

LUCIFER.

THE LIGHT-BEARER.

NEW SERIES, VOL. 5, No. 29.

VALLEY FALLS, KANSAS, FRIDAY, NOVEMBER 4, E. M. 287.

WHOLE No 223

LUCIFER--THE LIGHT-BEARER. PUBLISHED WEEKLY.

TERMS:
One copy, one year, \$1.25
One copy, six months, .65
SPECIMEN COPIES FREE!

All letters should be addressed to LUCIFER, Valley Falls, Kansas.
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, 1691. 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 his 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 revolving 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 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. G. 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, or both, or including a Pious supply of Wine among the Blessings to be Bestowed upon Favorable 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 Special 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.

"Every honest and rational movement in favor of temperance is to be commended, but this nauseating stuff called 'Bible Temperance' is unbearable. I have long felt that this sham ought to be punctured. It has been done at last, and most effectually done by the logical pen of E. G. Walker."
JOHN E. REMSBURG.

Price, per copy, \$0.10
Per dozen, \$1.00
Address, WALKER & HARMAN, Valley Falls, Kans.

AN OPEN LETTER.

COMMON SENSE ON THE Sexual Question.
By H. W. BOOZER.

We have just received a good supply of this popular and profitable little work, and have to dispose of them soon to our truth-seeking readers. Price 10 cts. Lucifer, Valley Falls, Kansas.

J. H. SHULER,

AT BELAND'S OLD

STAND ON BROADWAY.

Has a large Stock of

Furniture!

For Spring and Fall trade. Full supply of Coffins always on hand, and hearses to attend funerals. Terms as low as the lowest.

E. L. SENFT,

PHYSICIAN AND SURGEON.

Valley Falls, Kan.

Dr. Senft uses "Ecclesia Specifica Medicina," Sold every Drug & Temperance Store.

THE PRESENT CRISIS.
When a deed is done for Freedom, through the broad earth's aching breast,
Runs a thrill of joy prophetic, trembling on from East to West,
And the East, where'er he covers, feels the soul within him climb
To the awful verge of manhood, as the energy sublime
Of a century bursts full-blown on the thorny stem of Time.

Through the walls of hut and palace shoots the instantaneous throes
When the travail of the Ages wrings earth's system to and fro.
At the birth of each new Era, with a recognizing start,
Nation wildly looks at nation, standing with mute lips apart,
And glad Truth's yet mightier man-child leaps beneath the Future's heart.

For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right and wrong;
Whether conscious or unconscious, yet Humanity's vast frame
Through its ocean-sundered fibers feels the push of joy or shame;
In the gain or loss of one race all the rest have equal claim.

We seedily in the present what is small and what is great,
Stow of Faith, how weak an arm turns the iron helm of fate,
But the soul is still oracular; amid the market's din,
List the ominous stern whisper from the depths of the divine;
"They enslave their children's children who make compromise with sin."

Then to side with Truth is noble, when we share her wretched crust,
Brother cause bring fame and profit, and 'tis brotherhood to us;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified;
And the multitude make virtue of the faith they had denied.

For Humanity sweeps onward; where to-day the martyr stands,
On the morrow crouches Judas with the slyer in his hands;
Far in front the crusades stand ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To great up the scattered ashes into History's golden urn.

They have rights who dare maintain them; Smothering in their holy ashes Freedom's new-lit altar fires,
Shall we make their creed our jailer? Shall we in our haste to slay,
From the tombs of the old prophets steal the funeral lamps away
To light up the scattered ashes into History's golden urn.

New oceans teach new duties; Time makes ancient good ungodly;
They must upward still, and onward, who would keep abreast of truth;
So, before us gleam her camp-fires we ourselves must pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.
JAMES HUTCHES LOWELL.
December, 1845.

OUT ON THE PLAINS.
Room! Room to turn round in, to breathe and be free!
And grow to be giant—to sail as at sea
With the speed of the wind on a steed with his mane
To the wind—without pathway or route or a rein!

Room! Room to be free where the white bordered sea
Howls like a brother as boundless as he;
And to east and to west, to the north and the sun,
Blue skies and brown grasses are welded as one
And the buffalo comes like a cloud on the plain—
Pouring on like the tide of a storm-driven main;
And the lodge of the hunter to friend or foe
Offers rest, and unquestioned you come or you go!

My plains of America! Seas of wild land!
From a land in the seas with a rainfall of foam,
The sea reached to the stranger the welcome of home,
I turn to you, lean to you, lift to you my hand!
JOAQUIN MILLER.

Mrs. Slenker's Enemies.
DEAR LUCIFER: Somebody wants to know what is the matter with Mrs. Slenker, and who are her enemies? I think the matter must be this: As all noble minds have their weak points, so hers had that of believing the world true enough to itself to appreciate her unselfish labor for its betterment, at least enough so to leave her unmolested. Not so—the jealousies and savageries fostered by generation after generation of misrule can tolerate nothing clean of falseness and filth. When you are among cannibals you must do as can-

nibals do, or furnish the materials for a pot-pie to fatten the stomachs of those who remain true to venerable customs and the laws of the land. Mrs. Slenker simply said, "Pot-pies are unwholesome, immoral and criminal, in my private opinion; don't you think so, ladies and gentlemen at large, taking everything into consideration?" That settled it—that was the suggestion for another pot-pie on the tapis, and the meal is nearly ready.

As for her enemies—who they are can easily be guessed by the student of character, and particularly the lady who has corresponded with the male element of the women's sphere reformers, infidel or orthodox. Her enemies seem to be the men who, verbally or by private letter, readily acknowledge personal promiscuous secret sexual relations, while in public they write and speak in abusive language and sentiment against those who so threaten public morals as to advocate equality in the marriage relation, and the right of each to correct the mistake in choice, as soon as the mistake is found to be such, either by the wife or husband, that these secret side-issues of unhappy marriage may be discouraged, and that each may treat with a due respect his or her own person or feelings, and not continue to outrage what nature has made his or her own sacred charge. These enemies are handy with their moral smudges—these ravens, to divert attention, point to the black color of the dove and say, "Who else?"

The women who admire her, envy her her keener intellect, her courage, her patient self-sacrificing war with a boiling sea of ignorance, error and moral corruption, and, knowing they cannot cope with her in her virtues, attack—rush at her with open jaws to devour her, and so succeed in getting the desired thing, notoriety in connection with her. The object won, no matter for the principle of their stand. But the brave searcher for light in social affairs has a host of earnest friends, among whom are numbered the noblest and ablest men and women in the land. These will appreciate and defend her, while others can feel only envy.

D. MARAIGER.
Death.
The folly of the bomb-thrower has now been overmatched by the folly of the law.

When the lurking demon in the human heart sees in organized might to crush the defenseless, every son of liberty should at least proclaim the crime, if he can do no more. I have always spoken against the dynamite doctrine as something, in this country, as yet altogether uncalculated for; and condemned its advocacy as calculated to supplant reason by passion, attract the desperate, reckless, and criminal to our standard, turn popular feeling against us, and respect those who are honestly seeking a solution of labor troubles, but who were as yet uneducated in true Anarchistic philosophy. Moreover, I have earnestly condemned all attempts to enforce Communism, or any other co-operative scheme, upon the acceptance of individuals against their will, as being (no matter how beneficial the scheme might really be if accepted) essentially and radically paternalistic, and therefore opposed to true Anarchism—liberty. And, finally, I have always opposed the violent settlement of difficulties capable of satisfactory adjustment on a peaceful basis; and such a peaceful adjustment of our social chaos I believe possible; and the means and methods of securing such a possibility and "consummation devoutly to be wished for" I, in common with all true Anarchists and the philosophers who co-ordinate with them, endeavor to teach. To the desperate crisis that imperatively demands war it does not seem to me we have as yet come, and I sincerely trust we never shall. Therefore I have spoken and witnessed against these Communistic

quasi-Anarchists of Chicago and their work, and prophesied that they would hasten a bloody catastrophe that would work woe to the laborers' cause. And in all this I have neither been original, nor alone, for the true Anarchists of the country have with wonderful unanimity declared the same.

