Revolution.

All is not yet. You must meet it, and brave it; and so you shall. I speak not of your disgusting and fearsome But you shall know that I have a right to your assistance. Revolution. Do you not hear the voice of the wilderness? Do you not feel the beating of your heart? Do you not know for certain that the same Revolution will come to pass? What is it? It is the same Revolution. Do you not hear the voice of the wilderness? Do you not feel the beating of your heart? Do you not know for certain that the same Revolution will come to pass? What is it? It is the same Revolution.

Individualism.

I am an Individualist and a Communist, and I am a Socialist because I am an Individualist. What State Socialistic call Individualism is more than the "free labor" spoken of by the denouncers of prison-made goods. Is it free labor? What certain opponents of the State who are not Socialists call Individualism is more than the "free labor" spoken of by the denouncers of prison-made goods. Is it free labor? What certain opponents of the State who are not Socialists call Individualism is more than the "free labor" spoken of by the denouncers of prison-made goods.

What I consider a condition of Individualism is one in which each individual decides his own doings for himself on his own judgment of the circumstances which appear to concern him. I claim that so far as I am concerned, and I mean to the whole extent of my being concerned, no matter how many other people may be concerned also, it is for me to decide exactly what I will do, be, have, use, favor, tolerate, or resent, according to how I perceive and feel and think from moment to moment in the circumstances about me. It is for me to act fraternally because I find it the most natural thing to do, and not because other people have decided that it is the proper thing. It is for me to act fraternally because I find it the most natural thing to do, and not because other people have decided that it is the proper thing. It is for me to act fraternally because I find it the most natural thing to do, and not because other people have decided that it is the proper thing. It is for me to act fraternally because I find it the most natural thing to do, and not because other people have decided that it is the proper thing. It is for me to act fraternally because I find it the most natural thing to do, and not because other people have decided that it is the proper thing.
they are poor, no because they are good men.

We also know of cases where men were neither

workday world of our ideals. Eliminates from

attributed to the dimensions of a volume, I should wish to dedi-

cate to my esteemed friend Mrs. B. As I esti-

mate human nature, here is a character of attraction and flattery.

Among born and bred in the midst of conventional-

let me say, that if the ideal
discipline and conventionalism of "the life that now is," her intuitions of soul are boun-

tions of persons and the fact that she said to me recently, "I think you are so nice, and

this is the standard it

wishes for them. I never knew that little wonder is it that the theologians have declared its standard too high

and too grand for human attainment. But the

This is the old, old story of human life, never

established, and human nature for more perfect condi-

tions leaves behind it, in its quest for something still

better, still higher, still more satisfactory.

Ah, this is the old, old story of human life, never

wished for or achieved, but while living above and beyond the restraint of law, in the pristine

of the atmosphere of voluntary freedom for the good, and the

better, is idealism, i.e. pure Anarchism, it is nevertheless practical,

because of the inevitability of its approach to its attainment, if it cannot wholly incorporate it into

life. And this approximation to a condition akin to

Anarchism is a title given to the outline recorded of his life that has come
down to us in its meager incompleteness. It is no dispara-

gamation at all to say that philosophical Anarchism is not, to say the least, of the basic things in this

throughout the whole of the United States, thus creating a base for the gradual evolution of the full

Once more I must remind you of the fact that the

pple who do not have an Anarchist, but can

some other term."

Next, while it is true that she has outgrown many

moist, of the social, religious and intellectual ser-

vitudes of the day, she is still too much under the ban of public opinion to voluntarily and fearlessly accept

of these eddies which have precipitated social sentiment would cast upon a name that stands as

the synonym of the lowest human life. Her apprehen-

sive advice to me was evidently based on considera-

tions for personal prudence, for she is not of the dis-

graceful or unfortunate and has nothing to do with

the peculiar system which constitutes our economic

and material environments.

In the name of mercy now entertained by the igno-

rant, we might trace them to their blindness and

superstitions which have accustomed them to think

by habit. But, when men of intelligence, men who

know that it is impossible for the laborer to get

the results of his toil, say that poverty is the result of

laziness, I may be justified in saying that these men are confounded liars. They are liars and they

know it too. They know that to say that the Roth-

childes, the Vanderbilts, and the Morgans are the

wealth producers and the laboringmen are the idlers

to lie. But, these professional liars are so indi-

cating that they fear not to address the greatest

opening of the political thief, agrees with the speaker

knowing that he himself is no idler, no spendthrift

and a poor man for all that. The laboringman

chimes in with the baseless assertions of the politi-

cians, although he knows that it is his boss who is

both the fabulous and the thriftless and, if it were

true that "wealth is the compulsion of toil and

poverty the result of idleness" his master should

have a hard time of it. He himself knows that he

have been rich. Hence, as long as such palpable lies

continue to be propagated by the laborers, we must

point on pointing them out, we must keep on putting

bring ing them to the test of reason and discredit them is

spite the flowery rhetoric which is well calculated

to appeal to the passionate feelings rather than to

the calm reason. It is our duty to refute even such

assertions as long as they keep on reappearing. It is

our duty to demonstrate the inaccuracy of the claim.

