Was it a crime?
GUILTY, Judge, and I own the crime—
I slipped away with a sack of flour;
They nabbed me just in the nick of time—
I'd have had it home in half an hour.
Only the constable on the hill,
Known as the 'bouncer'—he made the bill;
Knew as well as I could, that I
Hadn't the money which they buy.
"Larceny?" that's the proper word;
There's never a crime but law can name.
Only, I wonder if Law has heard
That any but the blind's to blame?
Say: did the constable on the hill
Tell you about being closed-up mill?
Tell you of men that must beg or steal,
To give their babies and wives a meal?
Yes, I have begged—and I'll tell you how:
Went to the fields and lanes,
And asked for work with a pleading brow,
And men would laugh, and say, you're going to pain us!
Say: did the constable on the hill
Tell you of the wages of trade were still?
Tell you of the dung or dead alive?
The wife and the child might go uncared for?
GUILTY, Judge—let the law be paid;
But the world's children four and five,
As pretty as God has ever made,
And lacked the food to keep them alive,
Lacked the fuel to light them with,
Their cries of hunger to stop and still—
And then saw oceans of food in view!
For God's sake tell me what would you do?
Say: if you had a wife whose heart
Bled for your own for a score of years,
And in the mean while starved,
From all of your griefs and hopes and fears
And all the past that you have known;
A little life that was part your own,
And hunger pressed them through and through;
For God's sake tell me what would you do?
Dollars by thousands stacked away—
Harvest rotting in barn and shed—
Silks and ribbons and fine lace
can't be displayed—
and children crying for lack of bread!
Wealth and Familys are hand in hand,
Money poured into the empty hand;
Half of the country's future gone—
Crushed by the Present's selfish heel!
GUILTY, Judge—and I own the crime;—
Put me in prison without delay—
Only—please work me into time,
And send my family half the pay—
And tell my children, if ever they ask,
That I own the crime of which they accuse me,
Not for pleasure, or money, or gain—
But for the love that I had for these.
—William Carleton.

What we Anarchists Want.
To those who are not already Anarchists.
I, as an Englishman, one of the hard-headed North at that, choose to have a straight talk to the working class readers of The Firebrand that they may know what we really do want, and of what interest is to them that we get it.

What do we want? Freedom! it is our aim and end,
by that we mean a state of society the opposite to this we live under today—a state of concord, elevation and elevation, morally, physically and mentally for all, a society in which man will have free and full scope to develop the best parts of his nature; a society in which there will be a comparatively small class scandalously wealthy; a society scandalously poor; a society where there will be no riot and waste, profligacy and luxury undermining the virility of the "upper class," want and misery, drunkenness and poverty imbrutalizing the manhood of the "lower;" a society where there will be no idleness without duties corrupting one section, over-labor without duties corrupting the other—"a society where there will be no more horrors of overcrowding, of sweating, of strikes, of infant mortality growing out of the unnatural and evil relation between man and man—the relation that gives one man possession of all needed to maintain life and put his stock and staking to death for the work which for him is bread. The Freedom we ask for is that which will give us the right to live here, happy, equal, and as men, free from the ferocity and robbery of those who hold us as their property today.

In order to get that Freedom we shall have to move the obstacles in our way, some of which are ignorance, prejudice, and apathy on one hand, and a burning, ardent money power on the other. We fight the latter system, first in order to teach the ignorant, and to every away the strongest barrier in our way to Freedom—the blind bigotry, superstition, and apathy of the very people who suffer most under the present system. Do you see, friend? Well listen. We have tried every means to make our cries heard by the property owning class. We have petitioned, remonstrated, held indignation meetings, passed resolutions, voted, formed trade societies, proscribed ourselves, been shot down and hounded from our homes and country whilst doing so, and now we choose to try another way and we say to the world if they wish to be free get into line and face the enemy. You have no other chance of escape but that. The system you uphold by your reckless and cowardly attitude gives tyranny everywhere new plea and arguments, and emboldens it to preach openly the impious doctrines of absolute power and the inconditicious submision of the workers in every country. The capitalist class which you must face and abolish before you can hope for any revolution in your conditions know not the power in which they must in order to keep their power over you. They know whilst you are steeped in superstition, joined together only for political purposes, organized in your trade societies only to fight your employers isolated, and divided from other societies, that you are helpless to attack their position and useless if you did—only as butts for their bullets, and practice blocks for their young bloods. They know, and any reasoning, thinking man knows, that the wealth of the capitalist class is got only by the misery and degradation of the workers. Their power is held through the recklessness and the half-heartsed manner in which the workers fight them in the political and industrial world. They hold the Key and are masters of the situation, and will remain so as long as an object, deluded people submit to kiss the foot that tramples upon them. The price they pay for place, power and control over this earth's best lie over wounded and slaughtered millions, over putting hopes of their fellow creatures, over ravaged fields, smoking ruins, piligged cities, through dark, foulsome slums, in sweating factories, poisoned mines and workshops, in the stunted ill shaped men, women and children their system makes; in the mangled and tortured forms who lie waiting for death in their prisons. They know, and don't you forget it my friend—how they know that their steps of civilizing over the world's workers—will be followed by the groans of widowed mothers, lanished orphans; of bereaved friendship and despairing love. They know that they have forced upon us a system more tyrannical than that of the feudal ages; a system of actual servitude; a system which destroys the bodies and degrades the minds of those who are engaged in it; a system where the right of petition is grossly violated; arbitrary judgements, exorbitant fines, and unwarranted imprisonments are grievances of daily occurrence. If these facts will not make Anarchists, if these things do not justify resistance, then I am as close to know what will. Let those who do not understand as we think we have overstated the true position take into account the suffering sickness and plague in India which is raging with a fury at which the physician stands aghast, and before which the people are being swept away by millions. Let them consider what is the cause—and ask themselves the question whether an English Landlord, or Capitalist, who has caused every death taking place there by the plague, whether one of their bodies have been found amongst the dead. Let them think a moment who those individuals are, and to what class they belong who have not dared to raise a hand to prevent the robberies, rapes, massacres, and confabulations in Armenia, the shooting down of the strikers at Homestead in America, and at Fetherstone in England; the breaking up of the homes and families in Ireland, whose people have been subjected to wholesale evictions for years. Let them think of the cruel and heinous scenes of torture and foul murders which are taking place at this very hour in Spain and Russia. Nay! Let those who say we speak too rashly and vehemently consider what, and who have produced all this crime, misery and inhumanity, and after once conceiving the cause let them act as men, determined to never rest contented until they have destroyed that cause root and branch.