Therefore it will be understood that what I have to say on this matter is spoken from no partisan standpoint. Let us look into this case analytically. A group of men, brave, eloquent, and devoted; fired by study and contemplation of the great and terrible crimes committed by the Law in the name of Justice, by the Church in the name of Religion, by the State in the name of Order, against their fellows, the proletariat, the laborers, the honest and useful brain of the world; and realizing vividly that the force from which they suffer is applied by and through the State, without whose powerful support their tormentors would be helpless,—broke out into furious and intemperate, yet eloquent, denunciation. Their talk was violent, passionate; the methods they proposed as remedial rash and desperate; but who could blame them? They but walked in the footsteps of the heroes of the ages. When philosophers, poets, thinkers, scientists, almost unanimously agree that the social misery of man comes mainly from the scourging whips of Power, the restrictive curse of Monopoly, and the gnawing leeches of Privilege, yet apparently do very little for the immediate or practical removal of these bans and bloodsuckers, what wonder if men, not so philosophical and teleological, but warm-hearted and sympathetic, grow impatient and break out into mad mouthed ravings?

And it was for this talk, alone, that seven of these men were sentenced to a disgraceful death and one to be outrageously imprisoned.

Men of America, guardians of Liberty, is this just? Upon your head be your share of the blood of the innocent, if these men be slain without cause, and you have knowingly allowed it to pass without condemnation.

What if these men did advise armed resistance, destruction of property, dynamite? If they were wrong, it were answer enough to confound them to show conclusively that the laboring men of this country, of the world, have no abuses; that they possess all their labor products; that they are not systematically robbed, cheated, and enslaved by money monopoly, land monopoly, commercial monopoly, and all the little monopolies continually spawned by their ever-pregnant, ever-parturient mother, the State; that the Order of government and the Justice of law are not stupendous lies. If this were true, it would not be hard to prove; for comfort, prosperity, equity, security, cannot be hidden under a bushel of vain complaints; their light is inextinguishable; and, if proved, Parsons, Spies, Fielden, et al., would simply have been laughed at by their well-fed and happy audiences as amusing lunatics.

It is because the charges of these men were mainly true that monopoly is a great and small, turned white and ground their teeth; and a sycophantic and prostituted press foamed and blustered with flimsy suggestions. Then came the Haymarket crisis. A peaceful assemblage of workmen that has dwindled from thousands to a few hundreds, the addresses almost over, and about to quietly disperse, is suddenly attacked by a troop of policemen with abusive epithets, and drawn revolvers, and orders to disperse, heedless of its protested peacefulness. Instantly a deadly missile parts the air, and the following crowd goes down in blood and ruin. Who threw it? No one knows.

Perhaps a workman maddened by his wrongs and the bullying of the brutal police; perhaps some hoodlum desperado "boiling for a fight;" perhaps some poor Barnaby Rudge, psychologized by the darker spirits of the Revolution, doing his best to do his best. It is not yet revealed. But these eight men are arrested and tried for murder.

What then? It was not proved that any of these men threw bombs or lighted fuses, or knew of any who committed such acts, or gave any specific orders or directions for such acts. The carefully manipulated evidence of the prosecution failed to prove anything worse against them than violent and incendiary words, under such great and terrible provocation as might have maddened the spirit of a Jesus. And, for this, what was practically a packed jury, no workman being included, declared that seven of these men must die; Judge Gary refused a new trial, and the supreme court has now clinched all by reaffirming the monstrous verdict. Men of America, consider! Is this just? Admitting the unwisdom of these men, have they committed a crime? And, if a crime, does it deserve this cruel, this terrible and unusual punishment? Is punishment—revenge—after all, the best agent with which to deal with crime? Will hanging these men bring safety to the rich or comfort and content to the poor? Will not the drops of their victimhood become fountains of gore? Will not violence bring forth violence, and murder revenge, till the days of death are fulfilled?

They are sowing the wind. Listen! The whirlwind mutters in the distance. They are planting the teeth of the dragon. Hark! The roar of innumerable voices, the sudden tramp of millions, throwing like bloodhounds on the scent! Alas, my country!

Men of America, pause! This is no time for bloodshed, passion, or revenge. Consider! The pen is mightier than the sword. The press can do more than parks of artillery. Educate the people in the true principles of scientific equity, order, and harmony, and the methods of attaining them; explain to them the simple salvation of equal liberty, and tyranny perishes like infatam in the sunlight. Did any evil ever yet withstand the quiet, passive, yet determined resistance of the noble-minded and intelligent? Knowledge is the true Savior, the only Liberator.—J. Wm. Lloyd, in Liberty.

For seven years William Thomas has been confined in the Illinois state prison for murder, to which another has confessed. For two years the authorities have known this and the self-confessed murderer sentenced to prison for life on his confession, and has since died. Still no steps are taken to release Thomas, and that in a state which knows but justice.—Duluth Industrial Age.

The Restraintment.

EDITORS LUCIFER: After W's comments on Mr. Hubma's criticism of the new word Restraintment, it only remains for me to say that when any one can show that mutual co-operation to restrain the invaders of natural rights, will work injustice to any human being, then I will cease to use the words, The Restraintment, as the name of such co-operation.

Anarchy is one word, restraint another, and Restraintment still another.

I am an Anarchist because I believe we can get along without rules and governments right now. I contend for the restraint of criminals or invaders, and am in favor of calling the organization for this purpose, The Restraintment.

PENWICK.

Don't

let that cold of yours run on. You think it is a light thing. But it may run into catarrh. Or into pneumonia. Or consumption. Catarrh is dangerous. Pneumonia is 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 deftly and entirely cured by the use of Kocles'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." Bottle only 75 cents. Ask any druggist.

LUCIFER

VALLEY FALLS, KAN., Nov. 4, 1887.

MOSES HARMAN & E. C. WALKER

EDITORS.

M. HARMAN AND GEO. S. HARMAN
PUBLISHERS.

OUR PLATFORM.

Perfect Freedom of Thought and Action for every individual within the limits of his own personality.

Self-Government the only true Government
Liberty and responsibility the only Basis of Morality.

The Defense Fund.

Previously acknowledged..... \$389.19
A. A. Soren, Marvin, Dak.,..... \$1.00

After some years of retirement in Colorado, recruiting his health, Prof. O. A. Phelps is once more in the lecture field. He desires engagements in Kansas, Nebraska, Iowa, Missouri and Arkansas. His first trip will be through Northern Kansas and southern Nebraska. Address him in care of this office.

He will lecture here to-night (Friday); possibly Saturday also. Hall selected will be named on small bills. Prof. Phelps will gladly meet in debate any champion of Christianity, including, of course, Clark Braden.

INDICTMENTS BY WHOLESALE.

At last the blow has fallen! We are all indicted. Severally and jointly.

The names of nine of the subscribers on our local list appear as the witnesses cited, presumably to prove the receiving of the indicted copies of LUCIFER through the mail. Among these names is that of one of our bondsmen, N. H. Harman. Evidently "our friend, the enemy," Mr. McAfee, does not mean to be accused of partiality in selecting witnesses! Five issues of LUCIFER are indicted. The alleged mailing of a copy of each of these to each of the nine subscribers named in the indictments is a "count" against each of us separately and against all jointly. This makes forty-five counts against each separately and forty-five more against the editors and publishers, jointly, thus aggregating ninety counts each against M. Harman, Geo. Harman and E. C. Walker, or two hundred and seventy in all against the unfortunate members of the "LUCIFER outfit," to use a favorite expression of a pious local contemporary.

