committed, and they are called, if they had but a hope that they might one day return to life and work among their friends. But their strength is wasted by misery and hardship, and they die early and uncomplaining.

Money alone is needed; that much suffering may be spared and many suffices may be saved. To raise it, and afterwards to distribute among the genuine sufferers, we have formed a Russin Home Society of the People's Will. It bears no part whatever in our war against authority. It is dedicated to the Red Cross Society of the United States. With contributions are as follows:

(1) To appeal directly to subscribers, by means of a number of handbills, and stamped letterhead and telegrams, carefully prepared and sent to all subscribers.

(2) To urge all journals and organs of public opinion to assist the Society by opening subscriptions to the Home Society.

(3) To publish accounts of all subscriptions received and of the manner of their employ.
Liberty.

ISSUED FORTNIGHTLY AT FIFTY CENTS A YEAR; SINGLE COPIES, TWO CENTS.

PHILIP R. TUCKER, EDITOR AND PUBLISHER.

Office of Publication, 14 P. B. Square.
Post Office Address: LIBERTY, P. O. Box 208, Boston, Mass.

Entered as Second Class Matter at the Post Office at Boston, Mass.

BOSTON, MASS., MARCH 19, 1852.

"A free man is one who enjoys the use of his reason and his faculties; who is neither blinded by passion, nor hindered or driven by oppression, nor destroyed by erroneous opinions."—Providence.

Americans, Attention!

In our issue of January 31, No. 13, appeared an appeal of the Nihilists for pecuniary aid, not in behalf of the movement itself, but for the material relief of those who are now suffering in consequence of their participation in the struggle for Liberty in Russia. The special appeal then printed was a translation of that which had been issued directly to the English-speaking race and especially to Americans. It is stated the fact which we now take pleasure and pride in announcing, that the editor of Liberty has been duly appointed the American delegate of the Red Cross Society of the Will of the People to organize the subscription in this country, and receive, acknowledge, and transmit such responses to the appeal as American sympathy and American love of Liberty shall show its willingness to make. He assumes the trust thus placed in his keeping with a clear sense of the honor conferred and full realization of its importance. He adds his voice to those of Vera Zasoulitch and Pierre Larroff, who in turn speak authoritatively for the best elements of Russian life and, with all the earnestness at his command, asks every one whom it may reach to give the utmost that he or she can spare to the Siberian exiles and their suffering families. The appeal is to the human heart, regardless of individual opinions. Let it not be said that the citizens of the freest country in the world failed to do their best to heal the wounds inflicted upon such of their brethren as have heroically struggled to cast off the chains placed upon them by the most absolute and cruel of autocracies.

We are in possession of stamped and numbered subscription lists issued by the Central Committee of the Red Cross. To any responsible person in any part of America who shall signify his willingness to devote a portion of his time to working up the subscription, one of these lists, together with copies of the printed appeal, will be forwarded. Especially do we urge all our readers to take a hand, and an active one, in the glorious work. Individual subscriptions may be sent directly to Ph. R. Tucker, Box 3866, Boston, Mass.; also all requests for further information. All amounts received, with the names of those donors, will be acknowledged in these columns, and promptly transmitted, at the least possible cost, to the Central Committee.

Let us add that the appeal which we formerly published occasioned, by its issuance in France, the expulsion of Pierre Larroff, one of its signers, from French territory by the new ministry, which professes to be governed in its policy by the principles of Liberty. Larroff has long lived the life of a quiet student in Paris, spending most of his time in the libraries, and his expulsion is another evidence of the hypocrisy of the pretense that any other principle than authority can lie at the foundation of any form of government whatsoever. Before leaving France, he addressed a letter to Clemençon, from which we quote the following passages, leaving till another time the burning comments of the radical press of Paris upon this latest outrage:

I have just been notified of the decree expelling me from French territory. Having severely hurt myself all for several years with the affairs of France, I did not consider myself so dangerous to the "public safety" of the country in which I took up my residence some five years ago. But I do not complain. A revolutionary socialist, it is with me an axiom that existing society cannot be a society of justice and liberty; if it pleases the government of the French republic to furnish new proofs in support of my theory, it would ill become me to exhibit astonishment. It acts according to the logic of its situation as a government. It is intended, in expelling me to-day, to show a mark of friendship for the government of the Russian emigrés; but, in view of the weakness and inferior intelligence of the latter, this act of compliance is not unlikely to be found more disadvantageous than we could have desired, since it is an open sign of how many other concessions to political combinations will follow to-morrow.