It is idle and worse than useless to rely upon Christianity, politics, trade-Unionism, May day meetings, Congress and demonstrations. The workers are hedged round, kept at armed length, remonstrate as they will, they are hemmed in, chained down, starved, at the mercy of a hairbrained and blood-thirsty class of capitalists and landlords. In a despotism, like the one we are in, there is no remedy for oppression but force, the cause of the workers cannot influence public affairs, but by complying the State, Their rights to the meanest of life are withheld, as a matter of fact the workers have resigned every right they ever had to the capitalist class, who treat them as hands, as tools, as slaves and brutes, and in so way can they escape.
from the oppression of their masters, but by civil commotion. The capitalists know this too, my friend. The parasol, politician, labor leader, the hypercritical flunkey and henchman of the capitalist class know this—and laugh at your blind efforts to escape by the means they have so kindly given you. They know that the day of reckoning is near, and that you—and you may twist and turn—push and crush, cry and groan, strike, and band yourselves together, organize in your trade societies, fight them through the ballot box, demonstrate in your thousands, demand the vote in the street, and until the hour of time, and only wait the word 'go' and you are subdued; flounced and caged like rats in a sewer.

They know that they are playing with the workers throughout the world as a juggler does with balls. You cannot take their side and govern and win, and when that becomes a little dangerous, as the Anarchists have in France, Germany and Spain, they begin to use the force of hell to quiet you. This fact alone should be sufficient proof to the workers that it is only Anarchy they fear. They know that theirmighty power can only be wrenched from them by Anarchists, therefore whilst they ignore the political Socialists they have framed engines never to be surpassed in cruelty for stifling the slightest breakings of Anarchy. The thing now is that you must show yourself not only to one side, but to both in their right.

But we have consolation in knowing that it proves beyond all doubt that in Anarchy lies the only hope for the workers: That Anarchists only go straight for the complete aboliition of their system.

That is what we Anarchists want: Despotism is a wrong and a curse. The time for its fall is coming. It cannot fall too soon. It has long enough fleeced from the laborer his hard earnings, reduced him into a brainless, soulless chad, forced his wife and child to compete with him at work; long enough squandered a world’s wealth on its caprices; long enough warred against freedom in every respect and stifled the voice of truth; long enough has it bought human beings like butterflies on the world’s market, and made their lives mere toys with which it played. It has filled dungeons enough with the brave and good, and shot enough of the blood of those who have played their part to bring about the emancipation of the human race. Let its end come—it cannot come too soon. But the world will have to be prepared for its resistance. Will you give it, or withhold it and "mog" on fostering in chains of slavery and overshadowed at every point by the tyranny of a few frail beings like yourself? Decide Man, and take your side. "Try.

My Shortest Method.

I would not blush to be corrected by a good-will writer as Mr. Walker most certainly is, and would cheerfully accept his position as "unanswerable" if he only had enough ground to stand upon; but he has not. Not a single paragraph was only to leave more room in The Firebrand for others, and, I plainly refer those interested to the number of "Lucifer" where in the same sense were made, and made mine, and made mine, and made mine, and made mine.

It was a particular denunciation of Mr. Tucker’s which had given occasion for my friend Walker’s paragraphs and not Mr. Tucker’s "Judicial" estimations. My critic admits me to have written exact, and that my criticism of his friend Walker's paragraphs would never have been written nor considered any of my business for this "bracketing." (let alone the unknowable) it was waste of time, paper, and ink to pen it: at least, I have never known how heard of any Anarchist going around crying: "Be therefore perfect even as your Father which is in heaven is perfect.

The last paragraph of the article showing my "shorter method" (I prefer it to the free and easy of "judicial estimates") shows a certain amount of criticism, so far as there is any. "Mr. Tucker admits ("Liberty", Feb. No.) the letter did not appear in editorial column of "Freedboot", —that his memory was at fault so far as this was concerned—but this is not the more damning is said of it, and that it was only editorially condemned after he (Tucker) had compelled such denunciation by "his brand." I vastly prefer my "shorter method" to the "judicial" and easy nothing is another method. I might have asked the readers of The Firebrand to read once more our article and see if there really any anything that it is of money or of power, to be patient. That is a whole new method. This method is successfully used by some writers whenever one or more critics flatly contradict and make a strong point against an article. Several writers will denounce the bad taste of any assumption of superior knowledge or integrity and state how unpleasant discussion is with critics that think they know so much more than the writers. It has happened that a critic moved to me of a misrepresentation and misquote has humbly apologized to the writer criticized for being so bad as to to be justly asked to be written.

This is fatal to the social intercourse. It locks up the heart; it brings down the minds of the people on one side, fear and distress being the intellectual splendor of their grand teacher who has so completely vanquished the presumption of a delicate. However, I do not like this method sufficiently well to follow it any longer. I have not made the blunder Mr. Walker charges me with, but an "astonishing blunder" has been made, and that is, for two such clear thinkers to attempt to criticize me by a method I do not answer for myself, but I am guilty of not always feeling cocksure that I am wholly right and know it all and occupy an "unanswerable position." However, I hope to be long enough a man to fight in this weakness in time as so many writers of today have done and be able to kill anyone who don’t freely admit that I know all— and much more. Still, an "unanswerable position" has its disadvantages, as the escapist must hold it against long odds and all comers: he must fight to keep his "unanswerable position?" I am not defending— not writing on behalf of Mr. Tucker,—it would not be fair or honest to do so. I am writing on my own behalf as one who objects, by the shortest method he can use, to the "bracketing" of Benjamin R. Tucker, by or for any reason, with shadow, narrow-minded, unenlightened, overworked, fat, and children’s bodies and Lakemites. I object to one who has won the love and honor of so many of the best minds trained by the great schools of every language and culture, and the progress of this country and Canada being so "bracketed." As a reader of "Liberty" for years; as a student of "Instead of a Book?" I say this "bracketing" is perverse, unanswerable, and unfair, and that my criticisms of my friend Walker’s paragraphs would never have been written nor considered any of my business for this "bracketing."—

—Clintoon Loveshde.

Kropotuin on Co-operation.

