

LUCIFER

THE LIGHT-BEARER.

NEW SERIES, VOL. 5, No. 31.

VALLEY FALLS, KANSAS, FRIDAY, NOVEMBER 18, E. M. 287.

WHOLE NO. 225

LUCIFER--THE LIGHT-BEARER.

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No communications inserted unless accompanied by the real name of the author.

Each writer is alone responsible for the opinions, advice or statements made by him.

We date from the first of January, 1901. This era is called the Era of Man (E. M.), to distinguish it from the theological epoch that preceded it. In that epoch the earth was supposed to be flat, the sun was its attendant light revolving about it. Above was Heaven where God ruled supreme over all potentates and powers; on earth ruled the Pope as the viceregent of God; below was the kingdom of the Devil, Hell. So taught the Bible. Then came the New Astronomy, the astronomy of Copernicus, Galileo and Bruno. It demonstrated that the earth is a globe revolving about the sun; that the stars are worlds and suns; that there is no "up" and "down" in space. Vanished the old heaven, vanished the old hell; the earth became the home of man. Bruno sealed his devotion to the new truth with his life on the 17th day of February, 1600. During the 17th century Grotius wrote the first work upon international law. This was the herald of the Arbitration which is to supplant war in the settlement of national differences.

Carlyle says: "Tell me what a man thinks of this universe, and I will tell you what his religion is." When the modern Cosmogony came, the Bible and the Church, as infallible oracles, had to go, for they had taught that regarding the universe which was now shown to be untrue in almost every particular. So we take the beginning of the 17th century as an appropriate and a convenient starting point from which to date the Era of Man.

Bible Temperance.

THE BIBLE AND THE WOMAN'S CHRISTIAN TEMPERANCE UNION.
AN EXAMINATION

OF THE CLAIM OF MODERN CHRISTIANS

THAT THE BIBLE IS A TEMPERANCE WORK.

By E. O. WALKER.

CONTENTS: Prefatory Note; Introduction; List A.—Passages Unequivocally Condemning the use of Wine. List B.—Passages Commending or Enjoining the use of Wine or Strong Drink, both or including a plentiful supply of Wine among the Blessings to be bestowed upon favored individuals or Tribes, etc., or including the Deprivation of it among the Punishments inflicted upon the Disobedient. List C.—Passages Conditionally Condemning the use of Wine, etc., upon stated occasions, by certain persons upon certain occasions, etc. List D.—Passages which incidentally mention the use of Wine and Strong Drink without either Commending or Condemning Them. List E.—Passages Showing that Scripture Wine did Intoxicate. Conclusion.

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AN OPEN LETTER.

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THE WARNING VOICE.

With this splendid poem, written in 1847 when the famine was desolating Ireland, and when the Irish Confederation was formed, we have taken a few liberties in the way of changing some half-a-dozen words, but its grand inspiration and sublime fervor remain untouched and unsurpassed. It is peculiarly appropriate at this time.

Ye Faithful—ye noble!
A day is at hand
Of trial and trouble,
And woe in the land!
O'er a once sacred path,
Now blasted and sterile
Its dusk shadows loom—
It cometh with Wrath,
With Conflict and Peril,
With Judgment and Doom!

False bands shall be broken,
Dead systems shall crumble,
And the Haughty shall hear
Truths yet never spoken.
Though mouldering like flame
Through many a long year
In the hearts of the Humble;
For Hope will expire
As the Terror draws nigh,
And, with it, the shame
Which so long overwaved
Men's minds, but in might—
And the Powers abroad
Will be Panic and Blight,
And phrenetic Sorrow—
Black Frost, all the night,
And Death on the morrow.

Now, therefore, ye True,
Gird your loins up anew!
By the good, you have wrought!
By all you have thought,
And suffered and done!
By your rights I implore you,
Be led to your mission—
Remember that ONE
Of the two paths before you
Slopes down to Perdition!

You have dreamed of an era
Of Knowledge, and Truth,
And Peace—and glory!
Was this a chimera?
Not so!—but the childhood and youth
Of our days will grow hoary
Before such a marvel shall burst on their sight.
On you its beams glow not—
For you its flowers blow not!
You can not rejoice in its light,
But in darkness and suffering instead,
You go down to the place of the Dead!
To this generation
The sore tribulation,
The fiery conviction,
And foam of the popular Ocean,
The struggle of class against class;
The Death and the Sadness;
The sword and the War vest;
To the SEX, the Repose and the Gladness.

"The sea of clear glass,"
And the rich golden harvest!
Know, then, your true lot,
Ye faithful, though few!
Understand your position,
Remember your mission,
And vacillate not.
Whatever ensue!
After not! After not!
Butter not now when your own manly souls,
When each moment that rolls
May see Death lay his hand
On some new victim's brow!
Oh! let not your now
Have been written in sand!
Leave cold calculations
Of Danger and Pleasure
To the slaves and traitors
Who cannot discern
The distant sensations
That now make them tremble
With phantasies vague—
The men without ruth—
The hypocrite haters
Of Goodness and Truth,
Who at heart curse the race
Of the sun through the skies,
And would look in Truth's face
With a lie in their eyes!
To the last do your duty,
Still mindful of this—
That Justice is Bounty,
And Wisdom and Bless;
So however as frail man, you have erred
on

Your way along life's thronged road,
Shall your conscience prove a sure
guardian
And tower of defense,
Until Destiny summons you hence
To the lowly CLARENCE MANGAN.

When shown a photograph of Schnaubelt,

flamed the passions of the Roman populace by pointing them to "Caesar's vesture wounded." They were permitted to show the jury not only the wounded vesture of Matias Degan, but also that of several other men whose names were not in the indictment at all. They were permitted to call the attention of the jury to the blood upon the vesture after the style of Antony, when he said: "See what a rent the envious Casca made, Through this, the well-beloved Brutus stabbed. And as he plucked his cursed steel away, Mark how the blood of Caesar followed it." The artful stump-speech of Antony was perfectly legitimate. It was not made in a judicial proceeding, but in a political contest. He was of the opposite party to that of Brutus. The struggle between them was for the possession of the offices and the control of the government; but had Antony been State's Attorney, prosecuting Brutus and Cassius under an indictment for the murder of Caesar, the Roman judges would not have allowed him to practice before a jury in the Court House the methods he employed in the streets before a mob. The object of Antony in Caesar's case, and of the counsel for the people in Degan's case, were alike to excite feelings of anger and revenge in the men they were talking to, the jury in the one case, the mob in the other. There was no dispute whatever about the manner of Degan's death, and therefore the exposure of this "wounded vesture" to the jury was useless and superfluous, except as an appeal for vengeance. The Supreme Court, unwilling to sanction such a method, finds a weak excuse for it, and mildly rebukes it, thus:

WAS IT A FAIR TRIAL?

An Appeal to the Governor of Illinois.

(By Gen. M. J. Trumbull.)

(Continued.)

