The Song of the Wage-Slave.

This land it is the landlord's,
All their work, their care, their care.
They are the wage-earners' rind—
But what remains for me?
The engine of the master's craft;
The steel strikes to defend,
With labour's axes, what labour raised,
For labour's foe to spend.
The camp, the pulpit, and the law
Their sons must serve free.
There's the learning, art, and arms—
But what remains for me?
The coming hope, the future day,
When wrong to right shall bow,
And them that wage must wage, man,
To make that future now.

I pay for all their learning,
I till for all their care.
They render back, in coin for coin,
Want, ignorance, disease.
Toil, toil—and then a cheerful home,
Where hunger passion creeps,
Where reason cannot give,
To me eternal love!
The hour of leisure happiness,
So nearily.
The playful girl, the smiling wife—
But what remains for me?
They render back, these rich men,
A pauper's nagged fee,
Mayhaps a promise for a grave,
And think they're quite with me;
But not a sordid wife's heart that breaks,
No child that dies.
We score not on our hollow cheeks,
And in our sunken eyes;
We read it there, where we're met,
And as the sum we see,
Each asks, "The rich have got the earth,
And what remains for me?"

We bear the wrong in silence,
We use our own brain;
They think us dull, they think us dead,
For we shall rise again.
A trumpet through the lands will ring;
A bearing through the mass;
A trampling through their palaces
Until they break like glass;
We'll cease to weep by cherished graves;
From lonely hovels we'll flee;
And still, as rolls our million march,
The tardy day on, shall be—
The coming hope, the future day,
When wrong to right shall bow,
And he who has the courage, man, To make the future now.

Ernest Jones.

Anarchy Versus Law.

All knowledge is conveyed to the mind through the senses. There is only one debatable basis from which to determine whether a thing is real or not: that is, the senses. Therefore when I say, Man is living on the earth, I have stated a fact, for the senses confirm the assertion. With this fact there incidentally looms up in the mind another series of facts, no more disputable than the first, for no less confirmed by the senses, namely: The earth exists, so it must be matter, for nothing but matter exists. Scientific investigation, microscopical and natural-historical, has shown by a series of empirical demonstrations that the earth has evolved its present form, and life to to us, that we only live in a desert. If the forms of life are subject to this process of evolution, the earth itself must be, for both are matter. And if the earth is, all matter must be. Evolution therefore is the only embracing principle from which life is born. It is as important to emphasize this principle, for all phenomena must now be classed as evolution, or a point attained by it. In this manner epison or selfishness, a principle which consciously or unconsciously characterizes all things, is nothing but evolution appearing in separate forms as one and the same. It is simply the working of the one principle, that urges all beings to jealous watch their own individuality; for only in that manner can they cultivate and promote it, in other words evolve. And whenever this principle is high, the condition of the human family becomes detrimental to the whole, it does not so because it is outside and inimical to the whole, but simply because its appliance is mis-understood, and consequently misdirected. This misdirection, however, is the logical outcome of its evolution; it is but the remnant of qualities from a lower form of life.

We will now sum up and clearly state the result of our investigation: Man lives on the earth through selfishness. His selfishness must assert itself primarily in striving for all the comfort that he deems necessary for his well-being. The problem that confronts him in this respect is not a difficult one. It appears that the ultimate cause of man's inability to satisfy his desires lies in the fact, that he is striving for, is held by some one else. This same one else is in the first place nature, but humanity would be delighted to wrest the treasures out of her hand, for she holds abundance, were it not for the insane grabbing propensity of man. This grabbing is done by law. A law is displayed by a certain piece of land the exclusive property of a certain man, and at once this person becomes a privileged person. The land that has been confiscated by law becomes his private property: he can sell or rent it.