For years I have preached that once there are men decided to make such an experiment, it must be made. (1) In distant countries it may be so, but in our condition, in addition to the difficulties, all the hardships which a pioneer of culture has to cope with in an uninhabited country (and I only too well know how far our country is from being an uninhabited country) are, and will continue to be, in the neighborhood of large cities. In such cases every member of the community can enjoy the many benefits of civilization; the struggle for life is not so great and the means of support are more easily obtained. But in the colonies of the future, taking advantage of the work done by our forefathers and by the experience of our neighbors; and every member who is discontented with communal life can go off on his own again, and the individual can still live. One can, in such a case, enjoy the intellectual, scientific, and artistic life of our civilization without necessarily abandoning the community.

(2) That a new community, instead of imagining the example of our forefathers, and starting with extensive agriculture, with all its hardships, accidents, drawbacks, and amount of hard work required, very often superior to the forces of the colonists, ought to adopt a new way of production based upon a system of consumption. It must, it seems to me, start with intensive agriculture—that is, market-gardening culture, aided as much as possible by cultivation of glass. The advantage of security in the crops, obtained by their variety and the very means of culture, this sort of culture has the advantages of allowing of a larger variety of life; it is more healthful, and every one knows how weakened most of the town workers are by the by-pass conditions under which most of the industries are now organized.

Varieties.

In a recent issue of The Firebrand Mrs. Parsons suggested that the above subject be discussed from a woman’s standpoint. As nearly as I remember, the question at issue was, whether variety in sex associations is conducive to health and happiness. If your correspondents had difficulty in seeing the difference between the different opinions, I must say I think no sensible person would confuse them. It has been clearly demonstrated by many writers that monogamy grows out of the necessity for the priest and is continued and upheld, in form at least, by the Church and money-making. There has been at least a tacit understanding that men, with very few exceptions, seldom confine their sex relations to one woman, but that woman, unless she is grossly deformed or otherwise known as fallen women, conform strictly to the letters of the law. —Unmarried they go to their graves ignorant of what sex relations are,—if married, they are true to their husbands and that no woman understands what variety in sex matters is, unless she was unfortunate enough to have been married to two or more different men. This I say is generally true as set forth by the teachers and writers of today.

Supposing it to be true we might still find arguments in favor of variety. Physicists and many of such matters have found no two persons can associate exclusively for ten years without the vitality of one or the other becoming impaired. In other words the magazine is not that it is true that thinking persons all agree that sex association without mutual enjoyment by the participants is hurtful to both. And we place the highest conception upon the word enjoyment, meaning the mental and spiritual harmony as well as the physical. In this case it will readily be perceived that a law which would bind two people together for life, may be morally or even religiously wrong, and that no one can work anything but harm to the health and therefore the happiness of those people. It would transact the limits of this letter to go into the reasons relating to the condition and child life of any person, and the consequences of the laws of monogamy. To an Anarchist many of these reasons have absolutely no weight. To those who are curious as to what women would say if they dared to express themselves freely, and to those who believe that no woman becomes conscious of her own individuality, and if she is but a in the household of the priest; when she knows that Freedom can not conditions, then she follows the dictates of her own conscience, and if her nature demands variety in sex association she neither brands herself a rebel, nor allows her own individuality, and because she repudiates these same priest-made laws.

Time was when women were so dominated by creeds and customs that did they in a moment of "weakness" (a word which is not in this place) would not of had, care robbed them of all future peace. Freedom bandishes this, and a woman may be self-supporting, may staff her own business, and run her own household. J. W. Lloyd in a recent issue of Lucifer, has an article entitled The New Ideal, in which he ably presents the question. In the new era—the golden age is to be, he says, not that of ideals of life, or love, which is life, that people will listen with some about the times when men were so ignorant as to try to legislate association by law. In the meantime, even if we do have some laws, according to the highest ideas of right, help to pave the way for those that are to follow, knowing that each generation of the body is as sacred as the other and that none of abuse.

It is to the perceived idea of sex that we owe much...
Morality or Immorality.

There are many people who, on account of their desire to continue in certain social irregularities hate the Secularists. Some of these, of course, have the audacity to judge all Freethinkers work by their own rotten standard, and, by deception or the herefore carelessness of freethought societies they have been weaker, under the pretense of honor and trust, which have as often become postions of dishonest and distrust. A character of this kind is to be pitied and if possible converted to Secularism, but although they may have talent, although they may be polite and although they may appear very energetic and willing to sacrifice for what they call liberty, they never can be people with whom we believe in building up pure, happy homes and saving our youth from the unhappiness of the lawless; and so it is not because we hate those who are making mistakes but because we hate those who do not hate it, the Secular Union, but because we cannot organise and build up a society without it.

There are papers now printed that claim to be Freethinkers, publications which are a disgrace to the name and we do not wonder that our work does not advance as it ought when such trash is published and cunningly used by our enemies.

We have before us an article from the pen of one claiming to be a Freethinker that is equal to the obscenity of the christian's bible, an article that no decent parent or teacher would like to use as a lesson for its children. What we desire, in this respect, is principles and the people who advocate them from our society or convert them to decency before allowing them to join, we can never have a solid, active, progressive organisation.

This, then, is what we propose to do, to establish our union on a solid moral foundation and thus give all parties a chance. Those who are already moral and in the main are generally around our standard; the boys and girls who are soon to take our places may join our ranks without being ruined by evil associations and their doctrines; those who are not so fortunate that is not within our power. But the great thing is to continue in their foolishness, until their minds and bodies are so corrupt that they are only fit to join the ranks of the new society which will also be plenty of their dirty work to do, unless the better element of society unite and purify the fountain-head of thought by the teachings of a pure morality.

-Torch of Reason

I would like to ask the editor of the Torch what code of morals he refers to? Is he upholding the morbid, sick, selfish, sensual, immoral and fraudulent precepts and prayer saying in public institutions left out? It would seem so, and illustrates what I have claimed before, that lots of Secularists who pose as leaders and teachers are not rid of the superstition they fight. Why then would we sorrow without calculating what you mean by the word is it understood that you mean the ethical teachings of the christian church. Secularism has no code of morals yet. Many of the bright advocates of Secularism who hold that utility and the happiness of the race can be the only true foundation for morality, but often they stop at that and unquestioningly accept certain ideas as best, and vigorously fight against any from themselves. Often they metamorphose “the race” and place its happiness above the happiness of the individual.

“The race”: being intangible “as god” is as impossible to define as the “race” when we attempt to define in this abstract manner. When, however, we stop to consider that the race is composed of individuals, then it is evident that whatever is best for the individuals, as individuals, must be best for the race, for every man is a part of it. When this is true, Secularists have thoroughly learned that fact they can safely begin to erect a “moral standard” by demanding the unbroken liberty of each individual to seek for that good in any manner as he or her organism necessitates.