It is inevitable. Driven not only from a country in which I loved and whose friends have made friends, I have only to submit to the decree, still deeming it thoughtful on the part of a minister not to have given any agitations to some intimates who have directed me to the frontier, manned on wits and in a prison wagon, as happened a year and a half ago to several of my friends, who had mingled as little as I in the struggles of French political parties.

I submit, then, to the decree of the ministry, and shall probably have left France when you read this letter. But it is for me and for you to find friends, republics, and workmen in the managers of their journals; for you, who, by talent and political influence, are the natural guardians of the interests and conscience of the free world of our country.—But it is also for me to find in the government of the French republic the impossibility of giving too quickly into a path fatal to the principles of liberty and democracy, whether in the most absolute and cruel of autocracies. The initial point of view, does not become more immovable with every hour.

In leaving France, probably forever, I shall always preserve the memory of those who struggle within her boundaries for the triumph of the principles of republican radicalism.

Samuel Johnson.

Liberty bears with regret the death of Samuel Johnson. Of the religious radicals who, since the days of the Quakers, have been the apostles of Reason in Religion, Mr. Johnson, less widely known than many others, easily stood foremost. In breadth of view, clearness of thought, he had among the radical writers no superior. As a writer and careful, fully prepared competitor of the "Radical!" show the vigor and temper of his mind. A transcendentalist of most consistent parts, he knew always where he stood, and was never found lapsing into uncertainty and compromise. The materials found in a man with both the courage of his convictions and the "preparing" to state them. He knew his own ground thoroughly. Probably no writer has the transcendentalist philosophy with more satisfaction than Mr. Johnson. He went to town and knew the town. Last year in an elaborate paper published in "The Radical Review," nearly five years ago. For nineteen years he was the preacher to a Free Society in Lynn. He was a firm believer in individual, personal influence and power, and instinctively avoided the organizing, sectarian purposes and plans so beguiling to others. The bond of organized religious propaganda, however liberal in protestations, was to his mind still a fetter. To "swop the "Lordship of Christ" for the masteries of the state, was as high, even a good cause, he told no nation would he listen until he had made no signal advance. The mind, to be free, must follow its own laws with even the implied duty of serving the human race.

For this duty of freedom, this absolute necessity for independent activity, he ever did valiant and successful battle. And herein, more than in any other act of his life, does Liberty rejoice. In spirit Mr. Johnson was ever a Liberty's side. But not always could he see our cause pass the aspiring demesne. If he did not follow her to the length of her leading, it was not that he lacked the courage, but that, to his ardent vision, the goal had been touched. Nevertheless, in his philosophy of the foundations of Liberty, she laid deep and strong. Sincerity, honesty of thought and expression ennobled and strengthened his whole life. Not shrinking from the world, as some mistakenly have said, but retreating to his appointed tasks that he might do them unhurriedly and unerringly. Twenty years and more he had worked upon the three large volumes devoted to the "Oriental Religions," two of which, published by J. R. Osgood & Co., are before the public, and "China," that last-named volume is well worthy the widest circulation. It treats of the Chinese people, their religion, philosophy, government, their whole social life and history, in the most learned and intelligent manner, and has the most practical of bearings upon this now exciting question in American politics. From its pages one learns that the much hatted "heathen Chinaman" is, in nearly all the essentials of real manliness, quite beyond the imitation of Christian creatures.