At this point a very ingenious evasion is invented, namely, a standard measure of values, called money; it is supposed to be the only value existing, as it is to represent all values. This invention of money however rests on a grave of misunderstanding. The truth is, that it has no value of its own, and therefore cannot represent value of labor and its products. This truth becomes at once apparent when it is considered, that men who never did any useful work, own acres and acres of this land. They might be they gave a few pieces of gold, silver or paper, backed up by nothing but legal scrip, have made them possessors of unearned wealth. This is the logical outcome of the institution of private property. Where there is the latter, there must also be a means of increasing it, for accumulation of property on one side and dependence on the other, that and nothing but that is the property-law, and money functions as the means of increasing it.

The term property-law includes in fact all law, for all law has as its basis the institution of private property. Indeed, there can be no law, where there is no property. How can authority enforce a rule, had it no property in man, or the ground, or its products? How could a man be tried, and certain comforts withheld from him, were it not that authority had jurisdiction over these comforts? Furthermore, how could government fine a person unless it were able to force this person to add to its property by giving up some values? Property therefore necessitates law and vice versa.

It is apparent, that if law proves a detriment to the human family, the abrogation of law must be the contrary, an advantage. It is apparent, that if law and disorder go hand in hand, a fact taught by daily experience, the absence of human law and order and peace. It is legal property, creating want and greed, that prompts people to steal, rob and eventually murder. It is human selfishness, dwarfed and stunted, dammed into a forced bed, away from its natural course, that makes criminals, give it its natural flow, and it will prove a high and noble quality.

It is through selfishness that men till and plow the ground, for besides yielding them the necessities of life, this sort of occupation is pleasant to them. It is through selfishness that men will act a play for you, for their individual ability has prompted them to take up this sort of occupation. It is through selfishness a person will save another from a burning building, for his sensitive mind does not want to see any body destroyed. Take the trammels of human selfishness away, direct it into its natural channel, and universal well-being will be the result. This is the next point toward which the evolution of the human race is tending.

H. E.

A Road to Liberty.

Because of the economic pressure from the rich and powerful on the one side, and the ignorance and stupidity among the masses on the other, I am once more prompted to pen my thoughts, with a view of stimulating thought and action in others.

The question, how to get out from under this economic pressure ever uppermen in my mind; for it is out of the question to try and combat the whole system like one would a barn door with a ram. Habit and usage are the principal supports of the present system. It is also said, 'that the environments of the individual are obstacles to independence.' But this view, I question very much; for I consider it more of an excuse for lack of activity and thought.

Another support of the present system, prevailing among the people, is the belief that a person should do anything for payment, regardless of his or her adaptability or to the love for the particular occupation. Men and women will engage in an occupation, not because they like the work, but because it promises financial or social advantages or both.
Every one is bent upon getting rid of useful labor, since it is not fit for the court of humanity. It is an affront. They can see nothing but drudgery in it and by not engaging in it, they heap more drudgery upon those left to do the useful work. The drudgery, we find, is done by the very laborers, is quite another case than the ones engaged in it are ignorant. Wherever there are a number of workmen assembled, there will be found some that brag about their quantity of work they can do, and the uselessness of the labor of the workmen, is fostered by the "bosses," for an ambitious, subservient slave is what they need and at the same time they want.

No one can hold his position at present, unless he is a perfect subservient slave to his employer, and few think that such action endears them perpetually. The reading public, on paper with us, are those who refuse to submit to slavery, and upon such liberty-loving (though ignorant of its exact meaning) fellows, their better situated companions add insult to injury by calling them "lazies." But I consider a first-class slave more dangerous to the moral and economic status of society than a hundred lazy loafer. For while a lazy loafer will, if given an opportunity to do so, refer to perform as much useful labor as he consumes, the first-class slave increases the wealth and consequently the power of his employer to tighten the reins of exploitation.

If I can find no way to induce one to do what he must be himself, I would rather sell farm contain for sale, then he would not be subject to the mortgage sharks. If the mechanism would consider it ignoble to buy the services of these men, and sacrifice for themselves, and palaces for their exploiters, then they would have to conclude what they are doing. Teach this to your children, and in twenty years some one of them will not live in the world, will better to live in.