UNFAIR TACTICS OF THE STATE'S ATTORNEY. The course pursued by the counsel for the State was unfair throughout the trial. A few examples of the strategy and tactics they employed will prove this accusation. They were permitted to imitate Mark Antony when he in-

flamed the passions of the Roman populace by pointing them to "Caesar's vesture wounded." They were permitted to show the jury not only the wounded vesture of Matias Degan, but also that of several other men whose names were not in the indictment at all. They were permitted to call the attention of the jury to the blood upon the vesture after the style of Antony, when he said: "See what a rent the envious Casca made, Through this, the well-beloved Brutus stabbed. And as he plucked his cursed steel away, Mark how the blood of Caesar followed it." The artful stump-speech of Antony was perfectly legitimate. It was not made in a judicial proceeding, but in a political contest. He was of the opposite party to that of Brutus. The struggle between them was for the possession of the offices and the control of the government; but had Antony been State's Attorney, prosecuting Brutus and Cassius under an indictment for the murder of Caesar, the Roman judges would not have allowed him to practice before a jury in the Court House the methods he employed in the streets before a mob. The object of Antony in Caesar's case, and of the counsel for the people in Degan's case, were alike to excite feelings of anger and revenge in the men they were talking to, the jury in the one case, the mob in the other. There was no dispute whatever about the manner of Degan's death, and therefore the exposure of this "wounded vesture" to the jury was useless and superfluous, except as an appeal for vengeance. The Supreme Court, unwilling to sanction such a method, finds a weak excuse for it, and mildly rebukes it, thus:

The articles in question were presented in the condition in which they were left after being exposed to the force of an explosive bomb, for the purpose of showing the power of dynamite as an explosive substance. While this kind of testimony may not have been very material, we cannot see that it was to such an extent incompetent as to justify a reversal. No, it is not pretended that every error is enough of itself to justify a reversal, but when the errors are multitudinous, as they are in this case, a new trial ought to have been allowed. The power of dynamite as an explosive substance was not in issue. It was conceded that dynamite was an explosive substance, and that a dynamite bomb killed Degan. The jury knew that dynamite was an explosive substance. They knew it as well before the torn and bloody clothing was exhibited as they did afterward. Mark Antony could as pertinently say that he showed the rent vesture of Caesar to convince the people that daggers had the "power to cut." The excuse fails; the purpose of the exhibition is too plain. The counsel for the State were permitted to put leading questions to their own witnesses, notably to Gilmer, the most rickety witness of all. He swore that he saw the bomb thrown, and could recognize the man who threw it. A portrait of Schnaubelt was handed to him, and he was asked if that was the man. His answer was, "I say that is the man that threw the bomb out of the alley." The question was leading, for it led the witness at once to the desired answer, yes. The offer of the picture by itself for identification was unfair. It should have been mixed with others and the witness required to select the portrait of Schnaubelt, without aid or suggestion from anybody. So he was permitted, in a theatrical way, to point out Spies as the man who lighted the fuse. This was all done after the style and manner of minor theaters where the villain of the play is accidentally identified by a stranger who suddenly appears upon the scene. It is amazing that the Supreme Court allowed itself to be imposed upon by this bit of melodrama. Here is the way the scene is described in the written opinion:

"When shown a photograph of Schnaubelt,

he said: "I say this is the man that threw the bomb out of the alley." When asked who the man was that came from the wagon towards the group referred to, and lighted the match, he pointed to the defendant Spies and said, "That is the man, right there." This, if natural would be impressive, but it was entirely mechanical and artificial. As the mummery of stage identification is rehearsed behind the scenes, so was this. The witness had rehearsed his part, and very likely had studied the picture. It had been shown to the witnesses for the State by the Assistant District Attorney, in his own office, and it is morally certain that it had been shown to Gilmer. So, as to Spies, Gilmer had seen the prisoner a day after day and knew them all. A performance which could impress a calm judicial body like the Supreme Court must have made a still greater impression on the jury. It is shown by a chain of impartial circumstances that the testimony of Gilmer cannot possibly be true. He is contradicted by the positive testimony of a great many witnesses for the defense. He is contradicted by the negative testimony of witnesses for the prosecution. His testimony and theirs cannot be reconciled. His testimony is inconsistent with itself, and it is contradicted by inanimate witnesses that cannot lie—the street, the alley, the houses in the neighborhood of the tragedy, the wagon, the pile of lumber and the stature of Schnaubelt. Three all bear witness that the testimony of Gilmer is not true. It is impossible counsel for the State could have believed it at the close of the trial, though they may have believed it at the beginning. Notwithstanding its demonstrated falsity the testimony of Gilmer was played on the jury with great ingenuity. It was reinforced from Des Moines so that it might last until the rendition of the verdict. Its importance to the State was very great, for it was the only thread that connected any of the defendants with the actual throwing of the bomb, and though it was weak as the thread of smoke that rises from the burning end of a cigar, it played an awful part in the doom of seven men. More than any other part of the secondary evidence, it controlled the jury; and although the Supreme Court evidently distrusted it, and even disbelieved it, the tremendous judgment of the court tries to rest upon it. Uneasy there, it throws the responsibility upon the jury, and seeks a foundation somewhere else. Here is the nervous expression of the Court:

"There is a mass of testimony in the record in reference to the statements made by Thompson and Gilmer. Some of this testimony sustains these statements and some of it discredits them. It is sufficient to say that it is very conflicting. It was the province of the jury to pass upon it. They had a right to consider it in connection with all the other facts and circumstances in the case. It is not necessary for us to pass any opinion upon it, as we think there is evidence enough in the record to sustain the finding of the jury independently of the testimony of Thompson and Gilmer. In the presence of reasoning like that the imperiled citizen stands paralyzed and helpless. It is not necessary to pass any opinion upon disputed testimony which influenced a jury to condemn seven men to death, then such a duty never can be necessary in any case. "Not necessary to pass any opinion!" Why, one thousand words of the decision is given to the testimony of Gilmer alone. And every word of the thousand is an expression of opinion. And every word of it is adverse to the defendants, and the benefit of every doubt is given to the State. In these thousand words, are these: Witnesses for the defense identified mostly by the International organization, and from whom the shots fired at the police were fired. What is that but the expression of an opinion adverse to the witnesses who contradicted Gilmer? It is hardly a judicial expression either, for it shows feeling on the part of the Court. The genuine opinion of the Supreme Court that the testimony of Gilmer was worthless glimmers in the concluding sentence, "There is enough to sustain the finding independently of the testimony given by Thompson and Gilmer."

contradictory, improbable, or impossible, redress is denied on the ground that it was "the province of the jury" to act upon it in their own way. This testimony is important if true, rescues the Supreme Court, unimportant if false, there is enough without it. In that very dangerous way, a jury manifestly unfriendly to the defendants is made sole critic of the evidence. It is in the appeal of the defendants that the jury itself was not "impartial," that it was a class jury, not fairly chosen from the "body of the county," that care was taken to select persons hostile to the accused even from the classes drawn upon, and that the State was allowed a greater number of challenges than the law intended; a number, which, whether legal or not, gave the prosecution an unfair advantage. Yet this jury is given absolute ownership of the evidence in the case; to use it at their own discretion for one side and against the other, even to the hanging of seven men. The Supreme Court abdicates its power to pass upon the character, quality and sufficiency of evidence in the most important case ever tried in the State of Illinois. "This in tiresome phraseology reported over and over again. "The jury were warranted in believing that the bomb was made by Lingg;" "the jury were warranted in believing that the Haymarket meeting was not intended to be peaceable;" "the jury were warranted in believing that the bomb was thrown and shots fired as a part of the execution of the conspiracy;" "it was for the jury to say whether the evidence for the defense was more worthy of belief;" "the jury had the right to look at it in the light of the principles advocated by the international organization;" "it was for the jury to say whether the fatal result may have been brought about through the influence of the utterances put forth by the organs here designated;" "the jury were warranted in believing that Parsons was associated with the man who threw the bomb;" "it was for the jury to say whether any others, than the members of that conspiracy, had undertaken to make such weapons;" and so on, in innumerable formulae, page after page. A jury which the defendants allege was not impartial is made infallible judge of the legal and moral quality of all the evidence. In selecting a jury to try the Anarchists the principle of impartiality was violated. The form of the statute may have been observed, but the spirit of the law was not. Whole classes of qualified persons were stricken from the jury lists, or, at least, they were not summoned in the case, which amounts to the same thing. Unfortunately these were what are known as the "working classes," the classes to which the defendants belonged, and of which, in part, they were supposed to be representatives in socialistic and political opinions. They were disqualified for jury duty as effectively as if they had been disfranchised altogether. The whole machinery of legal administration was in the hands of the prosecution; and a common bully, a subordinate part of that machinery, was made absolute dictator and autocrat of a jury.