Why don’t Mr. Hoxner name the papers he refers to as a disgrace to “Freethought”? And why don’t he publish the article referred to and by logical criticism show its fallacy. He is not the only one who doubts to hold the old moral standard. But no, Mr. Hoxner proposes to establish his “union on a solid moral found-ation,” i.e. on an authoritarian moral standard and then, properly secures to “become a converted” thereto. And yet he sneers at the Salvation Army?

We should not, though, expect an up-to-date light from a “torch.” Compared with the modern guns and electric lights it is very far behind the age, and may it not be that the editor’s mental state is far behind the up-to-date position as the name of his paper?

-Henry Adlos.

Russia.

The Russian government solves the great problem of today—the labor question—without any difficulty! All censor in the empire are instructed not to let any “seditious” newspapers get to the press! Don’t you see that the government is protecting the people? This ordinance saves the laborers all the trouble and disputes we have in this country in discussing this important question.

Here is another instance of how carefully the government guards its citizens. In January the workers of several cotton factories and one great foundry went on strike for wages and shorter hours. The government immediately had bills posted in all factories declaring that the Imperial Council was going to issue a mandate in April regularising the way and working lives of the factories. Somehow, some of the employers did not care to wait for that mandate, but conceded to the demands of their employees and with the workers, though not quite satisfactorily to them, and they declared that they would wait for the promised mandate. During the strike so many arrests were made that the penitentiaries are over filled with “political prisoners.”

Many of The Firebrand readers probably have heard of a “question of state,” followers of the teachings of Count Leo Tolstoy. These people refused to serve in the army—in short they are nonresistant. In 1893 they were imprisoned by the government and fined. The Russian law is that every day, men, women and children were shot down, trampled down by the cossacks’ horses; women and girls raped. All these cruelties were committed for the glorification of the government in the name of state.

Finally they were driven into an exile—into the Caspian mountains. Three prominent Russians have now issued an appeal, with its signatures and accompany it, to hundreds of humanitarians for financial and moral aid. Over 4,000 of those poor innocent beings, who have committed no other crime but that of refusing to use any kind of arms against their enemies, are starving and dying from want of food and shelter. Besides many are dying in the penitentiaries from brutality exercised upon them. Money can be sent to W. Tschirnoff, Rosenfeld, Deppars Hill, Croydon, England.

The friends of Tolstoy who issued the appeal are denounced. One of them is exiled, the other left Russia and, like Tolstoy himself, was on the list. Tolstoy himself has not been molested so far.

O, what a glorious christian civilization! When the Turks made war, the powers seem to be very indignant and claim the necessity of “civilizing” those barbarous heathens. But when the same barbarous cruelty is committed by a christian government, like Spain or Russia, then the associated press does not seem to know anything about it. That is called “law and order.”

There are several government officials now imprisoned that have committed no crime, but have taken the matter into their hands in studying the question. But it is a fact, that are some who nobody knows why they are dragged to the dark cells. Now, let the advocates of love as a remedy for such outrages go ahead and prove to Russian government the worthlessness of its fat. Desperation will sweep the executions away and blood will flood the streets. The seeds the government plant will bear fruit.

-A. I.

Spring.

Spring is approaching. Spring is here. The rays of the sun break through the dark and gloomy clouds to little by little the whole world. Spring is here. Mother earth awakes from her wintry slumber and dons her most beautiful attire. Her face is again illuminated with a smile. And with each day a new hope and desire awakes within us all. "In spring, that young man's fancied turn to thought of love." For those who do nothing and get rich at it; those that can aspire to their goals; realize their hopes and gratify their desires, spring means an increase of happiness, of pleasure, and of joy. But for those that create all wealth and possess none, spring means an increase of misery, of pain and of sorrow. Gloom finds consolation, even sympathy in gloom. When the skies are clouded; when nature is dead; when sadness and despondence envelops us, the new spring brings solace and joy to our spirits. It is spring. It is spring. It is spring. It is spring. It is spring. It is spring.

-Purifying Politics.

A Denver dispatch to several Eastern papers says the middle of the road populists met here last Saturday and adjourned after three hours of fighting. While in the thick of the discussion it was witnessed in several instances instigators of the attack. The first assault was provoked by the remark of a woman that she would not fit in a convention with the leaders of contamination, indicating that these are not her friends. The latter replied that the acuser was a liar and her husband flew to the rescue, while his wife and her woman companions stood by and cheered the fighters. Mrs. F. H. Reed started another row by saying that she had seen too much of politics to blush any more, as that was a perfunctory effort that did the party no good.

Mrs. Alice Fensiker eulogized "Grand Old Man Waites." She grew excited, and some one made a fish-like remark that precipitated further trouble. The[label cut off]et al. to the attack of the boiler inspector, W. R. Frazier. He said that the corporations were more powerful than the dissenters. The editor replied, "That is a lie," showed half a dozen, and men and women were on the feet making for the speaker. "If this shoe fits you, put it on," retorted Frazier, leaving the meeting.

He was no match for the crowd and was driven from his position, but fought desperately to the door. Mr. Akers came in next for rognt treatment. On being addressed by Mrs. Reed he said he did not know how to go out and choke himself to death," Akers retorted that Mrs. Reed had not added anything to her reputation by going out as a street singer.

The event of the afternoon was when Miss Finsinger replied to the attack of the boiler inspector, W. R. Frazier. He said that the corporations were more powerful than the dissenters. The editor replied, "That is a lie," showed half a dozen, and men and women were on the feet making for the speaker. "If this shoe fits you, put it on," retorted Frazier, leaving the meeting.

-E.-

Oregonian.

Even if this is true it is no worse than republican contradictions, and shows the futility of trying to purify politics.
FREEDOM THE SOLVENT.

Joy as evening is drawing her shadowy curtains around the city, I lay down the last Firebrand, having read it till its last page and then quit the face of day. Among the many men who reach any as much as it does to those with it of too

In nature, we see the great law of unity, and if we followed her lead, with a title of gladness, which characterizes the union of men and women in the higher altruistic activities and universal
equality, to study and to work for the best good of all the arts, sciences, and
technologies, yet beautiful that priest and politicians would be the only army of unemployed on the face of the earth.

If there is one problem more than another that awakens my interest, it is the sex question. For years I have been studying it. First, with some shrewdness perhaps, but then with the desire to understand it as it is.