But, when we have done that we shall have succeeded in convincing the laborer that

one of the tests and the advantage of his occupation is to make him the hero of his own life and not his

employer's. And, if the existing compensation of toll is in the hands of those who did not toll, then it has been

stolen from the laborer and he has a right to take it back.

When the laborers will have learned this

valuable object lesson, fear and danger will befal

Our State and its present institutions. All this

wealth will go back to its rightful owners even

though every brook runs crimson to the

lighthouse of the law of liberty as idealized in the Golden Rule.

Its practical identity is to tido unto others as you would

have others do unto you." This is the standard it

wishes for them. I never knew that little wonder is it that the theologians have declared its standard too high

and too grand for human attainment. But the

theologians are at fault. An ideal standard such as

philosophical Anarchism can never be, and always will

be, the unattainable. The very moment it can be achieved

to complete, it ceases to be an ideal. It has then been

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}
The Negligence of Body Decency is the Cause of the Premature Waking of Sexual Desires. The unfortunate fact is that in writing, reading, drawing etc., which make a sitting position on benches and tables necessary, should never take over the position of those who are defending decency, and the natural desire to satisfy the functions of the sex organs will only come with puberty. But then, at that time, who is right, to restrict, or prohibit it? And if it is done, are there after-thoughts, or does it help? It will only result in the secret and natural enjoyment of a natural want.

Perfect freedom in all other natural inclinations, perfect morality; presupposed, society is living on its natural base, as explained in the theory of Anarchism.

E. STRUMLE.

A Tale.

The day was growing sultry, girl, in the summer.
Two lovers walked on the world had stirred
On the veranda of the links.
The last felt kissing all the same,
Person in the last.
When suddenly a political claim!
And said, "Keep off the grass."

Herman Rich.

Trial by Jury.

Trial by jury, according to law and evidence, is the most radical of all the principles that human intelligence could invent, and the most democratic of all the modes of defending equity and justice that man has ever enacted, for the reason that a juryman is a free agent and as such is not bound by the edicts of no one but himself. It is the only instance of justice that is known. It is the only instance of justice that is known. It is the only instance of justice that is known.

Mr. Rottor attempts to dig up the history, "Variety" grab and bind it to the beautiful unfolding blossom of labor’s emancipation from wage-slavery, and call them one and the same. Variety in sex relations and economic freedom have nothing in common.

Nor has it anything in common with Anarchism, as I understand Anarchism; if it has, then I am not an Anarchist.

Let variety stand or fall upon its own merits.

Lucy E. Parsons.

It seems to me to think that the above conclusions only redounds to prejudice, and induce a candid and critical discussion of the question she has essayed to discontinue. Yes, I am concerned, and have long been accustomed, just let her look about a bit, right among those who are a feature of the race and household, and industry stay with us can araign us on a trumped up charge, and without any evidence, cause our execution, unless the illumination of the godly and great self-righteous liberty.

B. F. HYLAND.

Objections to Variety.

As a constant advocate of variety, and I venture to assert, that none of them were more surprised to find a page of that paper given up to an article advocating "variety in sex relations." This Mr. Rottor’s article (the name, by some strange coincidence, well demonstrates what society would come to if its system of variety was adopted) goes on to speak of "sex life."

What is this "sex life" anyway?

I know the meaning of what is to me the sweetest of all words under the sun: family life, child life. These are things Mr. Rottor has no interest in. In his system of variety, family life is ignored, child life is ignored. Mr. Rottor goes on to explain what he means by "no variation." In his system of variety, family life is ignored, child life is ignored, and the increasing intelligence of past thousands of years, is such that we yield all as their charge to keep, and that we have yielded to their art are represented by all the tramps, thieves and non-taxpayers of the world. Mrs. and Mrs.: we can always be happy in their presence; as they have many human qualities, but the lover is quite a different animal. He delights in deception and force. He is a great law maker, and his enjoyment is in making law in such a way that it appears to be necessary, honest, and clear of deception, while it is immaterial, death to honesty, and deceptive in every particular. Such are our marriage, divorce and breach of promise; all our blasphemy, obscenity and Sunday laws; all our crimes, and calumny with damages or penalty laws, for mere wind sake and to benefit the lawyer at the expense of the people. The law is not the complete array of the classes against the masses that human intelligence could study out in 4000 years of study and practice, but the entire system of force and deception known as law and gospel; then, as we pass along the stream of the time, the third attitude of the trite God, known as fraud, was added, and the great Christian established, and has been dissolved in nearly two thousand years, almost uninterrupted, while the various passions of the Godhead have been growing, growing, growing, consequently the hands of fraud known as D. D. passed over into the hands of deception known as D. D. to be named, that is two little hands altogether.