**Marriage versus Liberty.**

Every year thousands of unfortunate hasten themselves into the realm of Misr, or at least beyond the river, for the sake of marriage, and the husband will find that it is merely the act of last resort, when, by and through a persistent "weakness" or an unsatisfied longing, life has become valueless, if not unbearable. Where Temperance does not refer to the principle, and is curbed and checked by unnatural laws, is guided by perverted customs, is blinded by false delusion, is misled by the name of the license of its birthright, and by the blindness of ignorance, that the omnipotence of the laws of our being is the curse, and the knowledge thereof must be the saviour of mankind. Why should we be ashamed of and in ignorance about these organs and the consequences of their proper use, as well as of their abuse, while yet they are absolutely necessary to the continuance of the human race? Shall I shock one if I say, marriage in all its forms is a violation or a wrong meaning of the brains and bodies of mankind? Marriage is the poisonous oozing of jealousy, deception and crime; the marriage law is the unnatural check which godless thousands into falsehood. Through the happy desires and longings of their nature, and thus the law often drives them to the perpetration of deeds unhonorable and revolting. "Unrestricted Liberty is the soul, and a foundation upon which Justice and Equity must rest. All intercourse, of whatsoever description, should be perfectly unrestricted between all persons, whatever their condition, religion, or caste, and shall consummate or circumscribe natural laws, must ever produce results therefore do ever work harm, ever work injury. To one's own, a husband, who can not satisfy the natural longings of his wife, becomes an ignorance or bravado he spent the strength of his manhood in the full of his youth, what right has he, or any right by compelling order, be professed to love, from the gratification of those longings and thereby keep her from the full and real enjoyment of life? Or, if a woman looks upon the sexual embrace as low, vulgar, vile and therefore degrading, aye un-natural for human beings, and the husband has too much consideration for his great position to demand his legal right, must he then fight against nature, be in actual pain and think it all unnatural? May I be told that the failure of reconstruction shake off, whatsoever binds it in the full enjoyment of life, and in its pursuit of happiness, and may it come forth the proud possessor of its just birthright, the "right of unrestricted Liberty" in its laws and relations of life.

**Commendation for Angioli.**

As a meeting of Branch 2, of the Social Democracy of America, held by the Midway, and Western and avenues, Chicago, the 15th of August, with Mr. C. S. Boyer in the chair, the accompanying resolutions were passed, with instructions to the secretaries to forward copies to the corresponding branches present.

E. B. Morton, Secretary.

Whereas, it has pleased omnipotence to remove from the midst of human beings, their most aggressive champions, Canovas del Castillo, President of Spain; a watch responsible for all the barbarities practiced under his government, and Whereas, the human family at present can be divided into two classes: One consisting of governing, parliamen
tary class, and the submissionless industrial class, and Whereas, the representatives of the first, in all ages and at all times, when a nation, or race, or country, have made common cause against the second, that they have defended their governing and plunders, be perpetuated, and Whereas, the same is, and shall be, because of enforced industrial and educational conditions, what can do might as well breed ignorance and crime, has never been able to influence the minds of men to prevent the injustice practiced upon it by the first, and, Whereas, in the progress of commerce and industrial progress that less than one hundred men—mourned men and leaders in law and religion—control at present the legislation of the continent, and Whereas, it is now the time to have a voice for the rights of all the people, and are responsible for all the crimes committed against the human race.

Whereas, there are but two ways known to us, by which mankind can liberate itself from the present slavery, 1st. By a great upsurge of popular forces of the world against their masters and robbers, 2nd. By an uprising in which not one person must necessarily be sacrificed, and, 23. By a sufficient number of heroes such as Angioli considering it a duty to every country to make a part of the human family into their own hands and select with equal intelligence and discretion the representatives of the oppressive religious, political and industrial systems, and as their courage and devotion of martyrs, remove them from their earthly abodes as humanly as circumstances will permit, and Whereas, it is now the time to make it known that such systems are always represented and made possible by men, and that it is as fast as they appear their systems will rapidly follow, and that it is further convinced that every shot fired or dagger aimed at the club of an English System, and especially those of Lincoln's Hill and Valley Forge, and Whereas, more than ever, the people of this country is no more representative of the producers than the govern-
ing powers of older countries, yet-prisons to speak in their name, therefore.