And what is the offending matter? What articles in these five numbers of LUCIFER are obscene, lewd and lascivious? We do not know. In the indictments, this is alleged of each copy specified:

And said obscene, lewd and lascivious matter and publication aforesaid so knowingly deposited as aforesaid is of a nature so obscene, lewd and lascivious as to defame with the incorporation of the words and figures in this indictment.

What a very modest grand jury! How tenderly solicitous for the morals of the court officials and other unworlly gentlemen!

Seriously, the infamy of such a prosecution renders it impossible to fitly characterize it. When men can be indicted for words written or printed and then be prevented from knowing what those words are until the hour of trial, the attack upon the liberty of the press has assumed so outrageous a form that earnest and thoughtful men are justified in declaring that the machinery of the grand jury system is being used, not to advance the cause of justice, but to carry into execution the schemes of private hate, class interests and religious bigotry. How do we know what words or paragraphs in these indicted issues of LUCIFER are "obscene, lewd and lascivious," as viewed through the smoked glasses of these grand jurymen, and so what is to prevent us from again and again committing the "crime" of writing, printing and mailing them? What right has a grand jury to tell a man that some words of his are "obscene," etc., and yet refuse to inform him which those words are? Is this Comstockian method of drawing indictments intended to promote "law-breaking"? It certainly has that appearance.

But whether we do or do not know what the offending words and phrases are we shall never admit that we have exceeded our rights as editors and publishers, for we have not, and we shall continue to conduct our paper to suit ourselves and our subscribers, regardless of the meddling intolerance of McAfee and the obsequious grand juries which do his bidding.

The above-named special agent of the post-office department was in Leavenworth while the grand jury was in session and to this western Comstock we are indebted for the indictments. He seems anxious to rival in scoundrelism his eastern co-adjutor and exemplar. But let none ever forget that he is merely an instrument,—the infamous and unconstitutional law which he enforces is the real enemy and against that we must direct every force at our command.

We are held in bonds of \$500 each to appear for trial on the second Monday of April, '88, in the United States District Court at Topeka. N. H. Harman, of Valley Falls, and J. B. Johnson and N. J. Holm, of Topeka, are our bondsmen.

It is a square fight for Free Press. We flatly deny the charge of obscenity. LUCIFER has never contained an obscene word, even when judged by the anti-natural standards of the dominant religion and sociology. We ask the comradeship and substantial help of the Free thinkers and Humanitarians of the country. To defend in the United States Courts against such a charge as this is costly, and the publication of a radical paper such as ours brings in money in a very slow and intermittent stream. To pay current expenses out of our weekly receipts is all that we are able to do, and so, in a crisis like this, we must appeal to our co-workers to help us in our defensive struggle with the powers of intolerance and proscription, a struggle upon whose final issue hangs the liberty to speak and write and print, of every man and woman in our land. W.

WHOSE IS THE CRIME?

If there is anything divine, anything godlike, in human nature, it is the power of reproducing its kind.

The farmer goes into partnership with sunshine, rain and soil, and by their aid his skill and labor produce flowers and fruit of rare beauty and excellence, and also grain and vegetables of superior quality. The stock-raiser studies, controls and utilizes the laws of hereditary transmission and by so doing he gains a vast improvement in the animals under his care. The mechanic builds gorgeous palaces that long outlast their builder, and constructs wonderful machines by means of which he seems enabled almost to overcome and defy the forces of the universe themselves. The artist paints pictures that in beauty rival if not excel the handwork of Mother Nature. The sculptor chisels the cold, inanimate marble into forms so lifelike that we can almost hear them breathe and almost see them move.

But the human mother does more than any or all of these. The human mother not only rivals the sculptor in producing a form of beauty but she endows it with life, gives it the power of speech and of motion. Much of this wonderful work she does unconsciously, automatically—but not all. Although the formation, the incarnation of a new human being, the creation of a new human life, is a strictly natural process—as much so as is the formation of a tree or the incarnation of a calf—the former process is to a great extent under the control of the maternal volitions and subject to all the maternal impulses, emotions, impressions and intellects.

Is this much conceded? If so, does it not follow that maternity, motherhood, in order to do its best—in order to attain to the highest and best results in this new incarnation, this new creation—should be surrounded by the best possible conditions and should be most carefully guarded and shielded against all invasions, all abuses, all outrages? And does it not stand to reason also, that this human mother should be in possession of all known facts in relation to this most wonderful process by which a new human being is brought into the world, so that she may regulate her own life in such a way as to guard against the operation of adverse influences upon her precious charge?

It would seem that there can be but one answer to these questions. It would seem that no sane man or woman would for a moment think of denying woman's right to the ownership and control of her maternity—her power of reproducing her kind—so that she may thereby the more effectually guard against invasion, abuse and outrage, in this the most important part of her being, as woman. It would seem, too, that no sensible person could or

would think of refusing to any woman the means of information upon this most vitally important subject. Instead of trying to deprive woman of her natural right to the knowledge necessary to her own safety, and to the welfare of her prospective children, would it not be the dictate of wisdom, of justice and of mercy, to encourage her in every possible way to seek and to get all the knowledge obtainable, relating, even remotely, to sex-hood, to heredity, to maternity?

A FELONY.

In chattel-slavery times it was made a crime to teach the black chattels to read and to write, and why? Because knowledge was considered dangerous! That is, to give to the enslaved class the means by which they could obtain and impart knowledge to each other, was considered dangerous to the welfare alike of master and slave. Now it is made a felony to impart the knowledge whereby an enslaved class (women) may obtain their freedom—freedom from the condition of being sex-slaves! slaves to man's caprice, to man's amative appetites or passions! For several years this paper has been largely devoted to the subject of woman's rights and woman's wrongs, especially to the discussion of her right to self-ownership in the sex-relation, her inalienable right to the absolute control of her sex-hood, her maternal functions. Regarding this slavery of woman—this oppression of the mothers of the race—as being the heaviest load that humanity is now compelled to carry—the greatest elog upon human progress—we have not ceased to call attention to the evidences of its baleful, its almost universal prevalence.

For publishing articles treating upon this question of woman's sex-emancipation the editors and publishers of this journal have been pursued and harassed by a so-called legal prosecution for more than eight months past, and now an indictment against us has been found by a dozen or so of the male citizens of Kansas, under which indictment we are liable, each and severally, to conviction and a fine of five thousand dollars and to a term of ten years' imprisonment at hard labor. The pretext upon which we are indicted is that of "obscenity." We are charged with publishing and sending through the mails an "obscene" sheet. That this is a mere pretext and that the charge is infamously false we appeal to the readers of LUCIFER, who, it is to be presumed, are quite as good judges of such matters as are the members of the grand jury. The teachings of our journal are not in the direction of obscenity, lewdness and lasciviousness but the exact opposite. The real explanation of the prosecution against us is that it is a movement in favor of ignorance and in aid of the suppression of knowledge. And knowledge is now to be suppressed for precisely the same reason that the holders of black slaves suppressed knowledge, viz: that it is dangerous to let the slaves know what their rights are. II.

THIS, AND NO MORE.

1st. The Senior asks if he is now understood? Yes, by me, just as I have understood him all along. The "declension" is his, not mine. What methods of reform have we both advocated in LUCIFER in the past? *Passive resistance to invasion, association for business and other purposes outside the State, abstention from voting.* What do I advocate now? THE SAME. What does he advocate now? For one thing, Voting, to a greater or lesser extent. Whose, then, is the "reversion," the "declension?"