FOR THE DEFENSE FUND. We have received from the "Echoes Publishing Company," Hannibal, Mo. the following books as a donation to our Defense Fund: One dozen "The Idea of God and the Religious aspects of Spiritualism." By J. Whittemore, M. D. Price, 15 One dozen "Origin of the Bible," By Dr. Whittemore, Price, 10 6 copies "Views of the Summer-Land, or, The poems of Rev. Asa Warren." Paper, Price reduced from 50c to 25 4 copies of the same, boards, price reduced from 75c to 40 Please help us to dispose of these books at once, good friends, as we very much need the money.

Don't let that cold of yours run on. You think it is a light thing. But it may run into catarrh, Gravel, rheumatism, or consumption. (Cathartix is disgusting. Purgatives are dangerous. Consumption is death itself. The breathing apparatus must be kept healthy and clear of all obstructions and offensive matter. Otherwise there is trouble ahead. All the diseases of these parts, head, nose, throat, bronchial tubes and lungs, can be defigured and entirely cured by the use of Roschie's German Syrup. If you don't know this already, thousands and thousands of people can tell you. They have been cured by it, and "know how it is, themselves." BOTTLS only 75 cents. Ask any druggist.

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COVER THEM OVER WITH BEAUTIFUL FLOWERS.

QUALETTE.

Cover them over with beautiful flowers;
Deck them with garlands, these brothers of ours;
Lying so silent by night and by day,
Sleeping the years of their manhood away.

Chorus—Deck them with garlands, these brothers of ours
Cover them over with beautiful flowers.

Give them the meed they have won in the past;
Give them the honors their future forecast;
Give them the chaplets they won in the strife;
Give them the laurels they lost with their life.

Chorus—Deck them with garlands, etc.
Cover them over, yes, cover them over,
Parent and husband, brother and lover;
Crown in your hearts these dead heroes of ours;
Cover them over with beautiful flowers.

Chorus—Deck them with garlands, etc.
Pror. THOMPSON WOOD,
"Truth Seeker Collection."

Many of our Labor and Socialistic exchanges are coming to us heavily dressed in mourning in honor of the murdered men of Chicago. While heartily sympathizing with the spirit which prompts this manifestation of respect for the worthy dead, we do not reverse our column rules, for the reason that we regard public mourning as a vain ostentation. Especially do we deprecate the profuse display of somber black as calculated to add needless gloom and pain to the fact and scenes of death. Then, also, the habit imposes a grievous burden upon the poor, who generally think they must vie with the wealthy in the outward acknowledgement and assertion of their grief.

THE DEED IS DONE!

At last the crime of crimes is accomplished! At length the curtain falls upon the most tragical of all the long series of tragical acts that have made the names Illinois and Chicago famous, or rather infamous, the world over.

At 54 minutes past eleven, Friday morning, November 11, the fatal drop fell, and then began the slow choking to death of four men whose names will go down to posterity as among the bravest, the truest, the most self-sacrificing of humanity's saviors.

Choked to death! their necks not broken! And yet Sheriff Matson received praise for doing the job scientifically, "decently and in order!" Think of waking from a trance in the vault of a grave; your hands securely bound; struggling, gasping, for breath, five, ten or fifteen mortal minutes! Would not an eternity of horrors seem to be compressed within those minutes? And such must be the experience of him who suffers death by the hangman's noose, and whose neck is not broken by the fall. If all the demons of the fabled bottomless pit had put their wits together they could scarcely have invented a more barbarous, a more inhuman, a more thoroughly devilish way of taking human life! Talk of civilization and progress in the 19th century! The headsman's axe of the dark ages was merciful and humane compared with the slow strangulation plan of Sheriff Matson. No wonder Louis Lingg preferred to blow his own head to pieces with a fulminating cap, and no wonder that Parsons and Spies expressed an intense desire to be able to end their lives in the same way. The published description of the dying struggles of the four is one of the most sickening, most horrible recitals I have ever read. If these our human brothers had been shot, been guil-

lined, been killed by an electric shock, or smothered to death with chloroform, the details of their dying struggles would not haunt and horrify us as they haunt and horrify us to-day.

The news, though to some extent expected, comes upon us like a stunning blow. And they are dead! five of the seven are dead, dead, dead! so far as human law, incarnated in the persons of their revengeful, their figment-worshipping human brothers can make them so. But are they dead in the real, in the absolute sense? *I think not!* Whatever may have become of their conscious identity, the individual, the personal ego of each—their *lives, the real men*, have not been extinguished, have not been destroyed. Life is force! and, on the principle of the conservation and correlation of forces, the life-force, the mind, the psycho-essence—of these men still exists. Nothing is lost, unless it be personal identity, and this is of comparatively small consequence in the economy of the Universe. The work they have done, the impetus they have given to the cause of human emancipation from monopolistic despotism, can never, never die! SCAFFOLD GLORIOUS.

It has been said of John Brown and his comrades that they made the "scaffold glorious." If this be true of the martyrs in the abolition cause, much more is it true now of the martyrs in the cause of Labor vs. Monopoly. The Abolitionists made many and grievous mistakes, as most men now admit. Many of them were fanatical extremists and advocated and even practiced methods that now find few defenders. So also with the Chicago Seven. They doubtless, in their enthusiastic devotion to what seemed to them the cause of human emancipation from worse than chattel slavery, committed some grievous errors—or, more correctly speaking, they advocated measures that not many, even of labor reformers, believe to be practical if even just and humane. But both the Abolitionists and the Anarchists, so-called, had the courage of their convictions, if men ever can be said to have the courage of their convictions. The charge of cowardice—of being cowardly assassins, is one that the history of the trial, and the grandly heroic manner in which they met their cruel fate, must forever put to shame. II.

INTO SILENCE.

Five of the Seven are dead and the remaining two are to live in lifelong confinement. For Spies, and Parsons, for Fischer and Engel and Lingg, the liberty of death; for Fielden and Schwab the slavery of fettered life.

Patience, O brethren and comrades of the slain! Patience, O workers everywhere! Let thoughts of vengeance go. It was the System that murdered the men who so bravely, grandly, died. Work wisely, ceaselessly; through educative and supplanting methods for the elimination of that System. Do not dash yourselves in vain against the granite walls of the citadel of Privilege. *That is what your foes wish you to do.* It was to goad you to deeds of rashness that Mrs. Parsons and Mrs. Holmes were locked in a station cell; that your foredoomed leaders were denied the right to speak their farewells from the scaffold; that Parsons was literally choked into silence as he plead, "Let the voice of the people be heard!" that the trap and ropes were so arranged that the necks of the victims were not broken and so they slowly strangled to death, and that the police forbade you to show your grief by the display of the symbols of woe and to publicly utter your protest against the awful judicial crime which was consummated with such accessories of needless horrors. Do not fall into their traps; they are seeking an excuse to shoot you down and to bury forever the Labor Movement in the grave with your poor mangled bodies. Do not gratify them by the commission of one act of violence. Restrain the impulsive hand that would exact vengeance for dear ones most unfairly tried and foully slaughtered. Bridle the tongue and hold fast the pen that might speak or write words dangerous to your own liberty and lives and perilous to the cause you would serve.

Whatever their faults, however mistaken some of their ideas, these men died most heroically. They ascended the scaffold with unflin-

ing steps and for death and the instruments of Tyranny who inflicted it they showed the scorn of free men. No less than Socialism may Free thought claim as its very own these five martyrs, the four who choked to death upon the gibbet and the one who died by his own brave hand. Unto the last they rejected the proffered services of superstition, and walking to death they smiled sarcastically at the spectacle of a minister trying to induce them to listen to the puerile tales of a barbarous theology. Were not they themselves, in the truest and grandest sense, Saviors, dying for Humanity? The Future will answer, YES.

They are dead. For them the dawn no more shall come up the eastern skies. Not again shall their ears list to the thrilling melodies of the wild birds in the green old woods. Upon all the fairness and glory of earth their eyes are forever closed. Love is not for them where they slowly pass to elemental atoms in the graves to which revengeful Power has consigned them. Theirs never again shall be the kisses of mothers and wives and sweethearts, the clinging clasp of their children's hands, the sweet prattle of baby voices.