Mr. Johnson's death occurred suddenly, and gave a sad surprise to his many personal friends. A brave, true man, whose memory Liberty will ever cherish! Had he begun life to-day with the same fervent zeal and clear sightedness that characterized him at thirty years ago, there is no doubt where he would have taken his stand and what new battles he would have helped Liberty fight. But age and death, foes and destroyers of all, claimed and crushed him. Much he did, yet much remains behind. In his day and generation he did Liberty noble service. But nobler, higher, profounder meanings the ages unvail, and we who still live must needs press forward into their newer and stronger light.

"Freedom all-winged expands,
Nor perches in a narrow space,
Her flight we see unsnared, unsated."

These lines of Emerson he loved to quote, and now that his lips are still, his voice silent, Liberty to his memory repeats them, and adopts them as her own.

Construction and Destruction.

Almost without exception every new subscriber to Liberty whom its purposes are disclosed and who has grown up under prevailing systems exclaims: "Ah! I see you are wonderfully expert at tearing down, but you don't tell me what to build up!" I am fully aware that our present governments are terribly rotten, but you don't propose anything better.

Dear friends: suppose the natural r-d-bed from among our progenitors to Lowell were of the very best quality. Nature had made it most admirably adapted for travel and transportation. But, seeing a chance to put up a job and rob the public, certain designing rogues, hired by a few trafficking crooks, have proceeded to subvert it. I am far from notion of the same. I am fully aware that our present governments are terribly rotten, but you don't propose anything better.

Dear friends: suppose the natural r-d-bed from a among our progenitors to Lowell were of the very best quality. Nature had made it most admirably adapted for travel and transportation. But, seeing a chance to put up a job and rob the public, certain designing rogues, hired by a few trafficking crooks, have proceeded to subvert it. I am far from notion of the same. I am fully aware that our present governments are terribly rotten, but you don't propose anything better.

Dear friends: suppose the natural r-d-bed from a among our progenitors to Lowell were of the very best quality. Nature had made it most admirably adapted for travel and transportation. But, seeing a chance to put up a job and rob the public, certain designing rogues, hired by a few trafficking crooks, have proceeded to subvert it. I am far from notion of the same. I am fully aware that our present governments are terribly rotten, but you don't propose anything better.
A Heroine of the Commune.

Today is the Eighteenth of March, the anniversary of the Paris Commune, a glorious date in the calendar of Liberty. It is the day we celebrate. But this year it is Fortunat's will that we honor her. She is the first to be honored by the French press. And it is the first time that Fortunat has been mentioned in the newspapers of France. Her name is becoming known throughout the country.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.

Fortunat was a heroine of the Commune. She was one of the women who fought in the streets. She was killed during the siege of Paris. She was the first woman to be killed in the Commune.

Fortunat was a brave and strong woman. She was the first woman to fight for her country. She was the first woman to be killed in the Commune. She was a hero.
Legislation: its Origin and Purpose.

(From Lyndsay Spooner’s “Natural Law.”)

Through all historic times, wherever any people had advanced beyond the savage state and have learned to increase their more with the cultivation of the soil, a greater or less number of them have associated and organised themselves as robbers to plunder and enslave all others who had hitherto lived an independent life. This they had learned to do from those who before them, had by stealth or in open power, so bad shown by their labor that they could be made to contribute to the support or pleasure of those who should enslave them. These have in number at first, have increased their power by uniting with each other, inventing warlike weapons, disciplining themselves, and perfecting their organization, to plunder and divide plunder (including their captives) amongst themselves, either in such proportions as have been previously agreed on, or in such as their leaders, always desiring to increase the number of their followers, should prescribe.

The success of these bands of robbers was an easy thing, for the reason that those whom they plundered and enslaved were comparatively defenseless; being scattered thinly over the country; engaged wholly in trying, by rude implements and heavy labor, to evert a subsistence from the soil; having no weapons of war, other than sticks and stones; having no military discipline or organization, and no means of concentrating their forces, or acting in concert, when suddenly attacked. Hence, the alternative of either holding their lives, saving even their lives, or the lives of their families, was to yield up not only the crops they had gathered and the land they had cultivated, but themselves and their families also as slaves.

Thereafter their fate was, as slaves, to cultivate for others the lands occupied for them. Having driven constantly to their labor, wealth slowly increased; but all went into the hands of their tyrants.