2nd. If to "advise methods of work that ignore present conditions would not be to speak my (his) deepest, truest, convictions," then I must admit that it is he, not I, who has "reverted" for he has undoubtedly advocated the precise "methods of work" which I then advocated, and now advocate, but which he does not now favor. This is the essence of the whole question. And his right to change is unchallenged by me, but let him frankly admit the change on his part, instead of assuming that I am the one who has changed. We both have for some time stood upon the *abstention* platform, theoretically and practically; I am there yet, he is not, if I understand him rightly, but if he is yet upon that platform, then

there is absolutely no divergence in our views. Again I ask, Whose is the "declension?"

3d. As I have never advocated other than educative "smashing of idols," His entire paragraph closing with "Am I now understood?" need not have been written, there being no disagreement whatever upon the points raised therein. All that he says in that paragraph is totally irrelevant to the subject in dispute. *Am I now understood?*

4th. I did not say that "H." had *invasively* assaulted the fetiches of Kansas, etc., but neither have I so assaulted them. Self-defense is not invasion. When I said that he had been as iconoclastic as myself I meant (and I had no thought that I should be misunderstood) that he, no less than I, had resisted invasion, had crushed the idols held as shields before the breasts of the invaders of our liberties.

Enough! We are in a defensive fight for existence with the invasive powers of the State. For one, I do not deem it just to ourselves nor to the cause to longer train our batteries against each other. When we have vindicated our right to publish LUCIFER, the question of methods may again come to the fore. While this fight lasts on this field I shall make no reply to what the Senior may say in continuation of this discussion.

My principles remain unchanged, and I sincerely believe that not one thing can be gained for Liberty by participation in the voting farce. I shall not, because I cannot, take part in this retrogressive movement toward statistocratic methods.

Now for the conflict into which we have been forced by the Comstock inquisitors. W.

THE GREATEST NEED. NO. III. METHODS ONCE MORE.

It is doubtless desirable that the conductors of a Free thought journal should "see eye to eye" on all questions of importance relating to objects and methods of work, and especially so in times of peril such as the present; but far more imperative than the need for unanimity is the need of free, clear-cut, honest and fearless, yet always courteous, expression of thought from the individualistic standpoint of the writer himself. If unanimity can be purchased only by a sacrifice of individualism, then let unanimity go. "Hew to the line, let the chips fall where they will" is a motto whose lesson cannot be safely neglected or ignored by the individualistic editor.

The present discussion of methods of work, between the editors of LUCIFER, had its origin in a short article entitled "Elimination," printed in the issue of Oct. 7. In that article I gave a qualified indorsement to the methods of reform advocated by Moses Hull in his two lectures in Valley Falls, entitled "The American Sphinx," and the "True Republic." This qualified indorsement called out a criticism from the Junior under the head of "What is Needed." This criticism, as it seemed to me, indicated a very decided reversion or declension towards the impractical, the ultra-individualistic, the intensely egoistic, the pretentious, the arrogant, the exclusive, the intolerant propaganda of B. R. Tucker, editor of *Liberty* (Boston, Mass.) and the rest of the so-called "Philosophic Anarchists." If I misunderstood the purport of the Junior's criticism I felt that I was probably not alone in so misunderstanding him and so wrote the article "The Greatest Need" from a somewhat impersonal standpoint, so as to give him a chance to enlighten the readers of LUCIFER and myself without the necessity of any appearance of personal antagonism. That I was not alone in interpreting the Junior's language in the way I did is proved in part by an editorial in the *Winsted (Conn.) Press*, of Oct. 20, in which Comrade Pinney takes exceptions to the Junior's utterances, in language much more pointed than that used by me. These two articles, "What is Needed" and "The Greatest Need," opened the way for the discussion concerning methods that has followed in those columns.

Now I wish to say that as usual I prefer not to continue discussion for the sake of victory or for the sake of having the last word, but inasmuch as the Junior's criticisms in last issue show that he still fails to grasp, or, at least, fails to do justice to the aims and real intent of what I have said under the head of "The Greatest Need" I will make one more effort at elucidation.---

I wish just here to premise that there

is substantially no disagreement between "W." and myself as to the objects to be aimed at in our reform work. These objects are, first, last and all the time, the elimination or total abolition of all invasive laws and customs of our present intensely artificial and anti-natural social arrangements, and also, the inculcation of the more natural, more rational, more equitable, more humane—more truly humanitarian—methods of living, of reproduction, of dying and of putting away our mortal remains. The disagreement, or rather lack of unanimity is not in regard to objects but rather as to methods of obtaining these objects, and even here there is really greater unanimity, as I honestly believe, than would appear to the casual reader of this discussion. No less than the Junior do I insist that they who assume to teach should "speak their deepest, truest convictions or keep silent," but to advise methods of work that ignore present conditions would not be to speak my deepest, truest, convictions. To inculcate modes of living that might fit the environments of ten thousand years hence, would be of little practical value in the here and now. To help ourselves and to help others we must look first to the materials, the implements, with which we must work, and also to the nature of the opposition to be overcome.

"SMASHING OF IDOLS."

It is quite true that I have been something of an iconoclast, but, as I think, not *invasively* so. The Junior thinks that there is not much difference between us in this respect. Possibly not; the point to which I was calling attention, it seems to me, was obvious enough before, without compelling me to advert to it again. I think I have always discriminated with sufficient clearness, between the legitimate, the non-invasive, the Anarchistic smashing of idols, on the one hand, and the invasive, the archaic iconoclasm on the other. I try always to show to the devotee the absurdity, the hideousness of his idols. I try to show him how costly this superstitious worship of gods—mythologic and statute fetiches—is to him as well as to others who are compelled against their will to help support them. Also how much of the miseries, the hates, the revenges, the bloody feuds among mankind arise from the worship and service of these gods—and yet, at the same time, conceding to these devotees their civil, their natural right to the possession and worship of their gods. But while granting them their indefeasible right to these idols—these creeds and these laws—let it once more be repeated—I enter the most earnest and vigorous of protests against being myself compelled to take part, either directly or indirectly in this god-worship, and demand such modification of these laws and regulations of the church-state as will exempt me entirely from any participation, moral or pecuniary, in their operation or enforcement. *Am I now understood?*

As to my comparative share in the responsibility of our present complications with the governmentalists of Kansas, I would only say that while I am quite willing to shoulder the legitimate consequences of my acts I do not think that the charge can be sustained that I have *invasively* assaulted the fetiches of Kansas or of the U. S. The Markland letter was not an assault upon legal marriage as such, but upon the abuses perpetrated under protection of the marriage laws. Neither have I assaulted the P. O. Department, as such, but have simply claimed my citizen right to demand the abolition of the abuses and outrages practiced under and by the authority of said department.

Of course, it will be understood that in thus saying I do not mean that my conduct was governed in any degree by fear of the invasive, despotic, un-American, unconstitutional, inquisitorial, Jesuitical Comstockian obscenity-laws, or that I would have shrunk from the contest if I had known it was coming. I knew that the article mentioned was not libelous, and therefore its publication could not be criminal. I knew that the so-called crime of obscenity is not a crime at all, but a vice whose cure is not prohibitory legislation but rather education and enlightenment. Once more, let me say, I am as much in favor of radicalism, legitimately and judiciously used, as any one can be, and I have made no claim to an unusual share of "conservatism" (in its good sense) or of the rare endowment known as "common sense."

While it may be somewhat difficult to assign a "valid reason for the use of the plural pronoun by an independent editor," I utterly repudiate and earnestly protest against the imputation that

I by so doing, "seek adventitious aid," or that I am "not content to stand or fall upon my own simple manhood." There may be something in the statement that the "We" speaks as kings speak; that is, this may be the origin of the usage, but we all conform to many usages, whose origin and true meaning are quite as objectionable, and think nothing of it. Instance, when we address a man as "Mr." (Mister) Jones or Mr. Smith, we do not mean to acknowledge him as our master or lord, and yet that is the meaning of the title.