They are at rest.
For them one word,—Farewell.
For those who mourn them there is the comfort that they died loyal to their high faiths. And for the days and years to come there shall be Courage and Work. W.

LAST WORDS.

There was no sign of shrinking at the last, no words of fear or supplication or remorse. Most cowardly advantage was taken of them, the caps being drawn over their faces without a word of warning, before they had a minute in which to utter the briefest sentences of farewell. Spies was the first to seize the last fleeting moment; between his tightly clenched teeth he cried,—

There will come a time when our silence will be more powerful than the voices they are straining to death.

As a ringing echo of Spies' last syllable sounded these words from the lips of Engel,—

Hurrah for Anarchy!
Fischer's spirit was fired by Engel's cry and he exclaimed, more loudly than his elder Comrade,—
Hurrah for Anarchy! This is the happiest moment of my life.

Then came the voice of Parsons,—
May I be allowed to speak? Will you let me speak, Sheriff Matson? Let the voice of the people be heard!

And then the drop fell, even as the Chieftain spoke, and—*They slowly strangled to death under the pitiless sky of noon, murdered by the pitiless hands of their brother men.*

Their dying Testimonies will live in the hearts of true men and women long after the names of their slaughterers are effaced from every human record and the last State that murders men for their opinions will have been supplanted by a truly human and humane Association.

Some capitalistic scribbler has sneeringly and falsely said that these martyr-champions of the proletariat were "cowardly murderers;" another has called them "cowardly bomb-throwers." Well there was no cowardice in their deaths, at all events; no vain plea for mercy, either to men or gods; no wailing cry of despair. Many centuries ago there is said to have lived a man, now worshipped as a god, who is reported to have been put to death by the Authorities for seditious talk. What were his last words? The Record saith (I do not vouch for its accuracy) that when upon the cross, the scaffold of his time, he cried aloud,—
My God, my God, why hast thou forsaken me? W.

THIS IS FOR DELINQUENTS, ONLY.

Are you as tired of these reminders as we are? We shall know if you are, for we have a sure way of telling. If seeing these "duns" so often, makes you as tired as it does us you will at once remit what is due us! This will be a sure and satisfactory test.

Notice to Agents.

Now thing! Coal Oil utilized for fuel saving its cost every month. Sells at sight! Agents wanted. Write for terms at once, and be first in the field.

CELMAN FUEL CARTRIDGE CO.,
St. Joseph, Mo.

IN THE SHADOW.

Under the weight of the great, the overshadowing calamity that has fallen upon us, and upon the defenders of freedom and justice the world over, I have not the heart to continue, in this issue, the discussion of "methods" that for some weeks has been running in LUCIFER's columns. Not that I think the question of methods to be irrelevant even to a proper estimate of the life-work of the immortal "Seven of Chicago," five of whom were murdered last week—it was in the methods of work proposed by them, not in their objects,—abolition of monopoly—that I differed from them—but simply and only because, in times like this, points of difference should be kept in the background and those of agreement brought to the front, so as to present, as much as possible, a united phalanx towards the common enemy.

I think it right and proper, however, to say this, in regard to said discussion:

I have not the slightest objection to having my own words quoted against me in LUCIFER by the Junior, or by any one else, provided I am allowed, in the same issue of the paper, to interpret my own language. I had no opportunity of doing this last week.

In next issue I shall probably have something to say in regard to my past record on the question of legitimate methods of work. II.

As between the possibility of having my course of action misunderstood if I drop the discussion with II. now, and the certainty of misusing space if we continue it in the form it has now assumed, there is the choice of evils, and the first alternative seems so much the lesser of the two that I unhesitatingly state that I shall say no more, beyond reiterating here that I am firmly convinced of the truth of all my statements heretofore made. W.

MONOPOLY MUST DIE.

"A time there was, ere England's griefs began,
When every rood of ground maintained its man."

No sang the friend of the poor and lowly, Oliver Goldsmith. His "Deserted Village" was a protest against King Monopoly. The scenes he described, many of them, were simply the poet's dream of the possibilities of the future, rather than of the achievements of the past. There never was a time when every rood of England's soil maintained its man but that such a statement might be realized is very possible. It is doubtless true that under high cultivation by hand-labor, not by the skinning and impoverishing methods of machine farming, a single rood of good soil would produce abundance of grain and vegetables to supply the natural wants of one man. In ponds and lagoons, now worthless, or worse than worthless, an almost unlimited amount of fish might be raised for human food. Coal, gas and oil, presumably without limit, lie beneath us, asking only hand and brain labor—supplemented by natural motor powers—to bring them to the surface for warming and lighting human habitations. Under fraternal co-operation none need be unemployed; all could have their natural wants supplied; all could have homes; all could be prosperous, independent and happy.

It was for preaching such doctrines as these—it was for protesting, like Goldsmith, against the despotic rule of king monopoly—that our socialistic-anarchistic brothers were strangled to death the other day in Chicago. Monopoly had taken alarm. "If such doctrines continue to be taught; if they should be generally believed and acted upon, what will become of me and mine?" cries the old despot. "Stop the agitators, blow them up with hand-grenades, bayonet them, hang them up to lamp-posts," demanded king monopoly, and his obedient retainers have done his bidding. The champions, the proclaimers of liberty, fraternity and equality have had the life choked out of them, but in killing these five the minions of Monopoly have dealt their master a blow that will probably, in time, prove to be mortal. Now let the friends of the noble dead be careful lest they give new life and ten-fold energy to their enemy by any acts of indiscretion. A reaction has already set in that needs only time and proper encouragement to become such an on-rushing tide of anti-monopoly reform that the work of human emancipation from wage-slavery will be accomplished without further scenes of bloodshed or strangulation, whether official or otherwise. II.

OMINOUS INDICATIONS.

Deprecating as we do every appeal to violence we cannot fail to most strongly condemn the actions of the police and mobs in various cities and towns and the inflammatory, seditious and murder-inciting utterances of the press of the country. In the light of these actions and utterances it is easy to understand why hot-headed reformers have given up all hope of peaceful, evolutionary emancipation of labor and are ready to counsel revolutionary tactics. Under the maddening spur of the unfair, unscrupulous and "panic" statements and exhortations of the plutocratic press we are on the threshold of a reign of terror; no man is safe who does not join in this newspaper-begotten and newspaper-fostered cry for blood; one who has sympathy for the weaker side and dares give expression to it, whether orally, by pen or types or the display of the insignia of mourning, is at once under suspicion and in danger. The police have acted badly enough, the crowds have, as usual, showed more zeal than sense, and yet the papers are not satisfied; they clamor that "this thing should be seen to," that something else "should be suppressed," that still other things should be "forbidden" or "put a stop to" or "shut up" or "silenced." They act as though they supposed the suppression of Free Speech was the sovereign remedy for or preventive of all social evils. How much do they imagine human nature will bear of this villainous surveillance and suppression? They virtuously and continually condemn the alleged violence of action and sometimes heated declamation of the Socialists while at the same time they are themselves inciting to both legal and illegal violence, doing their worst to deprive everybody who is not orthodox to the dominant social and governmental creeds, of the opportunity of peaceful propaganda, of the right of public assemblage and expression of opinion. Do not these journalistic autocrats know that this policy, if long pursued, can have but one of two results,—that it will either make dumb slaves of our entire populace, or will produce a convulsion that will rend this nation from center to circumference?