Resolved, that this assembly do most emphatically protest against the president of the country for disregarding the longings of the American people to the immediate despotism of Spain, or any other despotism, when a reformation of their barbaric system is executed; Resolved, that we demand that nothing but unqualified applause for the heroes and sacrifices of Angioli, and Resolved, that he is therefore assigned to the reformers of the people.

Resolved, that a copy of these resolutions be sent to the reform press of the country.

**Note and Comment.**

**Comrade Morriss** undertakes to point out "a serious error" in my article on "An Economic Fallacy," in No. 23 of The Firebrand, saying that I "con
tound two materially different propositions, (1) that man seeks to satisfy his wants with the least possible exertion, and (2) that he seeks to avoid exertion as much as possible. Had he finished the second proposition he would have had to avoid the satisfaction of the wants of his life, which sentence would be indelicate with the first, that is to say in reality no difference in them; disinterested and interested, and he is correct, "man would never have reached even his present stage of development and civilization." He seeks to indicate that I maintain that the expenditure of the greatest amount of energy is desirable, and I would discourage the use of energy. In face of the fact that in my article I say: "Our physical wants can be satisfied only on the condition that the production of certain articles is carried on, and in order to supply ourselves with those articles, we must spend a considerable amount of labor and energy. We also use machinery to do work that would be hard and exhausting, if done by hand, for no other reason than that it makes it possible, than we seek to reduce that exertion to the minimum. With the use of machinery, we can use our energy in much other richer and more profitable ways, and at the same time, giving more of the articles produced, allowing more time for other forms of exertion. We hold that machinery is not for our own convenience only, our wants with less exertion, but on the other hand, it only gives us an opportunity to diversify our labor and exact ourselves in many different ways, for exert ourselves we must--or did!"

If, as Comrade Morriss claims, we would transfer our production from a system of unification of labor, or of brush or pen, why do the greatest artists spend months on a small oil painting when they could transfer the image onto paper in a few seconds with a camera?

The evident difference between Comrade Morriss and myself is this. I put the satisfaction of desires as the means, and the expenditure of energy the end. He puts the expenditure of energy as the means, and desires to satisfy as the end. I think my article shows clearly enough that all desires have their foundation in the generation of energy by the organism. Labor saving devices are for the purpose of saving time in satisfying any given desire, this labor is saved for the satisfaction of other desires. The expendi-
ture of energy goes right.

If we seek to satisfy our wants with the least ex-
pediture of energy, it follows as a corollary that we will shirk when the opportunity is afforded. Hence, Anarchist-Communism is an impossibility. O. M.

It appears that my effort to point out Comrade Addis's error was altogether futile. He manifests no comprehension of the distinction I drew. His amendment to my second proposition makes it just what I did not intend to say. I wished it as I wanted it to read. I do not mean to say that the inclina-
tion to satisfy our wants with the least possible effort leads us to seek to lessen our wants, nor does it follow that such inclination leads to invasion, as G. M. Ingers. On the contrary, the number of wants makes it necessary to give to each the least amount of energy that will bring satisfaction. This point Addis conceded when he says: "Labor saving devices are not primarily engaged in saving energy, but are primarily engaged in satisfying any given desire, thus leaving more time for the satisfaction of other desires."