The fact is, at the back of all social disorder is the inharmonious social life of certain classes over there is a greater exhibition of selfishness than in the relation of the sexes. Doing as one would be done by in the

But preach the golden rule as much as you please, its practice is never exemplified by the strong toward the weak, and all too often by the weak to the strong, as much as they are free, then there will be no prostitution, no "illegitimate children," so making "advance sagacity," and perhaps in the future there will be more independence and count as equal factors in all the relations of life, the sexual alliance included, and which will be made and maintained for love, health and happiness.

I am reading "The Old and the New Idea," as soon as I finish, I shall take pleasure in reviewing it in The Firebrand, if room can be afforded for what I have to say about it.

I want to say to Mrs. E., of Omaha, whose open letter to Mr. Huc. debs I read this evening, with sympathetic interest, that I think there is a way out of “Thackeray’s Africa.” It is an old saying, long letter and so am disposed to further intrude on the space of your valuable time, nor on the readers’ patience, by entering into any discussion as to the road leading out, but I must say that it is not, indeed, to send you a few lines, to give me her name and address, it will be but a pleasant
task for me to give her my views on some of the points brought up in her letter.

A. B. Tompkins.

DENVER, COLO.

"Do you see that fellow under him? he must have been lately married, see how happy he seems with his wife.""

"You’re mistaken. They were married several years ago."

"How does it happen they seem so happy together, I should think they would have been unhappy by this time."

"They were divorced about six weeks ago."
What about the "brute force" of the sugar trust? The beer trust? The most trust the school book trust, the money trust, the bread trust, the paper trust and the thousand and one other trusts that are destroying the country today.

Each of these combines is in the prize fighters' ring today, knocking out heads of families, while the wives and children of effored idlers are crying for bread. It is in the name of the capitalist ring, confined to Carson this St. Patrick's day of our Lord 1877. The most famous prize fight going on in the United States today, where brute force is emphasized by the club of the large ring in Wall street, city of New York, where the world's champion of the life insurance monopoly is battering and pounding and pummeling industry, a champion with both hands in his pockets. Their financial power is worth millions a year. He puts up at the best hotels, rides free on our railroads, sleeps in palaces cars and wins millions of a year, and is regarded as the best society.

Yes, there are several kinds of brute force. Who can tell us which is the more despicable? The trainer, the backer, the second and the principals of these monopoly prize rings are the capitalists and the Christian-simmons ring, but, if we must take it, the vast majority of the American people are much more shocked at the prize rings of the trusts.

The Dispatch with this comparison with the people for their sober, honest consideration.—Chicago Dispatch.

The Firebrand would call the attention of the Dispatch to the fact that back of all this brute force of the trusts, in fact the brute force that they always invoke is, that organized, irresponsible, remorseless exercise of brute force, government.

H. A.

Reforms in the State of Washington.

It is this glorious State of so-called popular majority there is some examples worthy of notice, for a sociological observer.

Here I will again show the correctness of the Anarchist theories, namely that all legal reforms only reaffirm authority and despotism, and where there is despotism there is no liberty, and without liberty there is no security to satisfy the needs in our daily life.

What did they do; "these elected by the people and for the people?" They took all the boodle they could get hold of, as far as the masses were concerned, and all the disgust and disappointment as far as the honest fools are concerned. The Chief executive, governor Rogers, himself, said that the legislature needs to do more efficient work, otherwise the reform goes to the people, because there was not a single law past to satisfy the public clamor." These are the returns for $60,000 expenses for the legislative session. We can bring the same kind of work back, and work, if allowed, or starve to pay for the professional "Humbig Conventions" as far as State Representation is concerned.

In Tacoma, the pride of the reformers and the city of Destiny, here we have another flowerpot of the latest style. To keep up with the progressive movement we have to be up to date with the "Civil service revo-o-orm" that is the topic of the day. Now the interesting points as to how it works. A friend of mine showed me the other day some questions, on a legal blank which are to be answered and certified to, before a notary public, before he could get a place on the brute force to the "Civil Service Commission." Which are the ones that keep the city jobs under control. Here are some sample questions:

Sec. 10. Do you use intoxicating beverages?

12. Have you any interest in the selling or manufacturing of liquors?

13. Do you bet money on elections, and how many times have you bet on election in the last two years?

14. Are you in the habit of gambling at cards or other games for money?

15. Are you on any eligible list of applicants for appointment if so, what list?

24. In what schools were you educated?

Note, you must take an oath to this application before signing it to the commissioner or examiner. For witnesses you must have two men who have

known you for at least one year, to certify that the applicant will do his very best the same as the voucher would himself in the applicants position.

Well do you see what it was reformed for? There is much red tape used and that for the worst. It is, however, the proper duty to devise the pin to another "gang," that is all.

How about the city furnishing sufficient work for the unemployed? Oh yes you can get in the "chapee gang" and take care of everything five men working on the street! Well now sincerely you voters is this not enough for you, for the hum-bug? Is it really impossible for you to comprehend free society of production and distribution? If so, suffer and keep quiet.

A KLEMENTIN.

Things and Thoughts.

For the benefit of those who deny that they are State Socialists and claim that State Socialism is only state ownership with capitalists in control of the government, I would like to ask who would want to be capitalists?

Farther, I suggest that they read "Development of Socialism from Utopia to Science," by Frederick Engels one of their totalitarians, in which he says: "Many of these means of production and of communication and transportation and from the start socialistic, that is, like the earlier phases of capitalism."

But perhaps they will admit that their great teacher was unscientific when he asserted that what even they admit to be State Socialism was inevitable. Now watch them choose a loophole by which to escape and prove that they don't want State Socialism.

Now why some individuals continually rant about the "non-existence of altruism;" it is that they are so proud of never having a kindly feeling for a fellow man; that they never felt an impulse to do good for others even if it had them a trifling inconvenience. Or is it that, having stifled all such feelings, they are envious of others who are not so wholly selfish and mean spirited? Or do they merely seek to besmirch the characters of those who dare prove themselves men and women of nobler minds than their own. Because you are false, is no man true?

Who can measure the crimes and benefits of justice by inflexible rule or by statutory enactment? Since no man can, without error and lack of judge- ment, at all times govern himself, how then can be correctly govern others?

Plenty of men cannot paddle their own canoes, yet seek the job of piloting the ship of State on which others must sail.

All Anarchists recognize the Church and the State as twin evils. Why then, should objection be made to the appearance in The Firebrand of anti-religious articles?

Church and State are like the Siamese twins. While one lives the other will survive: when one dies both die, as they are the main trunks from the root of superstition.