Talk about "incendiary utterances!" There is not in this whole broad land another class of men who can even approach the guild of capitalistic editors in this respect. In the first place, no dependence whatever can be placed in their statements of facts, or asserted facts, in any matter where it is to their interest, or supposed interest, of their owners, the monopolists, to have them twist, distort, exaggerate or falsify outright. In the second place, acting upon the basis of their own misrepresentations, they seek to throw unpopular people into the shadow of tyrannous "laws," and to incite against them the fear and fury of the mob. This is precisely the line of action they have pursued in their treatment of the Socialists. No man or woman who depends entirely upon the daily or weekly newspaper is correctly informed as to the principles of the different classes of Socialists, Communists and Anarchists, or the utterances and actions of any of them previous to the event of the Haymarket, at that fatal hour, or subsequent thereto.

In a later issue I shall continue this subject, giving a condensed list of the outrages committed during the past few days by the police and mobs, adding some excerpts from the commendatory editorials of leading papers and also their incitements to the commission of still other crimes and their counsel to the authorities to more vigorously suppress freedom of speech, Press and Assemblage. W.

McAFEE'S LATEST DEFEAT.

The defeat of McAfee the sneak and Post-office Inspector Barclay in their recent raid upon Mrs. Elmina D. Slenker is a grand victory for truth, justice and purity. The trial lasted several days and resulted in the jury's bringing in a verdict of "guilty." Of course this was not at all surprising, for the average jury is just about as well qualified to sit in judgment upon Elmina's investigations in sexual science as a Hottentot would be to calculate the precession of the equinoxes or solve the problems of Euclid. A motion in arrest of judgment was argued at length and eventuated in the discharge of Elmina, Judge Paul holding that the indictment was insufficient.

Our venerable friend had most earnest and able counsel in the persons of attorneys Ed. W. Chamberlain of New York, and Roland and Heermans of Virginia.

As soon as we finish the republication of Gen. Trumbull's pamphlet

(the arguments in which are as pertinent and unanswerable now as before the judicial murder) we shall endeavor to find room for the stenographic report of Mrs. Stonker's trial, together with Mr. Chamberlain's able summary of the incidents thereof and his account of the violations of official trust, the treachery and systematic deceit, that led thereto.

In the meantime and always let it be remembered that it is this same R. M. McAfee, alias R. M. Williams, alias Nettie G. Harlan, alias Charles Stratton, alias Nellie Clark, alias Nellie B. Allen, et al., who, aided by other disreputable although less well-known but even yet coarser specimens of the genus meddler, is pushing this miserable persecution against us. As has been abundantly proven in a great number of cases, this fellow and his melodorous chief, Comstock, have just two objects in view, the suppression of freethought and sociological publications and the gathering in of the people's deacons. Bigotry and cupidity are their animating principles, "obscenity" being their stock in trade and an unconstitutional law the instrument which has the dual function of torturing their victims and bleeding the confidingly religious public for their personal enrichment.

I do not believe that the readers of LUCIFER and the other freethinkers of the country are prepared to permit this western coparcener of D. M. Bennett's old enemy and persecutor to win any more victories at the expense of conscientious workers in behalf of Freethought and Reform.

CURRENT COMMENT.

When Albert Parsons, after the detectives had been hunting for him everywhere for many weeks, walked into the court room and voluntarily gave himself up to be tried for his life, I said, in LUCIFER, that whatever the state of Illinois "might do with the other prisoners it could not afford to hang Parsons." I say so still. All the world, even savages, admire a magnanimous foe. His act showed either implicit confidence in his own innocence, or great confidence in the generosity, the magnanimity, of his foes, or both. The trial showed (negatively at least) his innocence of murder or of conspiracy to murder. If the evidence showed him guilty of anything it was that his talk and his writings had been "seditious." That he had advised forcible resistance to the police, i. e., to the government. But the old custom of hanging insurgents, or those guilty of rebellion, after the insurrection had been quelled, is fast going out of use in civilized lands. Even Jefferson Davis, and the other leading insurgents, in the great civil war, were not hung, nor seriously punished after the collapse of the rebellion.

DARKEST STAIN.

For these, and other similar and concurring reasons, we regard the hanging of the Socialist-Anarchists of Chicago as the foulest blot that has ever yet been placed upon the escutcheon of so-called free and enlightened America. It is the most decided instance of declension towards the methods and the principles of autocratic, arbitrary and despotic forms of government.

WAS IT "THE LAW"?

The telegrams, sent out all over the country when the trap fell, said "the law has throttled the anarchists." What is "the law," anyway? Is it a person? Has it brains, blood, bone and muscle? Does it think, talk, act? Can it kill or give life?

No; nothing of the kind. The law is an abstraction. Of itself it is less powerful than empty air. It is simply the opinions of men expressed in words. Until incarnated or materialized in the shape of a man, the law is a nonentity. It was Sheriff Matson—it was the Swede Caputo Matson—with his hired assistants, that choked to death the heroic Anarchists. Matson may be naturally a brave and honorable man; too brave and honorable to kill an opponent when he is down; too high-minded to take advantage of a disarmed foe. But Caputo Matson had surrendered his manhood when he became an officer. He took a solemn oath that he would obey his superiors in office even if those superiors commanded him to kill a prostrate, a helpless foe. He did not even reserve the right to determine for himself whether the man he held in his power was a foe or not—whether he had ever done anything wrong or not.

For thus surrendering his manhood, his right to determine for himself the right and the wrong of his own acts, Sheriff Matson deserves and will re-

ceive the execration of honorable men in the good time coming. In the time when men will no longer put their consciences in the keeping of other men no wiser or better than themselves, and often not half so wise nor half so good. In that good time when men will no longer shelter themselves from responsibility behind that most miserable subterfuge—that most infamous retreat of moral cowards: "It is the law! Let the law take its course!"

For some time the editors of LUCIFER have been shooting at one another very sharply, about some abstract notions of "declension." A house so divided can hardly stand. They may as well about nothing than to quarrel. Valley Falls "Register."

It seems impossible for the average worshiper at the shrine of *hoi polloi*—the god Majority—to understand how it is that Individualists can criticize each other's methods without personal antagonism. Autonomists—self-rulers—understand this very well. There need be no diminution of fraternal regard, and will not be, so long as each remains a true individualist, i. e., an Anarchist, in the etymologic sense of that word. The only danger is from the weakness inherent in human nature, and from the leaven of early education, early training in coercive or governmental methods. Sometimes the Individualist tries so hard to stand perpendicular that he "leans a little over." Sometimes in his eagerness to combat pretension, dogmatism, arrogance and intolerance he becomes himself a little pretentious, a little arrogant and intolerant.

Some historians, when accounting for the lack of personal friendship between Napoleon and his ablest general, MacDonald, said they were not friends for the same reason that two eagles cannot inhabit the same mountain peak. Each wanted to be the eagle. They were both too individualistic. So, likewise, it sometimes happens with Autonomists; but it certainly need not and should not be so.

REVEREND PREDICTED.

"The jury was warranted in believing that the Haymarket meeting was not intended to be peaceful." "The jury was warranted in believing that the bomb was thrown and shot fired as a part of the conspiracy."—Illinois Supreme Court. A careful consideration of the evidence in the record of the trial of the parties, as well as of all alleged and claimed for them outside of the record, has failed to produce upon my mind any impression to impeach the verdict of the jury or the judgment of the trial court or of the supreme court affirming the guilt of these parties.—Governor Oglesby.

I confidently predict a reversal of these official utterances. Posterity will reverse them, just as it reversed the decisions of the proslavery courts and of proslavery governors. I confidently believe, too, that those men, Gary, Oglesby, the judges of both Supreme Courts, and all actively connected with the murder of these "Anarchists," have damned their own names to an immortality of infamy, just as surely and effectively as Governor Pilate, Lord Chief Justice Jeffreys, Torquemada, and others of like eminence, damned their own names to an immortality of infamy.

GOD IN POLITICS.

The letter of Mr. Randles, on fourth page, being directed to me personally, and being also a criticism upon a former article of mine, it would seem that I should have written the rejoinder. Having much other work on hand I accepted the Junior's offer to reply to Mr. R. To the manner and matter of his reply I have no objection to make; but ask leave to say a few words in answer to the question regarding the old Latin proverb, *vox populi vox dei*; which question the Junior practically ignored.