There is but one point of practical difference between our views on which I have expressed to my opinion that is as to whether the proposition that men seek to satisfy his wants with the least possible exertion is equivalent to saying that man is lazy and a natural angel. I am satisfied that a reading of the article I referred to last week would have settled the question, and my opponents have access to files of The Firebrand. The proposition has nothing to do with extending or limiting our wants. The want is for food, clothing and shelter—not as means for the expenditure of energy, as Addis would have us believe, those things being requisite to the generation of energy—and it is absurd to suppose that we will not do it, or any but the most indirect way of satisfying it. Any elaboration in the matter of clothing, houses, etc., is a separate and independ-
ent want—desire for beautiful surroundings—and the more leisure we can expend in satisfying any actual necessities, and is, in its turn, the producer of the least possible exertion. The reason the painter does not use the camera instead of the brush is that a camera is the only means for satisfying the desire. The desire of the artist is not to be content with vain lying to exhibit the accuracy and exactness of his own mind, to say nothing of purely idealistic work, in which the camera is useless. But is Addis foolish enough to claim that an article which is produced in tools or devices that would aid in the satisfaction of their desires as artists? If I say that the man who has a field to plow seeks to do it with the least possible exertion, that is not saying he seeks to shirk the job or force some one else to do it for him. It is simply stating the fact that he will use the best ma
chime available instead of going at it with a crooked stick. And not only does the truth of my proposition not make Communism impossible, as claimed by G. M., but in it we have the strongest evidence of the utter failure of the best arguments and strongest indictments against the present system, or any system of property-holding, is the waste and useless expenditure of energy it entails. Addis is entirely to the point.

Now we shall find that Communism is a simplification of methods for the satisfaction of our desires, one of the greatest of which is security against want. The tendency to simplify and lessen the labors of production can alone bring about such security. The tendency to hoard for exclusive use grows with scarcity, and the fear of it, and the abundance of production now makes hoarding and property-holding useless, if people were only awake to the fact.

A. H. M.

The long winter evenings, when people read and think and debate, the most favorable time for propaganda, will soon be here. Let us prepare to take advantage of the opportunity by increasing the circulation of the fund that we can make The Firebrand eight pages. There is no doubt that if we could do this during the winter the circulation could be so enlarged that we can make the paper permanently double its present size.

REMEMBER The Firebrand is to make its appearance soon, and do what you can to secure subscriptions at fifty cents a year. Also send advance orders for the first number. "The Chicago Martyrs: Their Speeches in Court and the Record of Their Trial," by James Connolly's "Responsibility for Pardoning Fielden, Schwab and Neebe." It will also contain a short explanation of anarchist-communism. The price will be only ten cents; $5.00 per 100.

A Letter.

You are surprised, madam, that I have become an anarchist,—I, whom you know to be an ardent "bourgeois," full of prejudices, almost fanatic, entertaining a pitiful dull's ambition under the "noble" precepts of fashionable morality, greedy for power, and in the absence of other things proud of fools' compliments and of the bows of servants and housekeepers.

I despised the cottage and the wearer of dirty rags, while I, unconsciously, hypothetically, practiced that charity, which the fashionable morality recommends as a religious duty only; now, in the place of the empty promises of the "bourgeois" I have found the ideas which were suspected of complicity in the Barcelona bomb throwing of last year, and immersed in dungeons.

The "Chicago Chronicle" of Aug. 12, gives considerable space to pictures of instruments used in that torture. There are iron torture stools, flesh hook, leaden scourge, thumb screw, Spanish cuadr, crushing cage, etc. These are used for breaking the teeth, the tongue, the fingers, the skin of the thighs, arms, hands and feet, fists tearing flesh, pinching, knives, etc. The "Chronicle" gives a column to details of the tortures inflicted on the prisoners. It quotes from the letters of two prisoners, as follows:

"I could not bear the atrocious tortures of so many days. On my arrest I spent eight days without food and drink, obliged to walk continually to and fro, to be flogged, and, as if that did not suffice, I was made to stand as though I was a horse trainer at a riding school, until, worn out with fatigue, I fell to the ground. Then the hangman burned my lips with red-hot iron, and when I declared myself the author of the attempt they replied: 'You do not tell the truth; we know the author is another one, but we want to know your accomplices.'