Even among most so-called Socialists, Anarchists and Free-thinkers "The Old and the New Ideal" is intertwined with the cowardly inconsistency on the part of sickly pretenders. Yet the world is made of frauds. And do not for a moment imagine that State Socialism will ever give you liberty from either. It is in for it will rally all such as necessary to the existence of its tyrannical power.

Man in his idle and speculative moment sought to create an artificial child which should possess power - no child of nature could possess. How well he succeeded can be seen by casting but one look at the un- natural state of the world and the government. We have a monster a veritable Frankenstein—which no man may control. A monster that feeds on the brains of the innocent and drops of the "blood of the innocents."

It eats the flesh of the living in its trial death and disaster, blights peace and plenty and pours war

I do not think there has been any objection to anti-religious articles, but prefer that they come in connection with the social problem, not as "futurist" separate and distinct.

Note and Comment.

The numbers 27, 31 and 48 were received. Many thanks to those that sent them.

We request all our correspondents to give their address: State or City Post Office, Street and Number, every time they write to us.

Competition of Japanese matches seems sure to destroy the match making industry in this country, by putting cheaper matches on the market.

As summer comes on it will be well for the comrades to get up picnics. By so doing they can increase their enjoyment and at the same time raise funds for the propaganda.

The tax growth of the Labor Exchange in Chicago is described in a two column article in the Tribune. It is gratifying to see a great deal of paper being used up for much interest and showing such fairness to an institution so utterly out of accord with present institutions and methods.

Tar proof of how McKinley's election is going to bring prosperity is shown by the fact that the coal miners are proceeding against the proposed increase in the coal tax. There are 2,500,000 tons of coal exported since the tax was imposed, and the fear that an increase in tariff will cause a retaliatory tariff that will reduce the market for American coal. This shows the failure of the whole tariff business.

Europe is supposed to be civilized; to enjoy Chris- tian civilization, but all the time Europe spends more money on war preparations than on education, except Switzerland, which, having no sea ports, can build no navy. Thus they exalt the old teaching that the best defense is offense by firing their ears by priests, and howled at them by revivists for so long, viz. "Love your enemies; do good to them that hate you."

On April 3, two women applied to Judge Stearns, of the district court, for protection from their husbands. From their "natural and legal protection." Men is it not? They have both been divorced. Yes! They were afraid of their husbands, not of the men as men, but as husbands. So they apply to the court for protection from their husbands, and will they get the legal knot untied? They will together united, and some think marriage a grand institution.

The Upton Ave., Anachyist, of Provincetown, Mass., announces at the head of its "communications" column that:

Brief, courteous discussion of topics of interest is respectfully solicited. The "Communications" column is disclaimed and the right to criticize or reject contributions is reserved.

Let the comrades who feel so inclined send in articles on the various topics discussed in The Firebrand. By so doing many may be induced to think and investigate that cannot be reached otherwise.

In commenting, editorially, on the discussion of the supernatual origin of the Scriptures the Y. S. Sun says: "The Romans opposed the Christian system, and tried to destroy it as essentially inferior to the State and the established social order. They viewed the Christians and dealt with them, as we now regard
and treat Anarchists." Thus the fine gave the whole business away. As the Boss, a devoted Christian, so the pharaohs of today fear Anarchists, and try to destroy it by murdering and torturing its advocates.

There are movements constantly to provide avenues of escape for the popular discontent. Why be deceived by them? If you go to Central America and get some land in an uncultivated state, you can either live there as you please or abandon it as you please; but at the same time, be a slave to the government of your European and American money-lender. I do not oppose co-operative efforts, but it is useless to think that an individual movement can succeed in this remote and far-away region than they can right in your own neighborhood. It is one thing to operate, but it is another to become accustomed to an entirely different climate, food, language and habits, such as is incident to tropical emigration.

"Where two or three are gathered in my name," is an oft-repeated Christian quotation. True it is, if two or three are united in one common cause they can accomplish much. For instance, let a few, no matter how few, get together in any town or city, and talk over ways and means of pushing the propaganda. They can put their few pennies together and buy a quantity of literature and loan it around, one comrade lending one set of papers or books to his acquaintances while another lends another, who in turn lends his. As the literature is returned it can be exchanged, and thus all the comrade can loan all the literature to all of his or her acquaintances who will read it.

We wish to establish a youths and children's department in The Firebrand. The young should be interested in the great cause of liberty, and we think this interest will be awakened in the young when once their eyes are opened to the truth. Young people are the future. As the literature is returned it can be exchanged, and thus all the comrade can loan all the literature to all of his or her acquaintances who will read it.

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A comrade over seventy years old, a sister whose physical health is not at all good, suggests that the comrade makes quilts, comforters, or other house-hold necessary articles, which can be made by the sisters, and raffle them off for the benefit of The Firebrand. She has placed a quilt on raffle, already, for The Firebrand, which she thinks will bring four or five dollars. Any of the other sisters, do you do much? Let a few of the sisters get together in any town where a number of Firebrand readers live, and see if by pooling their scraps they can't make something that can be sold at a price. That little bit of work will waste little time and will greatly help along the work of propaganda.

We sent out rolls of sample copies in our last week's mail, aggregating 1,413 copies, to 127 persons whose names had been sent in by friends. We are glad to do it, in order to continue this mode of propagating The Firebrand and of propagandising, it is necessary to have the aid of our readers. We are glad to get lists of names from comrades, and hope the interest in sending names never dies down, to help us less of extra work and expense. The work we give freely but we can meet the expense only by the comrades sending in such amounts as they can from a 3 cent stamp—up to subscription or donation. If one in four of those we send sample copies to subscribe, we will have a circulation of ten thousand.

Police wisdom was nicely illustrated in our burg. Bellwood has one policeman, who faithfully guards the life, properties and enjoyment of the residents of this suburb. But the police in the 500 square miles comprising Bellwood's population were left defenseless and alone, open to all the ravages of all the mythical barbarians, bomb-throwers and man-eaters, while the single policeman and his six-lodge, weary miles away, far out of sight and sound of the whistle or other call, to watch a sixteen year old girl, unarmed, in good humor, not desiring any trouble, take the train for San Francisco, where she was going to join her mother. What marvelous interest in the public safety! What sublime height-of-wisdom! Surely, police wisdom is beyond comprehension.

Criticizes Mr. Berrier.

I do not think that Mr. Leroy Berrier in his "Defense" against Addis' criticism of his (Berrier's) publications advocates principally what Addis does, and therefore wish you would allow me to make some comment on what I shall quote from his alreadier letter.