To my mind, God in politics, God in the state, is the most dangerous element therein, because this element represents the religious conscience of mankind, and the religious conscience is the most dangerous to liberty and justice, because Janet amenable to reason. One of the ideas most constantly, most persistently, instilled into the minds of children, youth, and of adults also—by parents, teachers, and especially by the clergy—is that God interferes in the affairs of men, and especially in the affairs of nations and governments. This being admitted or generally recognized, the question immediately arises, how does God make known his will concerning nations and governments? When the old proverb, "The voice of the people is the voice of God," originated, Rome was a republic—so-called. Majority rule obtained then and there, much the same as it obtains, or prevails, here and now. Hence, by the old Romans, who, like Americans, believed in the constant interference of the gods, the voice of the majority was accepted as the most emphatic expression of the divine will, and to oppose or to rebel

against the majority was nothing less than rebellion against the gods.

When Sheriff Matson and his assistants had choked the life out of Parsons, Spies, Engel and Fischer, he is reported to have said, "his will be done!"

Whose will? Pretty evidently the sheriff meant the will of God. And how did he know that it was the will of God? Because the people, through their courts, and especially through those mouth-pieces that are supposed to voice the popular will—the newspapers—demanded the hanging of these men. Thus it was that the hangman should the responsibility of the foul quadruple murder off his own shoulders upon an impersonal, intangible, invisible, unknown and unknowable something or nothing, called God.

And thus it is, too, that in thousands and thousands of instances, men and women are robbed of their liberties, their earnings and their lives by officials in the name of the state, in the name of society, in the name of the majority, when these same officials would not think of committing such crimes on their own motion, or on their own responsibility. They satisfy their consciences by saying, "It is the law. Let the law have its course. The law is the expressed will of the people, and the voice of the people is to me the voice of God. I have taken a solemn oath, calling God to witness, that I will enforce this law to the best of my ability. I cannot violate my oath."

I repeat it, then, with all the emphasis at my command, that to my thinking, God in politics, as expressed in the formula, "The voice of the people is the voice of God," is the most dangerous superstition extant, because it takes away the sense of personal responsibility from the individual and puts it upon an irresponsible abstraction called the state or society, whose edicts must be obeyed because they have an element of the divine in them. It makes human machines of men, mere automatons, ready to invade and take away the rights—the liberties, the property and even the lives of their fellow citizens at the command of their divine, their almighty master.

MAJORITY GOVERNMENT.

Mr. Randles bases his plea for majority government partly upon the assumption that said government is beneficial to all. Of course this assumption cannot for a moment be sustained, but even admitting that it could, it would not thereby be established that some other government would not be more beneficial to all, or even that the absence of all government would not be still more so. The recognition of a portion only of the rights of man is better than the denial of all, and hence it follows that the recognition of all man's natural rights is better than the recognition of a part only. If democracy is more beneficial than absolutism because it recognizes more of man's rights than does the latter form of government, the conclusion is irresistible that the social theory or organization which recognizes and respects them all will be more beneficial than democracy. Therefore, democracy, which recognizes a fraction only of said rights, is not the best and ultimate form of organization, and must eventually give way before a better, and also, Mr. Randles arguments in defense of it are good only in support of its claims as against those of a more despotic form of government, not as against those of a freer form, such as Anarchism, Autonomism, which, indeed, will not be a government at all, only a Restraint so far as actual criminals are concerned, such as murderers, statute makers and others of that ilk.

In what way do "circumstances justify the assumption of control by the majority?" As a necessity of self defense, it is answered. The right of self defense is a natural and inalienable one, but which needs defense the most, the majority or the minority? Clearly the latter. When our friend bases the right of control upon the necessity of self defense I grant at once the soundness of the principle but give it a much wider as well as a greatly different application. Assuredly, he must admit that it is not the majority that always or generally needs protection; he must know that in a practically unlimited number of instances it is the minority that stands in need of protection; where the minority, the individual, tramples once upon the rights of the many, the many trample a thousand times upon the rights of the minority, the rights of the individual. Then, as the right of self defense is inalienable, and as the minority is much

more likely than the majority to have its rights invaded, it has at least as great a need for and as much a right to the power of "control" as has the majority.

We repudiate the doctrine that the majority has the right to "overcome opposition" in "carrying through" what "it deems to be the best interest of all." Such doctrine is of the very essence of despotism and in practice can result in injustice and tyranny only. The majority has no more right to force its opinions upon dissenters than has the individual to force his upon the majority. The right of withdrawal should never be surrendered and in cases of irreconcilable difference it must be practicalized.

It is not true that the majority is less liable to be mistaken than is the minority. It is the few always who are more nearly right and whose shoulders push slowly forward the car of progress. In proof, consult history; observe the reformatory movements of our own time.

As to whether it is best for the individual to submit to the will of the majority, that the individual must determine for himself. One thing is certain, the men and women of the past whose names to-day are household words did not submit to the will of the majority nor to Authority when it was the will of one man or a select few. Yet, under all, it was always a question of majority and minority, for king and priest and noble depended upon the loyalty of the ignorant masses, the majority, just as the enemies of Liberty now—the politician, priest and monopolistic editor—depend upon the support of the masses whom they are so skillfully mis-educating.

Knowing nothing of "God" we (Anarchists) of course do not know whether there is even a "little truth in the old saying that the 'voice of the people is the voice of God.'"

In his closing paragraph Mr. Randles gives evidence of having got an inkling of the cause of some of our social troubles. He thinks it possible that, sometimes, the majority will "have no tendency to rule by force," and that then the "minority will have no tendency to resist." Precisely. Resistance is called out by oppression. When men shall cease trying to rule each other by brute might the attractive forces will have an opportunity for exercise and substantial harmony in societary affairs will be possible. The order so resulting will be genuine; that in defense of which the State has just murdered five men in Chicago is bastard, bloody, barbarian. It drives men apart instead of uniting them in the bonds of brotherhood and common purposes.

TOLLING.

C. M. Overton steps very gracefully out of the editorial sanctum of the *American Idea* and that "holy of holies" is now occupied jointly by M. D. Leahy and W. S. Allison. Many thanks to *New Thought*, *American Idea*, *Truth Seeker*, *Word*, *Labor Enquirer* (Denver), *Workingmen's Advocate*, *Anti-Monopolist*, *Winsted Press*, and *Echoes from Sunny Land*, for kind co-operation with us in our defensive fight with the Comstock ring. Annie Besant has withdrawn from the position of co-editor of the *National Reformer*. She is a Socialist, Mr. Bradlaugh is not, hence Mrs. Besant's resignation of the place she has held for so many years. There was a big mob and much fighting with the police and military in London last Sunday. They wanted to hold an anti-coercion meeting in Trafalgar Square and the city authorities said that it should not be opened for that purpose on Sunday. But, unlike the Americans in the presence of the police, Englishmen do not tamely yield their rights, and so 50,000 or more of them gathered and contended for the possession of the Square. But the police, with the assistance of the military, finally beat them back, 200 of the people and some forty policemen being injured. It is safe to say that Trafalgar Square will eventually be opened to the public on Sunday as well as all other days of the week.

To Zeno.

Success to your commonwealth on that voluntary plan. I may join. Could I secede if I became dissatisfied?

FENWICK.

"Liberty" and "Freedom."

To Zeno, HASKELL et al: I am constrained to ask this one question: What will you do with me if I do not see fit to join your State Socialist Governmental Co-operative machine? Now don't try to convince me that joining is the proper thing for me to do, but answer my question without equivocation.

FENWICK.