I foretell our reclamation we are charged by the fraud as under obligations to him in any sum that he can possibly charge, and collect, for thousands of unprofitable, futile, and empty, whatever desirable or not, and the deceived claims in consideration of his conception to give us a name which only nine days old, the inculcation that right and wrong are equals, as we live, and at the last hour of death to will to him the last cent we possess of the accumulations of any lifetime, having no soul relative. But in the midst of the very few who resist the titles of the Dr. and the Rev., the lawyer takes rank hail claiming them as benevolent among God’s cattle on a thousand high hills; and the one who is bearded, that is selected to make a killing of, is so known as one who got into law and lost all his property, nobody thinking he might be any bigger, especially those slick innocent looking lawyers.

Yet these are examples, thick in every county, where taxpayers are caught by designing lawyers and robbed of large amounts. A case recently closed by death reads this way: Oliver, of Benton Co., worth $20,000 as reported, when the lawyers roped him in, and robbed him as long as he had a dollar, then sent him to the papoose house to be fed by the county taxpayers, then to the lunatic house to be fed and buried by the state taxpayers, while the lawyers who fixed him are spreading around with their fast horse, and fine array on Oliver’s honest wealth dishonestly taken.

Say that the honest taxpayer has nothing to fear in this "land of the free and home of the brave." when its laws are so constituted by a few leading, designing, liberal and learned decrees that our honest and industrious neighbors can be picked in such a way, that they will decide that every dollar that we have earned belongs to the state, and industry stay with us can araign us on a trumped up charge, and without any evidence, cause our execution, unless the illumination of the godly and great self-righteous liberty.

R. F. HYLAND.

Comments.

In Tommy Morgan's paper, "The Socialist Alliance," for August, issued in the following declaration for the authorities occurs:

The American Federation of Labor has practically declared for Anarchism. Under its auspices and with its assistance, John Turner, the English Anarchist, has preached the doctrine of dynamite in all the Labor Unions of this city, and prepared the way for another Helicon’s Hymns.

The form of revolution Tomorrow is it is becoming for a Socialist to brand himself a liar because of his cowardice to follow a theory to its logical conclusions. You are under the same obligation as all others to speak out and make yourself clear and decentful because of your vanity. And wherever superstition and contact travel together a damnable liar, too cowardly to stand up before his opponent, is turned into a respectable gentleman.

But here is another one on the same page. Referring to the Congress in London: "The Anarchists have sent delegates, and the American coal companies and mining companies of delegates enabled these destructionists and agents of capitalism to waste valuable time, and afford to capitalist papers a pretense to ridicule the Cong."
is assemblies with their claims of relationship. In the debate Belbe rightly said: "If they have honest convictions, the Anarchists should hold them clear from all opposite ones, as the Socialists do, and vet else the world of it." 

As Karl Marx is dead and unable to defend himself, it behoves those who have drawn his name into the argument to answer for him.

They are in this activity in the Labor movement as for the followers of Karl Marx, at this late day, to call themselves Socialists, when it is proven by facts and the logic of events that Socialism and anarchism are contradictory as directly opposed to each other. Unless Socialism is based upon federation principles, it will be impossible to carry out its teachings. And as the Socialistic principles of the Marx followers, they are a fraud on the face them in the light of the Democratic party in the United States, whose father, Thomas Jefferson, held that: "The less we are governed, the more we are free." And as for the Anarchists being destructionists, and agents of capitalism, whoever heard of a capitalist hanging his agents as was done with the gallant braves on that memorable 11 of November. What a sight that should afford to see a Karl Marx, Belbe, Liebknecht or even a Tommy Morgan walk up to the gallows and adore the banquise's ashes; where the Anarchist that ever sold out to the powers that be or even conformed his teachings to payable respectability, now a being for being a destructionist; I plead guilty if it refers to destroying the present conditions. That I am best upon doing by all means.

I admire Tommy Morgan to study Anarchist-Communism before he commits himself in the cause.

C.L. BODENYER.

Propaganda at Spring Valley

COMRADE BODENYER sends the following report of a recent trip to the mining districts at Spring Valley, Ill.

"I found a strong group of Anarchist-Communists, composed of Italians, Germans and Americans! The German and American population are, so far as they are willing to admit to it, followers of the Marx and Bakounin schools. Political socialism has taken upon their time too much, but this is now being changed through the instrumentality of Comrade J. Lloyd and myself. We have started discussions of economics and have a movement on foot to organize a lodge of the A. R. U., composed of all the miners and railroad men here. As the study of economics is the principle work of the A. R. U., and at least one-fourth of the miners are adherents of Anarchist-Communism, while half the population of the town has awakened with the socialism, the prospects for the final outcomes are bright. Even the city marshal is a strong friend of the movement.

The Anarchist-Communists had a picnic, for which occasion Lloyd and myself were invited. Our talks were listened to with deep interest. A parade preceded the picnic, in which the red flag, with the bold inscription, "Free Labor!" was followed by about fifty Anarchists, in the face of a liability to be 'discharged by the coal company. So far, no discharges have taken place, the cause of which may be our remaining here for a few days, showing a bold face and considerable influence with the men."