He says, "I am well aware that the young man (the victims of self abuse) does as he is conditioned to do, and that we should not blame him, but why should I proponed the false teaching, to save him, that some neighbor's (closer neighbor's) (down the street's neighbor's) daughter should become a prostitute? If (if) through sexual intercourse only he can be saved let him love and secure the love of a "neighbor's daughter," so that both shall escape the punishement and not simply relief brought to him by prostitution?"

Now, it is well known that a great portion of our "prostitute" sisters are driven into their rank by the thought that something may be said; that Mr. Berrier contributes his share while Addis refuses to contribute his.

Besides—marriage, per se, is not prostitution—feminine prostitution is the two sister of the institution of marriage—(insolubles or other) of which masculine self-satisfaction also is the natural companion, or inseparable phenomenon. Upholding or defending marriage is simply helping to perpetuate its accompanying evils. If Mr. Berrier knows anything about human nature he ought to know that there is not a human being in existence who would not throw love—and desire to secure love—if social conditions were favorable. And yet Mr. Berrier "reasons from causes to effects!" and says, "If a young girl is going to have something to eat! Does he propose anything practical against masturbation, which has for its victims nearly the whole of the prime of masculine youth,—or against sexual intercourse, which is the lot of our young of the feminine sex?" "I believe," says Mr. Berrier, "we have past the "stage." ... Exclusive relations are, however, our highest ideal of the sexual relations."

As he gives no reasons for his belief in the "stage" hypothesis, I need not say anything about it. As to his assertion with regard to the idealistic, I would ask him to drive away for a moment the ghost of teachings received in childhood, and forget, if he can, his incidentally fortunate married career, and see with an unprejudiced, logical disposition of mind, whether, in the most practical and artistic reality of "exclusive relations," he can find anything so "highly ideal" or beautifully real as these verses:

"There was a young lady of China, Whose bent was to do nothing but sew; For her life was one unaltered scene, And the world was full of resplendent peers;--

"There was a young lady of China, Whose bent was to do nothing but sew; For her life was one unaltered scene, And the world was full of resplendent peers;--

"And, oh, what pleasure, where's my fate?-- To be sure to find something still that is dear, And to know, when away from the lips we love, That we've but to make love to this that is dear! A VICTIM OF MARRIATION."

Correspondence.

DEFENDED THE FIREBRAND.

I indorse "The Firebrand" in the issue March 25th, but perhaps some articles are a little too radical for a new man to read; at any rate I had to talk about two hours yesterday in your defense, for which I hope I'll thank you when I see you. C. A. MAURY.

Glencoe, Ore.

LIES OUR ATTITUDE.

Your article "Our Attitude" is the right thing—stick to it! and I hope you will continue to make such as you cannot keep the paper afloat. I send herein 50c (stamps) to help along. I send out the extra copies and the one I read also. Too! I may not agree with you in the Firebrand because I use their own judgement as to whether they like it or not, same as I do. I go "without butter on my bread" and I have no idea why I should be paid in order to have something for "reform" or progressive movements. I have little time to write now, so will not try to pen anything for publication. If voluntary social denominations and scorn, to which he is an Anarchist as well as a Socialist. But some things I read led me to believe that those who believed in Anarchism had no use for the Firebrand, thinking it must always mean legislation. However, I am after the best for all the people, whatever it may be called, and I know you at least are for the same t sake, so I am not a "laborary" Socialist, for I do not like their tactics. I like the Coming Nations, which I have over taken, I think they at Ruskin are doing well very, they can be made to work upon their methods. I will send a list of names to whom you may send sample copies. The sex question is a very necessary one to keep before the people, I hope you can do it.

J. W. H.

A DYING COMRADE.

Dear Comrade, I see that my subscription is expiring very much that I am not able to pay the little amount of 50 cents. I have been sick for four months now with the gravel; about 100 gravels have been expelled, but there are four of them that are not passable, and because I have no means to have an operation performed I must die.

The doctor gives me six weeks to live, and it seems to me this is too long a time as the pains are so terrible that death will be a relief for me, but I want to say to my friends and comrades, goodbye! The Firebrand is a source of pleasure to me during my sufferings and it makes me sad to think that you should have to go back to four pages.

In the past I have always liberally supported the Anarchist papers, but now I am in such a condition that I have not even bread for my children, and what will become of them after I am dead I can't tell. The outlook for them is gloomy.

Well comrades, farewell, and keep the banner of Anarchism, which my feet do to my last breath. If you can, send me The Firebrand as long as I live, as I would like to read it till my eyes close in death. My wife and children also like very much to read The Firebrand, and every number is given to the neighbors. Many things find good soil anyway.

With greeting and handshake,

A WELLRED.

Glenwood Wash.

We Want Liberty.

It is time I sent you a few words of encouragement as well as a little of the silly stuff—money (miscalculated wealth).

Well, to begin with, I am more than pleased with the attitude The Firebrand group has taken. It is as you have worded it. "Unto the pure all things are pure, when we are handling for liberty; that which is pure and unadulterated, i.e. complete liberty of thought, speech, press and action. The great trouble with most movements is that they are so narrow minded or have stopped off at some way station and have forgotten which way they will take them to their destination.

As long as man is a narrow minded, to think that he can lead the way to liberty is to lead people to do anything. Now if we expect to work for liberty we must become broad minded enough to know and thoroughly understand what liberty means. To want to stop or interfere with another for expressing his or her opinion shows that we are cursed with prejudice, and therefore cannot have liberty because we do not know what the other fellow does. How many of us in this country and lovely is the word liberty, i.e. do as we please allowing others to do the same. Until we do realize what it means in its broadest sense we cannot expect other to do the same, or expect to do as we please. Now with the views I hold I cannot do right, because I cannot do as I please. If we free Comunism's do as we please we should have our public libraries filled with radical literature to say nothing of putting our theories into practice. Enclosed find the small sum of fifty cents; will send more as soon as I can.

C. P. S.

The Letter-box.

P. W. Bolivar, O — The Firebrand has been sent regularly from No. 1 Vol. III. We send all back numbers again, and hope you will get them now.

REDUX, N. Y. City—Your card stating that you had paid custom duty for us to the amount of 16, 60 to hand, and same credited to you in our accounts and...
Hope the pamphlets will reach us soon and we will take orders.

J. C. Waterbury, Conn. — We are very sorry to hear of the death of Comrade Augustina, and extend our sympathy to the relatives, comrades and friends.