These tyrants used the plunder and on the labor of their slaves, and applying all their energies to the scourge of still more plunder and the enslavement of still other defenseless persons, their numbers, their organization, and multiplying their weapons of war, they extend their conquests until, in order to hold what they have already got, it becomes necessary for them to act systematically and cooperate with each other in holding their slaves in subjection.

But all this they can do only by establishing what they call a government, amounting to what they call a law.

All the great governments of the world—those now existing as well as those that have passed away—have been of this character. These bands of robbers, who have associated for purposes of plunder, conquest, and the enslavement of their fellow men. And their laws, as they have called them, have been formed and established as necessary to enter into in order to maintain their organization and act together in plundering and enslaving others and in securing the fruits of their labor and the enjoyment of their own personal welfare.

All these laws have had no more real obligation than have the agreements which brigands, bandits, and pirates find it necessary to make for the benefit of their plunder. John Ingersoll, father of R. G. Ingersoll, and myself, "was abominable to a fault, and the family suffered accordingly. The children were left without care or discipline, and were exposed to cruel and disrespectful treatment. We have never spoken a word of his wife, who was a noble Christian woman, nor of his children, within the knowledge of persons. At last the mother died. She was a kind woman, and a good companion."

But all the rest is that there can be no human legislation that is obligatory upon those upon whom it is imposed.

Just Published:

NATURAL LAW;
OR, THE SCIENCE OF JUSTICE.

A TREATISE OF NATURAL LAW, NATURAL JUSTICE, AND HUMAN GOVERNMENT, PROVING THAT ALL LEGISLATION WHATSOEVER IS AN ABSURDITY, A FRAUD, AND A ROBBERY.

Price, post-paid, 15 cents.
Address: BENJ. R. TUCKER, Box 260, Boston, Mass.

A GOOD WORD FOR THE DEVIL;
BIBLE MISUSING BY AN INFIDEL.

A satire in rhymes on the Bible and Christian superstition. 150 pp.
Price, post-paid, 50 cents.
Address: BENJ. R. TUCKER, Box 260, Boston, Mass.

LIBERTY'S PORTRAIT GALLERY.

For either of the following Pictures, address,
BENJ. R. TUCKER, Box 3266, Boston, Mass.

P. J. PROUDHON;
The profoundest political philosopher and economist of his age, and a master of logic. Price, post-paid and cash, 50 cents.

MICHAEL BAKOUININE; Russian revolutionist, founder of Bolshevism, and apostle of anarchy. A fine, large photograph with a portrait inscription, trimmed, 20 cents.

LIBERTY'S LIBRARY.

For any of the following Works, address,
BENJ. R. TUCKER, Box 3266, Boston, Mass.


RAILWAY KING'SIndexOf AN ENVELOPE. Do they? By "A Red-Stocked Stinker."" Envelopes, hot and cold. Price, 10 cents; per hundred, 50 cents.

INTERNATIONAL WOMAN'S LEAGUE. By Henry Mayo. Price, 10 cents.

THE LABOR DOLLAR. By Stephen Fosdick.

CAPTAIN ROLLINS' FURER. How it works. How it is made. How it is sent out. How it is paid for. By a successful Furer. Fitted in at 75 cents per box.

ANARCHIST OR ANARCHY? By Albert D. Sayler. A prophet of the era, that the only true Anarchist is the man who lives with no other motive than that of making the world a better place. Price, 20 cents.

INTERNATIONAL ADDRESS. An elaborate, correct, and complete address, or speech, delivered at the Philadelphia Conférence of the Working People's International Association, by William H. S. Burruel.


SOCIALIST COMMUNE OF BOSTON WORKING WOMEN. By William H. S. Burruel.

Price for four numbers, 25 cents; for six numbers, 35 cents; for twelve numbers, $1.00; or for the entire 1866, $3.00. Postage free.

CAPTAIN ROLLINS' FURER. How it works. How it is made. How it is sent out. How it is paid for. By a successful Furer. Fitted in at 75 cents per box.