But there is a better reason for substituting we for I by editors and public speakers. The custom arose much as did the kindred custom of using the plural "you" and "yours" instead of the singular thou, thy and thee. The singular form is more directly personal, more familiar, and therefore more apt to give offense. Editors and public speakers are obliged to allude often to themselves, and so, to avoid a redundancy of egotism or egotism they use the plural pronouns, just as the well-bred man uses the plural pronouns when speaking to his friend, to avoid a redundancy of tu-to-ism! The etymology, itself, of the words egoism and egotism, it should be remembered, shows that they mean I-ism.

In what I have said on this subject I would by no means be understood as casting censure upon those who take the opposite view, and who discard altogether the impersonal and editorial "we." In this as in all other personal matters, let each "be fully persuaded in his own mind," and let each enjoy the largest liberty of choice. As to which method favors most of "pretension and arrogance" I freely leave to the fair-minded readers of LUCIFER.

There are other points upon which the Junior seems to have misunderstood my position, but not wishing to occupy more than my equitable share of space, I will close by saying that the difference in principle between voting for repeal of invasive laws, on the one hand, and voting for the enactment of "laws to govern those who do not agree with us," on the other, is so obvious, so patent and palpable, that there ought to be no discussion on this point. The man who has sense enough to see the necessity, the righteousness of burying out of sight an invasive law, by means of the ballot, can also see the folly, the wrong, the wickedness of enacting another invasive law to take the place of the one just repealed. In short, to vote for repeal does not commit the voter to the principle of majority-rule in personal matters, nor in any other matters. Voting for repeal, as advocated by me, is simply recommended as the safest, most practicable and most speedy door of exit from our present governmental prison. "The right and the necessity of self-rule and self-help" is what all Autonomists, all Anarchists, all Individualists insist upon, but how to secure the practicalization, the enjoyment, of the right of self-rule and self-help, is a question upon which there is ground for honest difference of opinion. While some honestly and earnestly believe that this much-desired object can be best attained "by abstention from the polls, passive resistance and voluntary mutualism," there are others, equally honest and equally earnest, who believe that these methods should be supplemented by REPEAL OF INVASIVE LAWS by the same instrumentality through which they were first enacted—the ballot-box. II.

MONOPOLISTIC JOURNALISM.

The event of the Haymarket and the following acts in the drama thus bloodily begun, have sufficed to show us how completely the popular press is under the control of monopolized, privileged, capital. Anything like a fair statement of the facts in this great case will be looked for in vain in the columns of these papers, large or small. They have all made desperate efforts to educate the people up to the point of passively acquiescing in it not openly demanding and actively working for the murder of seven innocent men.

Their latest attempt in this direction is the concoction and circulation of a sensational report that the Chicago police have unearthed a plot to blow up the jail in that city. Look for any number of these canards during the next few days. Anything to prejudice the minds of the people against the victims of governmental misrule. The foolish utterances of some London or Belgian enthusiast will be sure to be printed in full, preceded by "taking" headlines, but there will be found no place for the sober statements and unanswerable arguments of any of the hundreds if not thousands of cool-headed

men who are trying, through the reform papers and upon the rostrum, to show the people events, men and principles as they are. There seems to be left no conception of justice and fair play in the minds of the editor and publisher of the average newspaper.

An attempt has been made to have it appear that the maudlin sympathy of certain morbid classes with the Anarchists is a reflex of public sentiment. This is far from true. There is, in almost all cases, a profound pity for the miserable creatures who must pay the extreme penalty of violated law. But it is the sentiment conveyed in the lines of Willis:

"Why thee? So I do,
I pity the dumb victim at the altar;
But does thou rob the priest for his pity falter?"
—Topska "Commonwealth."

In reply to the first part of the above, it is only necessary to repeat what is said in "Flashes," that the popular press does not so nearly reflect public sentiment in this matter as said public press would like to make it appear. There is much sympathy for the condemned men, much reluctance to see the death penalty enforced, as the signatures obtained to the petitions for clemency abundantly show. But very few, comparatively, of those who affix their names thereto are State Socialists; still fewer are Anarchists, while all classes of Labor Reformers do not by any means constitute the bulk of those remaining.

But in what straits for a comparison must the *Commonwealth* writer have been to make that quotation from Willis! And how terribly it tells against the State of Illinois, this comparing it to the robed priest at the altar with his knife raised ready to plunge it into the heart or throat of the devoted victim! What right has the priest to commit that murder! None at all. He lays upon that altar of Superstition the innocent in propitiation for the sins of the guilty. He may pity but he falters not. And so will Illinois lay upon the altar of Statecraft the innocent in propitiation for the sins of the guilty, and the whole crowd of law and manhood worshipers will look on with dry eyes while the dastardly sacrifice is being consummated, pitying the victims of the ruthless civil power just as much and no more than the murderous priest pitied the guiltless victims whom he bound upon the altar of the religious power. I think these, O *Commonwealth*, for teaching me that word!

We want no sacrificial altars in this country, no robed priests, religious or secular, offering up devoted men and women in atonement for the sins of some unknown bomb thrower. W.

STOPPED.

Since the first brief notice of the death of this veteran Humanitarian we have waited in vain for the promised report of his funeral, which will explain our silence last week.

Joseph Henry was not known as he should have been known to the Free-thinkers of this country. By birth a Belgian, his imperfect knowledge of the English language kept him comparatively a stranger in the land of his adoption. His series of pamphlets on "Death and Secular Funerals" and his "Hints on the Teaching of Natural History" show the bent of his mind. He most earnestly desired that in death men and women should be free from the priest, rightly reasoning that so long as men cannot die without the ministrations of the church that mighty imposture and tyranny will hold them in thrall while living.

He was a devoted student of Nature and in the department of Botany he was especially well qualified, his contributions to the classified flora of Saline county and the State of Kansas at large being many and important.

Joseph Henry was manly, frank, straightforward, of grave and dignified bearing; his nature was without as gentle as a woman's and he contended only in love and for the truth. He was one of the best of those "foreigners" who have come to our shores to quicken our love of science, enrich our literature, revive our failing faith in Liberty and exalt and ennoble our character and aims in life.

Our comrade died at his home in Saline county, Kansas,—not in Greeley county, as stated by the *Truth Seeker*. Seventy-four years had come and gone since he first saw the light.

He suffers and toils no more. For us there remains his example in well-doing. Let us remember the lessons taught by his life and work.

SEWARD MITCHELL.

The news of the sudden and terrible death of our subscriber, contributor and helper, Seward Mitchell, will surprise and shock our readers. The following letter, published in the *Truth Seeker* of

October 23, tells the story of the painful and heroic death of our friend:

NEWPORT, Me., Oct. 19.
Editor TRUTH SEEKER: Seward Mitchell passed away October 17th. His death was caused by a very painful accident. He was taken ill in the night, got up from his bed with his lamp in his hand, but fatigued and set fire to his night-gown, which he had burned that it caused his death in one week from the time of the accident. He was a very great sufferer, but bore it with patience and resignation. His funeral was conducted in accordance with his wishes. A poem from Whittier was read by one of his friends and a few remarks made, also singing by acquaintance. "When the Stars have Cleared Away," and "Nearer My God to Thee." Everything was done for him by his friends that love, tenderness, and good nursing could do. His daughter was summoned at once, and was with him to the last. He was 74 years of age. He will be greatly missed by those who knew him best. Respectfully,
MRS. SUSAN L. CLARK

Mr. Mitchell was a man of strong convictions, aggressively outspoken in the expression of his views, a warm friend, an earnest champion and an uncompromising foe. His death removes from our ranks another of the "Old Guard" of Abolitionists, of whom very few remain to us. He was a radical Spiritualist, a radical Free Lover, a radical Anti-State advocate; a strong partisan always for whatever he believed to be the truth, sometimes mistaking vigor of denunciation of his opponents for unanswerable argument in behalf of his cause, yet always an honest man. Good-bye, Comrade. W.