Another of the imprisoned prisoners wrote:

"Imagine the terrible aspect of the Zero at midnight, with two civil guards following and one going in front with a candle; and near them the very thick wall of carbolic. Arrived at the Anti-Zero I am bound up like a sausage; one of them opens the door and lets in another unfortunate victim, who did not utter a sound and passed into the room. Mostly, rather, I am undressed, my hands tied by the wrists and the arms taken back by a strong cord to the height of the heaps, afterward bound tightly together so that I could not move them. The civil guard, with a stow whip in his hand, says to me: 'You do not want to speak Spanish? I will make you speak before you leave this place!' And, by the heavens! he went on to the calves, on the calves, on the knuckles, everywhere."

"At the end of five minutes I was interrogated and the dogging begins anew, on both sides of the legs, the head, the shoulders, the hands, the feet, down on the calves, on the knuckles, everywhere.

"The police and the words of the official, the dogging begins anew, on both sides of the legs, the head, the shoulders, the hands, the feet, down on the calves, on the knuckles, everywhere."

The "Chronicle" adds:

"One of the jailers in the fortress testified that the prisoners were flogged, their nails torn off, their limbs imprisoned until the agony of suffering led them to beg to be allowed to speak to them. Another, in an aside, said that the prisoners were fed on salt fish, with all water withhold. Eight men were sentenced to be shot; four were sentenced to twenty years of penal servitude; fourteen in nineteen years one month and eleven days; thirteen to nine years and four months; thirty-six to eight years eight months and one day, and the rest were sentenced to twenty years, but really sent to Rio de Vore, in Africa, for an indeterminate period, and this was in order that none of the prisoners should ever reach their friends and beyond the bounds of the impenetrable. One enthusiastic jailer exhibited a nail to me at the foot of one of the tortured. Then the news was brought from the far-away prisoners declaring that their confessions were false, and that they were made in agony of hunger, thirst, exhaustion, sleeplessness and endless beating, that part of their bodies had been crushed after the gag had been applied for days, as well as manacles and belts, the limbs branded with iron after their bodies had been burned all over with red-hot irons.

People who saw these prisoners say that their appearance was frightful. Deadly pale, with dull, shrunken eyes, reduced to skeletons, with bloodless hands and torn mouth, dragging themselves along the ground, unable to stand on their feet, which had been broken and torn off so that as to be unable to hold the weight of their bodies.

A party of twenty-eight exiled anarchists arrived at Liverpool from Barcelona July 20 and after a brief stay there under police surveillance they proceeded to London on the invitation of the British workingmen's committee, the party included one woman, Teresa Clarabunt, the Lomie Michel of Spain.

Two of the men stated that a number of gendarmes under the command of a chief officer,ashed the street, tied their hands to a beam, and then pressed open the nails of their fingers with a slip of thin wood. This torture was prolonged for more than an hour, and was terminated by the breaking of the bones of the middle fingers, and by the middle fingers, and by the forefingers of both hands, and by the breaking of the middle fingers of both hands.

Such events as these are enough to make us despair of human progress. The instinctive desire to torture seems incurable from the Spanish blood. The Inquisition of the Middle Ages was no more horrible than this at the end of the nineteenth century. It has been decided that only the tortures of the middle ages, and those of hundreds of thousands of men and women and helpless little children in these trials, falls at the hand of a madman "subject" the nations of the world must go into mourning! What a spectacle for gods and men!—L. H. in Lucifer.

For New York.

Tunis will be an anti-religious meeting in Claremont Hall, II4 & Il8 East 13th Street, New York City, on October 5th, "(Jomphet)," at 8 p. m. The profit of the meeting is to be devoted to The Firebrand. Let all the comrades do what they can to make it a success.
THE FIREBRAND.

4:37

The number posted or written on the wrapper of your paper shows that your subscription has been paid up to that number.

Guarding the Public Mind.