R. H. Guthrie, O. T. — You ask why it is that the interval since the last Bulletin has been so far delayed. The main reason is that the work has been spread over so many areas of our country under "Ways and Means"! The only reason I can give is that the Comrades are not working on the Bulletin as they have been in the past. All we know of it is that the Comrades are working on it, but we have not heard any news of it. We have not heard from them in the last year or so.

Now one of these Comrades was Comrade Teller, and he had worked for the Comrades ever since his youth till now he was still active. When he died, they gave him a good funeral in the name of all the Comrades.

But what is the name of the place where he died? It was Granada, in the province of Granada, Spain. There he was killed, but the Comrades have raised a monument in his honor.

We know that Granada was a wealthy city, and that the Comrades who lived and worked there were well-off. They had a beautiful home, and they lived in luxury.

But what was the name of the Comrade who died? It was John Teller. But we have not heard anything more about him since he died.

The Socialism, formerly the Socialist, of San Francisco, with a new dress, eight pages and the price advanced to one dollar per year, comes to our readers.

It shall be the purpose of the Social Economists to understand the economy of society. The Social problem is a religious question, and for that reason it is necessary to understand the economy of society.

Now I would like to ask the Social Economists if they really mean the gospel of Jesus — resist not evil, but who soever shall smite thee on the right cheek turn him to the other side. And if any man smite thee at law, and take away thy coat, let him have thy cloak also. Love ye your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you.

LORD EXCHANGE GUIDE is the name of a new paper, issued every Monday by the Labor Exchange Co-operative Pub. Co., at 1,906 Lawrence St., Denver, Colo. It is a weekly newspaper, and is published as a weekly paper of the Labor Exchange in Colorado. Comrades William and Lizzie Holmes are announced as editor and assistant editor, and with such noble workers as the Comrades, will have a wide influence in Colorado, the states beyond and the territories beyond.

We are in receipt of the July, August and September issues of the Truth Seeker Library. The number is "An Open Letter to Jesus Christ." This is a new work, but is brought out in a new form. The paper is 8 pages. The paper has a price of 10 cents. The number is the same as the July number.

"An Essay on Merits," a chapter from the works of David Hume. The paper is of 7 pages. The price is 10 cents. It is uniform in style, paper, etc., with the other two pamphlets.

Hard times, you see, put people seeking for jobs with the government, and every one employed necessary more taxes, and harder limons as a consequence. So now, and these conditions must grow upon themselves until they destroy themselves, of the people learn to quit supporting the government with the baliffs, bullet and taxes.

Guthrie, O. T., April 27.th — There is a church of Methodists in the city and county authorities in Chandler, the second largest city of Arizona, last night were surrounded by a mob of police and citizens. The mob is four times that of the police, but we are in the position of fighting over the control of the hospital, while the police suffer from neglect. Some badly injured have lost for four days without their clothes being removed. Blood stains have appeared on their wounds, and it is feared further injuries may result from the neglect.

Thus we see that even under the most trying circumstances, when everything but helplessness should be forgotten, humanity works the same results — content, strife, war.

July 19. J. A. Collins, in the American Magazine of Criticism, gives the following table showing the proportions of the people in the United States, according to the census of 1910, owning houses and renting houses, and the average cost of owning a home.

Australasia, 10.17.
Belgium, 33.25.
Denmark, 60.91.
France, 28.04.
Holland, 30.09.
Portugal, 28.17.
Sweden, 17.92.
Canad a_1201.
Germany, 51.31.
Italy, 55.19.
Norway, 31.92.
South Africa, 22.92.

The average for the countries other than the United States as given is 34.4 per cent.

This shows how foolish it is to refer to the United States as a "bright spot in civilization." Reality there is a smaller number of persons owning their own homes than in any other industrial country. If every American farmer and mechanic knew this fact it would not be so easy for the politicians to fool them.

Great Britain's acts in behalf of Turkey and against Greece will only be well received by her subjects, but a good deal of feeling will be created in the United States if we do not express our disapproval. We cannot afford to be silent when our friends are in danger and our enemies are triumphing.

Our propaganda fund is now nearly doubled, and we can assure you that we will not fail to keep up our work. If you have not yet contributed, please do so before the end of the year.

And now for the special announcement.

The publication of the Firebrand is carried on by a group of individuals, who have no intention of radicals everywhere, for the purpose of spreading radical ideas. We have no organization, no constitution, by-laws, rules, officers or dues. Each works at what he or she is most competent to do. The Firebrand has no editor in the ordinary sense, and we therefore
The number printed or written on your wrapper when your subscription expires or expires.

every one who has anything to say to send in their "copy."

Those engaged in the work of getting the paper out have no other means of support than the receipts for the paper, as it keeps them busy to do the work necessary to its publication, and most of the contributors to its support are poor, therefore we appeal to all who can to contribute what they can to the propaganda fund, and yet pay the least possible for the paper. No one can afford to miss reading this book.

The following subjects are discussed in the order:


Appendix:

1. Introduction. 2. The Criticism of a Leader.

The price of this book is Paper cover 50c. Cloth nicely bound $1.00.

A fine Present for Friends.

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- 516 W. 10th St., Lang 29 East E. 33rd St., San Francisco.
- 1011 W. 14th St., Chicago.
- 1011 N. 18th St., Chicago.
- 207 S. Michigan Ave., Chicago.
- 320 N. 36th St., Chicago.
- 214 W. Market St., Kalamazoo.
- 102 Broadway, New York City.
- 516 W. 10th St., Lang 29 East E. 33rd St., San Francisco.
- Mrs. Warren, Portland, Oregon.
- Mrs. Walshe's Book.
- My Century Plant.
- The Ovile Force of taxes.
- The Population of Lightening happiness.
- Sex Revolution.
- Those who do the following can see a good deal for themselves.

Other Books on Sex Relation.

Diana, a Physiological Essay on Sexual Relations.

Books on Nature.

Dr. Froot's Plain Home Talk: EMBRACING MEDICAL COMMON SENSE.

For the information of those who may be interested, I would call attention to the popular editions of this book, that have been a standard of instruction, and a source of knowledge to those of many nations in the world, that have been brought out to meet the ability of the poor to buy, and it is sold at the reasonable price of $1.50.

Dr. Froot's Plain Home Talk.

AMA'S STANDARDS-The AMERICAN MEDICAL ASSOCIATION, the world's greatest medical society, is the health guide for the world. All patients should be referred to its Members. This book contains a comprehensive list of all Members and their addresses. A necessary book for every medical library.

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