Flashes.

The *New Era's* allusion to this firm as the "LUCIFER outfit" (as is its inviolable custom) reminds me that Mr. Van Meter has not yet earned the ten dollars I offered him some months ago, the condition being, as he may have forgotten, that he should publish in his paper six verses, of my selection, from the Bible. It may be doing him an injustice, but the suspicion is gaining strength that he is eager to see Free-thinkers go to prison for the alleged sending of "obscene" matter through the mails, while he, a humbly devout Christian, dare not print in his journal portions of that holy volume which he regards as the revealed will of God to man and the guide of human conduct. Is it possible that Mr. Van M. thinks God wrote something obscene?

A hint to the courageous should be sufficient, and doubtless the *New Era* will contain in its next issue the selections which I shall with great pleasure hand to its fair-minded editor when he accepts my challenge.

I do not think it profitable to longer continue the discussion of the "we" and "I" question, and therefore, while none of my previous arguments have been refuted, I shall offer no more upon the subject after this issue.

I did not say that "II," by the use of the "we," sought "adventitious aid," but I did say, or if I did not say it as clearly as I should, I meant and now say that it is utterly inconsistent that an Individualist editor should use a pronoun in speaking of himself, his opinions and actions, which, coming from the mouth or flowing from the pen of anyone else, would be taken to express the opinions or describe the actions of more than one person. This is the gist of the whole matter.

And the "etymology of the words egoism and egotism.... shows that they mean I-ism?" Certainly, and the Individualist is here to assert the dignity, the worth, the rights and the liberty of the I, the ego, the unit, the individual. "II," is an Individualist. He avers that we must have free, self-respecting individuals before we can have free, harmonious associations. He is right. Well, Individualism is "I-ism." Given, independent, just, frank, upright I's and the we's will be independent in their inter-dependence, just, frank, each standing upon his or her own feet, a MAN, a WOMAN.

Unless an editor is dead sure that he is explicitly delegated to speak for others in all the particulars of the question under discussion I protest that he is not justified in writing "we." His utterances are I-isms, not we-isms, and should be labeled for what they are, as becomes the goods of an honest manufacturer.

To determine which is more apt to "give offense," the use of I or of we by one person, let us go down upon the street and approach the first group of men we see. We shall discover,—at least, such has been my almost universal experience and observation,—that the man who frequently uses the plural pronoun when giving expression to his opinions is regarded as assuming too much, as endeavoring to bring to the support of his own the asserted or inferred ideas of some hypothetical personage or personages, and he is quite likely to get "sat down upon" by

some such question as, "who are 'we' anyway?" The implication that the ego is speaking for others besides himself is resented by the average man, in ordinary conversation, and I think that the time is not so very far distant when the editor who writes "we" instead of "I" will find the same true in regard to himself.

Speed the day when, throughout the world, the deliverances of the press shall have lost their *ex cathedra* character and shall be known for what they are, the statements and views of fallible individuals,—men and women,—and shall be rated accordingly.

To vote when voting, as popularly understood and practiced, involves the overthrow of the rights of the individual, and local self-government, is to participate in the crime, tacitly if not avowedly, it seems to me. Did not the man who took part in a duel, from which a way of escape was open to him, make a tacit admission of the rightfulness of the "code?" If I am wrong, I will correct me, but I understand that dueling has passed almost into disuse in this country because public opinion has gradually strengthened against it and that one of the main factors in this education, this progression of moral intelligence, was the refusal of courageous and honorable men to accept challenges. And this as a matter of principle. A fight with knives or pistols settled nothing; it solved no problem in morals, economy or statesmanship.

Precisely so with the duel of the ballot. The State challenges us to fight her against the mightiest odds that a combatant ever fronted. If we are wise we shall not accept her challenge, we shall not fight her upon her own chosen ground. This duel, no more than the other, settles any question of right or wrong. It is merely a trial of brute force, and it is an infinitely more unequal form of duel than the other, because we may be robbed of all we hold dear and have no redress; our spoils hidden secretly behind the SECRET BALLOT, which, under the rule of compulsory majorityism, is the foulest instrument of tyranny ever invented.

Then, in conclusion,—to accept the State's challenge to a Duel of the Ballot, i. e., to vote, is to tacitly admit "the right of the majority to decide how much of the citizen's private concerns shall be under the control of said majority."

A call has been issued for a National Convention of the journeymen barbers unions of the United States and Canada at Gruener's Hotel, Buffalo, N. Y., on Monday, December 6, '97. For basis of representation, etc., address Edward Finklestone, 431 Second Avenue, New York City.

While those brilliant grand jury members at it they might just as well have indicted every number of LUCIFER since the first day it was published. A poor workman should use a gun that scatters very widely, and the greater number of shot be put in at a load the better chance he will stand of doing something, even if it is only to make the gun knock him over while the pellets of lead fly off harmlessly into the air. Had these guardians of the morals of other people indicted all the numbers of LUCIFER ever issued they would have given the trial jury employment for some months in hunting for "obscenity" through those two hundred and twenty odd papers. There was no more reason for calling the five they did select "obscene, lewd and lascivious" than there would have been in so characterizing all our issues. The man who thinks he finds obscenity in LUCIFER should go and disinfect himself with a strong solution of carbolic acid and chloride of lime.

When politicians say, "public sentiment isn't ready," they mean the sentiment of the men who put them in office.—N. Y. "Voice."

Exactly, but this is not at all surprising; you cannot in reason expect politicians to be anything but politicians. But when men of honest purposes and of strong reformatory tendencies talk in a similar manner, what is one to think? We all laugh when the story is told of the man who cut off his dog's tail a joint at a time rather than all at once, so as to cause him less pain! Well, a like idea seems to have taken possession of the minds of many reformers.

Does the press of the country reflect public opinion in the case of the Chicago Socialists? It is very doubtful. Judging of her localities by this. Here our partisan papers have had not one word to say in behalf of the unfortunate Seven, and the Republican organ has

been vindictively bitter, yet, in only a few hours' hurried canvass, Lillian Harman secured sixty-three names upon a petition to Gov. Ozlesby for amnesty, and among the signers were several prominent citizens, leading members of both the Republican and Democratic parties. The blank petition reached us late and had to be filled and sent back almost immediately, so as to reach Chicago by November 1st, and thus we had little time in which to work, or the number of names might easily have been doubled.

That latest outrage of the liquor power, the attempted assassination of the American Sunday, has reached the Church to the quick.

The giant is waking from slumber at last. And it will rule in the land it has made.

—N. Y. "Voice."
Aht! And so the secularization of Sunday is what hurts the Church the most? It is as I suspected; she cares much more about her creed than about temperance.

But how is this? In what sense is it true that the Church made this land? Did she put here the hillsides and valleys and wide-sweeping prairies where all the farmers who "give us this day our daily bread?" Did she store the coal and the iron and lead and oil beneath the thin covering of earth where man has found it? Was it this church, or the labor of men and women,—Christians, Infidels, Jews, and Pagans,—that developed and utilized these great natural resources? What has this Church given us? Her untaxed houses of worship? In them are taught childish and debasing superstitions; in them stand and talk men who dare not submit their utterances to the test of Truth in the crucible of Free Discussion, and in them are concocted schemes for the gagging of speech, for the chaining of the Press, for the murder of Liberty.