The following bit of sarcasm is clipped from the N. Y. Journal and shows the folly of some men in their efforts to do good.

Mr. Putnam, the librarian of the Boston Public Library, has withdrawn from general circulation the more extreme volumes of Socialism, Freewillers, and magazines advocating Anarchy and Socialism. Such writers as Rochester and Louise Michel are to be strictly confined to the reading room.

The new policy is thus lucidly described by Mr. Lindsay Swift, the editor and cataloguer of the library:

"In the opinion of the librarian no good can be gained and much harm be done by allowing works of this extreme character to be circulated. It may be asked why are these books placed in the reading room? Because they are in the library for that purpose and they may be read, but Mr. Putnam and his assistants are resolved to reserve the right to choose the readers, and most cognizant of the perils imposed by having Mr. Putnam in such a decision. The average man of anarchistic or socialist tendencies that populate the library is not qualified by education or judgment to read and determine for themselves and to exercise that judgment as it respects their proper value."

Mr. Putnam says "that as physicians must allow access even to the most virulent poisons, so there must be access to all the poisons of the public mind—men who must be permitted to read and be educated; that we must let them know what is there, if only to know what heresies are permeating among the masses, and the more heretical the better. The only apparent difficulty is in distinguishing the good from the bad; the problem can only be trusted with revolutionary literature and those who cannot."

Who is to tell whether an applicant for the privilege of reading La Lanterne is "qualified by education and judgment to exercise that judgment as it respects their proper value and the uses of its dangerous contents?"

But that difficulty is only apparent. "We have to make our判断s and refuse to themselves the right to choose the readers. We are determined to keep this pernicious reading matter out of circulation. It is a clear case of self-defense. We have no confidence that they can stop a disguised anarchist as easily as a Treasury can stop his counterfeit bill. It is a matter of the utmost importance that if some unbalanced radicals like President Lincoln be successful in giving the people an impression of the character of Mr. Putnam and his assistants and getting hold of some of the most important of the materials imbedded in La Lanterne by it to throw a bomb into a bank, the consequences would be unpleasant for the librarian."

Having assumed the duty of classifying the patrons of the library according to their "intelligence," with certain written qualifications, Mr. Putnam is of course morally and should be morally, responsible for any damage that may result from the pernicious contents of this function. In view of this increase in their responsibilities we should think it would be a wise precaution to give to the business of guarding the public mind the utmost attention and caution."

The Crusher Crushed.

As now Conover has gone, murdered by his own hands with the aid of a로그 against the injustices and oppression of Spanish rule, but gone in a way that strengthens the band of oppression, that tries to label the masses and the party that leads not to freedom, not to the overthrow of autocracy, but to the strengthening of the iron chains with the new shackles. For a quarter of a century Conover has been as much the life of Spain as Cavour was the life of Italy.

The Firebrand.

Is in low spirits at the departure of its optometrist, on account of the three-cent tax.

Agriculture. By Peter Kroppstein.

Anarchism and Religion.

Anarchism and Revolution in Buenos Aires.

Anarchism and the Revolution in Mexico.

Anarchist Morality. By Peter Kroppstein.

Anarchist Thought and Action in America.

Anarchism: Its Philosophy and Ideal.

Anarchism and the Revolution in Spain.

The Anarchist and the Socialist.

The Congress of Paris, by S. Kroppstein, and an album of Anarchist literature.

A Talk about Anarchist Communalism.

Anarchist Communalism in Relation to the Social Question.

Anarchist Thought and Action in France.

Anarchist Thought and Action by M. David.


Socialism in Danger. By D. Skowronska.

On the Definition of Socialism.

Social Conditions and Character. By M. David.

Social Democracy in Germany. By I. Reuter.

Liberty Lyric. By L. H. Kropotkin.

Researches into the Inner Life of a Socialistic Klansman.

Bibliographies. Anarchism, Historical, Philosophical, Political, and Theological. In the States, by Michael Bakunin.

Anarchism in the United States. By N. Branson.