Well, Fenwick, we haven't sat on your case yet, as we cannot say whether you are "meshugg" or not. But if you refused to

send your letters by mail, and insisted upon carrying them from Luciferville to Dynamo, I hardly think there would be any objection. If a man prefers to waste his energy rather than take advantage of economic means of reaching a goal, be it mental or physical, he punishes himself. And I, for one, would either pity you, or enjoy the sight of an unreasonably stubborn fellow wasting his forces for "liberty's sake, according to my humor. I never heard of a State Socialist Governmental Co-operative Machine.—LUCIFER REVIEW, in *Workmen's Advocate*, New Haven, Conn.

In reply to the above, will say that, if I am let alone, I will try and find an agent to carry my mail, who will not imprison me for sending the mail, after he has been paid for carrying it.

I will expend my energies in mutual co-operative enterprises, and this brings not punishment.

I have only pity for the "fellow" who does not want to use his forces and wants some one else to use them for him.

You never heard of that kind of a machine? I refer you to a work on Socialism, by A. J. Starkweather and S. Robert Wilson, with an introduction by Barnette G. Haskell.

When you sit on my case please call me into court.

FENWICK.

O. A. Phelps started this week on his lecturing tour. Keep him busy talking, friends. Not a lecturer should be out of work a day. We need them all, and they should not rust in idleness.

COMSTOCKISM CONDEMNED.

A Base and Baseless Persecution.

We have received, with request to publish, a proof slip, too long for our limited space, concerning the finding of indictments in the United States District Court against the editors and proprietors of *SOVEREIGNTY*—The *Laborer*, published at Valley Falls, this State. The indictments are ostensibly found for circulating obscene literature through the mails, but really to suppress a Freethought and Socialist journal, and are dictated by capitalist greed and religious intolerance and bigotry.

With very much of the philosophy so ably advocated by the *Laborer*—we do not coincide, but we know it even more free than the average country newspaper from obscenity, and we have no sympathy with legal persecution under false pretensions of morality, by men whose whole lives are a record of immorality. We believe in just laws, honestly administered, for in such lies the only safety of every right of all good citizens, but this abuse of the powers of courts tends to bring them into contempt, to destroy reverence for law and confidence in courts, and in this way does more than all the avowed Anarchists on earth could do to cause the break down and failure of law.

The infamous Comstock laws are a disgrace to our civilization—are used only by corrupt men for corrupt purposes, and are a fertile source of general demoralization to the country. Their repeal should be demanded by every honest citizen in tones that Congress will heed.

Every lover of justice and fair play should contribute to the defense fund of the victims of as foul a conspiracy as was ever hatched in this country. You may be the next to need the protection of the law against conspiracies for its abuse.—*The Anti-Monopolist*, Enterprise, Kan.

LUCIFER is indicted, 45 counts on each of its three publishers and 45 counts on each one of the rebel set, jointly,—270 counts in all; surely Comstock loads heavily enough to kill, this time, if there is death left in the obscene gun since it burst on him in Stonker's case; trial next Apr.; I trust the gun may kill at the breach again; stand by the flag of Liberty, west, to the end; address Harman & Walker, Valley Falls, Kan. This case involves the right of a wife to say "No;" advocacy of woman's right to resist rape is Lucifera's "crime!"—*The World*, Princeton, Mass.

Read on page 14 "Indictments by wholesale." We have been reading LUCIFER right along for over a year and we have failed to find anything obscene about it—but then we do not pretend to be Christians. We treat every friend of free thought, free speech and free press—every lover of liberty and justice will lend their aid in this time of persecution of the editors and publishers of LUCIFER. Let all rally for truth and liberty.—*Echoes from Sunny Land*, Hannibal, Mo.

LIST OF OUR AUTHORIZED AGENTS

Carthage, Mo.—E. S. Galloway.
Pleasant City, Kans.—Dr. J. B. Cooper.
Seminoleville, Kan.—J. McLaughlin.
Omaha, Neb.—James Griffith, 1712 Dodge St.
Leavenworth, Kan.—J. H. Hutchinson.
Joplin, Mo.—J. Henrichs & Bro.
Joplin, Mo. (East)—Geo. H. Hutchinson.
Hannibal, Kan.—Wm. Rath.
Harrison, "—Chris. Brown.
Gardnert, "—C. Gregg.
Ottawa, "—W. W. Frazier.
Cedar Junction, Kan.—J. C. Collins.
Burlington, Iowa.—Werner Hocklin.
West Burlington, Iowa.—James Tort.
Hesperia, Kan.—Chas. Dittman.
Salina, Kan.—J. M. Hild.
Berkeley, Kan.—John P. Young.
Gardendale, Kan.—James S. McDaniell.
Preston, Iowa.—John Darant.
M. O. Hicks, Sijomo Springs, Ark.
J. L. Joell, Mankato, Minn.
T. L. Palmer, Manning, Iowa.
Paines City, Mo., Dr. O. Lona Marsters.

GIVE ALL TO LOVE.

Give all to love;
Obey thy heart;
Friends, kind days,
Plans, credit, and the muse—
Nothing refuse.

'Tis a brave master;
Let it have scope;
Follow it utterly;
Hope beyond hope;
High and more high
It dives into noon,
With wings unspent,
Unfold intent;
But is a god,
Knows its own path
And the outlets of the sky.

It was not for the mean,
It requires courage stout;
Soul above doubt
Valor unbending—
Such 'twill reward—
They shall not
More than they were,
And ever ascending.

Leave all to love;
Yet, hear me, yet,
One word more thy heart beloved,
One pulse more of firm endeavor;
Keep thee true to me,
To-morrow, forever,
Free as an Arab
Of thy beloved.

Cling with life to the maid;
But when the surprise,
First across shadow of sunrise
Flits across her bosom young
Of a joyant from thee,
Free be she, fancy-free;
Nor thou detain her venture's hem,
Nor the palest rose she flung
From her summer diadem.

Though thou lover her as thyself,
As a soul of power clay;
Though her parting fills the day,
Stunning grace from all alive—
Heardly know,
When half-gods go
The gods arrive.

EMERSON.

FREE PLATFORM.

EDITORS LUCIFER: The four nights' debate at this place between myself and Elder T. J. Williamson closed last night. We had immense audiences, great excitement and from my opponent—a Jimbo with a voice on him like a down-east fog-horn, bellowing preaching and buffoonery.

The cause of freethought has received a boom here, and there ought to be some new subscribers for *Lucifer* found among the Liberals just come to life.

I have made hosts of friends and have had many take me by the hand and express the hope that I would come again.

Fraternally,
W. S. WELLS.

Salom, Neb., 11-5-'87.

Government by the Majority.

MR. HARMAN: I noticed in *Lucifer* of Sept. 30th an editorial on the rule of the majority, called forth by a comment in the *Valley Falls Register* on *Lucifer's* political principles.

You oppose government by the majority, in the editorial referred to, on the ground that it is unjust and disregards the minority. You evidently do not base your opposition on the plea that such rule is really injurious to any or all, although you will probably hold that whatever is strictly just, is at the same time the most beneficial for all though it may not appear so. This is a generally acknowledged truth.

But is it not also true, that as a just institution is also beneficial, notwithstanding appearances, so an institution beneficial to all is also just though it may not seem so?

Is it not true that certain circumstances justify the assumption of control by the majority, in self-defense as it were? Now with whom does it lie, if not with the majority, to decide when and in what instances these justifying circumstances shall be considered sufficient? Clearly not with the minority.

When some end, conceded by all to be desirable, is to be achieved, there are differences of opinion as to the means. There must be co-operation, and therefore one opinion must prevail; some of those in the minority submit willingly, some resist; now suppose the matter of such importance that the majority consider it to be to the best interests of all to carry it through in its own way in spite of opposition; there is certainly only one course to be pursued, that is to overcome opposition. It would be wrong for the majority not to do so under the circumstances.

It is said that the majority is liable to be mistaken. True, but not so much so as the minority or the individual. Suppose the majority be mistaken, is it not best for the individual who is aware of it, to submit willingly nevertheless? I do not mean best because avoiding punishment in any form, but best because best for all, and consequently for the individual. May not the resignation of the individual to the will of the many be a more important virtue than is generally supposed? Is there not at least a little truth in the old saying that the "voice of the people is the voice of God?"