It is the marvel of these times that people are so indifferent concerning their rights. They submit patiently to the most outrageous invasions and keep right on voting into office men whom they can see have no interests but ambition and the accumulation of money; men who know not even the alphabet of liberty and will help enact any law that capital and the church demands; men who know of no remedy for social and industrial ills that cannot be administered by a politician's club.

We believe in personal liberty.—Exchange. So does the devil.—N. Y. "Voice."
So much in favor of the devil! It is noteworthy that these men who so decry personal liberty in the abstract and are ably eager to make it impossible for those who differ from them to enjoy it, are phenomenally jealous of their own rights and are most quick to resent any intrusion upon their private lives. Of these prohibitionists are conspicuous examples. W.

The last *Nonconformist* brings the sad news of the very severe burning of Mrs. Vincent, Sr., at Labor, Iowa. In getting a lamp upon a shelf in the kitchen she failed to get it fully on and it fell, breaking and spilling the contents over her back and upon the floor, the oil catching fire instantly. Mr. Vincent was also badly burned in trying to extinguish the flames, and severely cut by stumbling and falling while copping upon one leg through the dark to bring water in a pitcher from the istsern.

At last accounts Mrs. V. was quite ow. W.

OUR EXCHANGE TABLE.

RECEIVED.
Granite Cutler's Journal, New York. Devoted to the interests of stone-workers.

Horton (Kans.) Daily Herald. This new venture of Brudwig & Bear is a credit to their enterprise and mechanical skill.

Indiana Days. A Magazine for the children and youth. By the Chicago Publishing Co., Hannibal, Mo. The omnipresent "Aut Elmira" is one of the contributors to the columns of this new candidate for the favor of the Liberal public.

The *Eye*, Snodgrass, Wash. Ter. By its journal we learn that Prof. J. L. Cook is lecturing very acceptably to good houses in the Territory. Success to the veteran worker!

Northwestern Labor Union, Minneapolis, Minn. A K. of L. and co-operative advocate.

Herald and Presbyterian, Cincinnati, Ohio. Leading Presbyterian organ in its XLVII volume. A mammoth sheet.

We have now no exchange representative papers of several divisions of the church and we want more, at least one of each denomination.

Wall H. Kernau has resigned his position on the *Home Advocate* Mapleton, Iowa. An ever-wandering genius! W.

NEVER GIVE UP!
Brothers! Sisters! never falter
In your battle for the Right;
With oppression and injustice
Wage a firm unwavering fight!

Though your ranks be thinned and broken
In your conflict with the foe,
Though your blood and treasure freely
For the cause of Freedom flow,
Yield not; but with steady courage
Haltily hold you on again!
And, believe me, your endeavors
Will at last prove not in vain.

For the seeds of Truth and Liberty
Must be sown in blood and tears,
Through many a long and weary age,
By Freedom's pioneers.

But the tree will bloom and flourish
And bear fruit both sweet and fair,
When cold in silent death is lying
The hand that placed it there.

Does "the Church of Christ" still cumber
Our fair verdant hills and fields?
Then never, never do ye slumber,
While the banner of Freedom's power assails.

Ne'er forget the olden maxim,
That eternal watch and guard
Is the price we pay for Freedom,
Won by toll and battle hard.

Then what little we inherit
Let us guard with jealous care;
And then forward, ever forward,
Her fair banner proudly bear.

Till the foes of human progress,
In confusion shall retire
From the conflict of the ages,
To the depths of hell despair.
GEORGE MAYNARD, in "BATTLE-ARE."

FREE PLATFORM.

"Lucifer" Friends: Would it be asking too much for me to ask the Liberals of Kansas that know of land to sell in their section, to write to me regarding it? I want a small tract (prefer improved) of good land, healthy location, mostly prairie, well-watered, handy to good building stone and brick road; also coal, where we could have the refusal of a larger tract (say 1000 acres) in the next two years. We want the best location that we can find for a commonwealth society. We wish to engage in manufacturing and farming, mostly the latter, in the start in the form of fruit nurseries and as florists; also vegetables for canning for the market.

We expect to be prospecting up that way in Jan. or Feb. and would like all the information regarding locations, etc., that friends can give.

Anarchist friends, I will be pleased to hear from you all. Although I am a Communist, we agree in believing in individuality in everything, i. e., we believe in Co-operation only by mutual consent of those interested.

Respectfully yours for reform,
E. E. PARK,
Mt. Pleasant, Texas, 10-12-27.

From a Veteran.

Harman & Walker: Your trial as well as that of Elmina, is approaching and if I had all the money I have earned in a life of nearly 67 years you should all have the best lawyers in the nation; but I am poor and have just been running in debt to repair my leaky cottage. But I hope all Liberals who are able will help you, your cause is theirs; I have been reading the article for publishing which you were arrested, and if it is true, as I have no doubt it is,—for I have heard of several similar cases,—it ought to be published in every paper in the land.

If you are convicted you may rest assured that your conviction will do more than your writings for a whole year could to kill off the ignorant, half-rotten, vice-poisoned, old church made so by hereditary disease and the self-pollution that you and Elmina are contending with; and when the church is dead and our government and laws pass into the hands of honest men, reformers will be encouraged instead of punished for laboring to correct the sins and vices that are cursing the race.

Remember that there has never yet been any reform without persecuted, suffering pioneers to start and carry it on; remember too that no reform has ever been started that has not been denounced, opposed and persecuted by the church until it became popular; and then when the church has taken hold of it, it has always been changed into a machine for filling the pockets of the priests.

On looking back half a century I see the progress that Free thought has made and it is encouraging. It is now like a stone rolling down hill, gathering speed and power at every inch, and in ten years from this time the priests will have to look for other means of support.
Yours,
J. HAAGEN,
Berlin, N. J.

Editors Lucifer: The annual meeting of the Leavenworth Co. Association of Spiritualists came off as per arrangement, from 6th. to 10th instant. And the long drought of last summer months is at last accounted for—the weather maker was holding it all (the rain, we mean) in order to give us a grand treat of prohibition liquor on that occasion, and baptize our new Temple, that was barely completed, with pure water direct from heaven. We had enough and to spare. We were also "Baptized of the Spirit," so, according to the "good old book(?)", we "shall be saved." Glory hallelujah! (Owing to the extreme dampness of the weather our meeting, numerically considered, was small, but judging from the addresses delivered, the earnestness, good will and faith manifested, it was very large. Among the speakers present were Mrs. Lull of Lawrence, Moses and Mattie Hull of Des Moines, Iowa. Several other good speakers were on the ground and spoke during the meeting, but those mentioned carried off the palm. Several test mediums contributed toward the success of the meeting, some of these we fail to remember the names of, but some we never forget. A Mrs. Porter, now a resident of Lawrence, Kan., and her charming little daughter Co-

Mrs. Porter, by her unquestionable tests, convinced several old skeptics that "Death does not end all," and brought them over to the soul-cheering religion of Spiritualism. Her daughter, whose control claims to be Dr. Franklin, for one so young, surprised several much older in the faith. On Saturday afternoon a business meeting of the Association was held in the parlors of the Deuel residence. Officers for the ensuing year were elected, of whom the following is a list. President, Mr. T. C. Deuel; Vice President, Mr. Jasper E. Ferris; Recording Secretary, Miss Angela Deuel; Treasurer, Mr. H. H. Harris. Corresponding Secretary, Mrs. Mary R. Hatchison, of Leavenworth. Steps were taken toward forming an alliance with other associations of Spiritualists in the State. Also of incorporating our own. Our next meeting will be held on the 31st of March '88, as an anniversary. The semi-annual will be held some time in May or June, time to be set at the anniversary.