Although as time goes on opinions differ more and more, the disposition to bend to and uphold the authority of the many becomes continually more and more manifest, it may be that when the race arrives at such a degree of perfection that the majority will have no tendency to rule by force, the minority will have no tendency to resist; there will be no injurious differences of opinion, which, while they exist, make the government by the majority, perhaps a necessity.

M. RANDLASS.

Despotism Arraigned.

EDITORS LUCIFER: It is the rule, and not the exception, in these degenerate times, to hear men preach one thing and see them practice another, and yet these are the men who claim to possess all wisdom, all justice and all humanity. These are the men who are always the most ready to accuse others of being the hypocrites and falsifiers they

know themselves to be. Instance the unfair, untruthful and fanatical attacks of the governmental press upon your just criticism of the constitution of the United States. Ever since I can remember I have heard these perverters of truth and pretenders to loyalty preaching about the sacred nature of that document, and at the same time have seen them trampling the same sacred document under foot every time it did not suit their purpose. The centennial celebration of that constitution which guarantees the freedom of speech and of press took place while seven citizens claiming protection under it were lying in jail under sentences of death for exercising their right to such freedom. Nor is this the only case in which the constitution is virtually ignored by those hypocrites, but it is the only one in which life is at stake just now. Like the pharisees of old they strain at a gnat and swallow a camel.

But how could we expect it to be otherwise when we consider the illogical training of these men in other matters? In direct contradiction of the constitution which says that every one shall have a right to his political and religious opinions, laws are enacted and enforced whose object is to compel everybody to quit all other occupations and amusements and to assemble at some place of religious worship on Sunday to hear myths and falsehoods preached, and to be begged for money to support the men whose trade it is to preach these myths and falsehoods. Then we are forced to pay taxes to support a government whose laws are formulated in the interest and by the dictation of the leaders of this same lying theologian system. Is it any wonder that our so-called courts of justice are nothing but mockeries? Is it any wonder that men brought up under such delusions will hold up their right hands and call upon their god to help them tell the truth and then tell lies all the way through? And worse still, we see in every so-called court of justice another class of professional liars (lawyers) pretending to be honorable and truthful and at the same time trying in every way to get unsophisticated witnesses to give false testimony—trying to bewilder their minds so that they, unawares, contradict themselves so as to get their testimony set aside. Money is the end and object of the law, not justice and money is the creature of legislation—a law-created thief, that steals the proceeds of honest labor.

Then is it any wonder that men who see things in their proper light and who have the manliness to speak their sentiments, are to be hung for so doing? Is it any wonder that Spies, Parsons, et al., are to be murdered for opposing this lying, thieving system of monopolistic power? [They were murdered to-day—Nov. 11.—Ed. L.] For one I think not. And I want it distinctly understood that I for one will not smother my sentiments even if a halter should be my doom, as it seems inevitably to be theirs. Parsons is a native of the same state that I am, and a grander name never brightened the history of Alabama; but I am no more for him than for the rest. All I want to know is that he is a human being, and as such has a natural right to life, liberty and pursuit of happiness as well as anyone else. The statesmen, the governor, the general, that the Parsons family have furnished Alabama will all be forgotten while the martyr go justice and humanity will brighten the escutcheon of liberty in the never-ending future.

So my native-countryman, farewell, since legal murder seems now to be your doom. I have done all that I could to open the eyes of the perversely blind, but all to no effect. The people are stupid—stupid and bought like cattle in mannan's market, and care not who suffers so long as they escape. But who knows when he is safe under such a regime? According to the jurisprudence now popular, any one who may make a speech in opposition to dishonest capitalism and in the interest of honest labor, can be tried for Anarchism, condemned and hung! And as I never let an opportunity pass without availing myself of it I may soon be in the condition of the Socialists under sentence in Chicago.

But without any malice toward the money lords and their servile tools—the courts and officials—I warn them against a repetition of such proceedings. They are hanging innocent men without warrant of law—either state or federal—and nothing saves them from lynching but the superstitious awe that their arbitrary power inspires in the minds of the masses. Beware! Beware! They may open their eyes to your reason yet, and then your case will be indeed desperate.

Do not think, from the foregoing, that I sympathize with Parsons simply because he is an Alabamian. Such is not the case. I sympathize equally with the other six, whatever may be their nationality. With Thomas Paine I say, The world is my country, to do good my religion.

Yours in Truth, Justice and Humanity,
JAMES BERTSON.

Books

For The Defense Fund.

Below is a list of excellent books, pamphlets, etc., which we desire to sell at once. They were mostly contributed by generous friends to aid in our defense, and the prosecution under the "Comstock" statutes necessitates the raising of more revenues than we now have at command. These are good and interesting publications, and the purchaser will be pleased with them, we are sure:

Anarchy; a tract for the times. C. L.

James Plain Home Talk; by Dr. E. B. Foote, Sr. Price. Every man, woman and child should read this most excellent medical work.

The Radical Remedy; by Dr. E. B. Foote, Jr. One of the very best of late contributions to the Population Question.

Health Hints and ready recipes; by E. B. Foote, Jr. Every housewife needs this little compendium of domestic science.

Cupid's Yokes; by E. H. Heywood. Mr. Bennett served thirteen months in the Albany (N. Y.) penitentiary for sending this book through the U. S. mail, for "obscene" matter. Heywood himself was also imprisoned in Dedham jail. Everybody should read it.

Self-Contradictions of the Bible. In this work there are 114 propositions proven both biblically and negatively without note or comment.

Medical Good Sense; by Dr. T. R. Kinger. This is an excellent work on the subject of which it treats.

Social Wealth; Sole Factors and Exact Ratios in its Acquisition and Apportionment; by J. K. Ingalls. No person who desires to be well-informed on economic subjects can afford to fail to read "Social Wealth."

Economic Equities. A Compend of the Natural Laws of Industrial Production and Exchange; by J. K. Ingalls. This pamphlet should be put into the hands of every man-seeking man and woman in the world.

Studying the Bible: or Brief Criticisms on some of the principal Scripture texts; by Elmina Drake Stonker. This is a neatly-bound book of 153 pages, and is a valuable literary document for use among beginners.

A Letter to Grover Cleveland, on his False Inaugural Address. The usurpations and crimes of law-makers and judges, and the consequent poverty, ignorance and servitude of the people; by Lysander Spooner. There was no clearer thinker on questions of natural and constitutional justice, or injustice, than Lysander Spooner, the veteran reformer.

Anti-Prohibition, by W. S. Bell. Right to the point.

Liberty and Morality, by W. S. Bell. Our Hell-walkers rattle clearly, but never more so than in this treatise.

The Better Way. A series of suggestions on the sacred subject of Sex "Come Let Us Reason Together." This book should be widely read.

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The Irrepressible Conflict, or the Battle Between the Wealthy and Poor Producers, by Moses Hull. Mr. Hull is always a vigorous writer.

The Decay of Institutions, or an Argument proving that progress is a fundamental law of nature, and that, ahead, not in the past, by Moses Hull. Among the author's best.

Sketch of Moses Hull, by Fides et Justitia. This is a very entertaining sketch of the life and wonderful adventures, career, doer and writer whose name and portrait are upon its title-page.

Good Sense, or the Religion of Christ is the religion of reform. An Infidel's plea for Christianity, by C. M. Clark. The author may properly be styled, "Atheist Christian."

False Claims, by John E. Remsburg. Should be circulated by the million.

Bible Morals—Twenty Crimes and Vices Sanctioned by Scripture—Falsehood and deception, cheating, theft and robbery, adultery and prostitution, murder, wars of conquest and extermination, despotism, intolerance and persecution, injustice to man and to animals, human sacrifices, cannibalism, witchcraft, slavery, polygamy, intemperance, poverty, and vagrancy, ignorance and idleness, obscenity. Don't fail to get this.

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