LATER: Owing to the inclemency of the weather and no arrangements having been made for heating our new Hall, it was thought unwise to use it during the meeting. But Mattie Hull remaining with us during the week we arranged for another meeting Sunday Oct. 16th, when about fifty of the "salt of the earth" congregated and dedicated the new temple to Spiritualism and to the upbuilding of humanity. Mrs. Hull spoke morning and evening making many friends both for herself and the cause she loves so well. Some who had become lukewarm, or as the churches term it, "backslidden," went away with new resolves and all with fraternal feelings towards each other and mankind in general. For ourselves we shall always remember it as a joyful, gain day and a bright spot in our lives.

MARY R. HATCHISON, R. S.
Leavenworth Kan., 10-17-'86.

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 "Commonstock" 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. I. James 25
 - Plain Home Talk; by Dr. E. B. Foote, Sr. \$1.50
 - Every man, woman and child should read this most excellent medical work.
 - The Radical Remedy, by Dr. E. B. Foote, Jr. 25
 - One of the very best of late contributions to the Population Question, Health Hints and ready recipes; by E. B. Foote, Jr. 25
 - Every household needs this little compendium of domestic science.
 - Capital's Yokes; by E. H. Heywood. Mr. Bennett served thirteen months in the Albany (N. Y.) penitentiary for sending the book through the U. S. mails which "denies" Mr. Heywood himself was also imprisoned in Dedham Jail. Everybody should read it. Self-Contradictions of the Bible. 15
 - In this work there are 141 propositions proven both affirmatively and negatively without note or comment.
 - Medical Good Sense; by Dr. T. R. Kinget. 1.00
 - This is an excellent work on the subject of which it treats.
 - Social Wealth: Solo Factors and Exact Ratio in its Acquisition and Appropriation; by J. K. Ingalls. 1.00
 - 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 truth-seeking man and woman in the world.
 - Studying the Bible; or Brief Criticisms on some of the principal Scripture texts; by Elmina Drake Sienker. 75
 - This is a neatly-bound book of 153 pages, and is a splendid missionary document for use among beginners.
 - A letter to Grover Cleveland, on his False National Address. The usurpations and crimes of law-makers and judges, and the consequent poverty, ignorance and servitude of the people; by Lysander Spooner. 25
 - There was no clearer thinker on questions of natural right and constitutional justice, or injustice, than Lysander Spooner, the veteran reformer.
 - Anti-Prohibition, by W. S. Bell 20
 - Right to the point.
 - Liberty and Morality, by W. S. Bell 15
 - Our bell always rings clearly, but never more clearly than in this brochure.
 - The Better Way. A series of suggestions on the sacred subject of Sex "Union Together" 25
 - This book should be widely read.
 - An Open Letter. Common Sense on the Sexual Question. H. W. Boozer. 10
 - The Irrepressible Conflict, or the Battle Between Rich Robbers and Poor Producers, by Moses Hull 15
 - M. Hull is always a vigorous writer.
 - The Decay of Institutions, or an Argument proving that progress is a fundamental law—that progress is ahead, not in the past, by Moses Hull Among the author's best.
 - Sketch of Moses Hull, by Fides et Justitia 5
 - This is a very entertaining sketch of the life and work of the renowned speaker, debater and writer whose name and portrait are upon its title-page.
 - Good Sense, or the Religion of Christ is the reformer of the world, and the plea for Christianity, by C. M. Clark The author may properly be styled, "A Liberal Christianian." 10
 - False Claims, by John E. Remsburg Should be circulated by the million.
 - Bible Stories—Two of Them and Vices Sanctioned by Scripture.—Falsehood and deception, cheating, theft and robbery, adultery and prostitution, are all ordered, warranted, requested and extolled, as virtues, by intolerance and persecution, injustice to woman, unkindness to children, cruelty to animals, and various other, carnal, unchristian, unwholesome, polygamy, intemperance, poverty, and vagrancy, ignorance and idleness, obnoxious to God.
 - Don't fail to get this.

Marriage and Divorce, or the Divorce Question. Should legislation admit none, one or more grounds of divorce? What shall control the married partners, or statesmanship, or church regulations? 10

Womanism, or Danger Ahead. The reason why a good woman Catholic cannot be a good citizen of the United States, by A. J. Grover. Price, by special arrangement with the author, reduced to 10c.

There is much sound truth in this finely printed pamphlet of 101 pages.

The Darwinian. A radical romance; by Elmina D. Sienker 50

A good story

Liberty as delivered by the Goddess at her unveiling in the harbor of New York, by Rev. Miss H. H. Manning Elegantly bound and splendidly printed.—A Liberty song indeed.

The Financial Problem. Its relation to labor reform and prosperity. The principles of monetary science, demonstrating the abolition of interest to be unavoidable; by Alfred B. Westrup 15

A Discussion of the Social Question between Juliet H. Severance, M. D. and David Jones, editor of the "Olive Branch" 15

Just the thing for missionary work.

Little Lessons for Little Folks; by Aunt Elmina, boards 40

This is a new and improved edition of Mrs. Sienker's lessons in natural history for the children

Our Natural Rights, by Thomas Ainge Doxey 25

"The Odd Book," published first nearly a half century ago.

An Essay on the Ownership of Land, showing its probable origin, growth, and its present condition, and why it should be discontinued, by James Beeson 10

What's To Be Done? N. G. Tcherny-chewsky. Paper, 75 cts; cloth, 1.00

Our Common Cause, by N. K. Pearson Utopia, or the History of an extinct Planet, Psychometrically obtained, by Alfred Denton 25

Marriage; as it was, as it is, and as it should be, Annie Besant. With a sketch of the life of Mrs. Besant 15

The Law of Population, its Consequences and its bearing upon human conduct and morals, by Annie Besant 15

Letter edition with fine steel portrait of the author 30

These are two pamphlets which every one interested in the physical and moral welfare of the race should read.

Open Letter to Jesus Christ. D. M. Bennett. 10

The Fruits of Philosophy. A treatise on the population question, by Dr. Chas. J. White 25

This is the celebrated "Bradlaugh-Besant book."

The Story Hour, by Susan H. Wikon. Price reduced to 1.00

August Spies' Autobiography. His Speech in Court, notes, letters, etc., etc. 10 cts; paper 25

The Conflict Between Liberty and Prohibition; an inquiry into the most practicable method of reforming the world; J. K. Beasley 25

St. Matthew Before the Court; Secularist 10

St. Matthew on trial for forgery 10

Labor Songs, dedicated to the Knights of Labor 10

The New God, by S. P. Putnam 10

A Lay Sermon, by Robert G. Ingersoll The Origin of the Christian Bible, by O. H. Whitford, M. D. 25

The Conflict Between Christianity and Civilization, by W. S. Bell, second edition The Laughing Man, set to music, by W. E. Beck 25

Problems Sociales, by Ufaldo R. Quinone, Spanish 30

Ballot Boss. The theory of the "People's Government" demolished, by Alfred Criggo. 2 copies for 5c 5

The Modern Balaam. A fine cartoon Social Problems of To-day, or the Mormon question in its economic aspects. A study of co-operation and arbitration in agriculture from the standpoint of a wage-worker; by a Gentile. A marvel of cheapness, 5

Mating in Marriage, by H. B. Hallbrook, 1.00

God and the State, by Michael Hakoumian 15

Comic Bible Sketches. Filled with Cartoons and Caricatures. Part I, Part II, 25

Ingersoll's "Tribute to Beecher," 25

Books of Practical Truth for Present Times.

Poems, miscellaneous and logical. 30 pp. Bound neatly in cloth and gilt, with illustrations. \$1.00.

Love and Transition, Epic and Argument for change equal to growth in truth. 101 pp. cloth and gilt, bound, 75c.

History of Costume Reform Movement, supplemented by Modern Mart; rom. 182 pp. in best paper; 25c.

Progress vs. Fashion. Claims for Hygienic Costume; full Essay. 32 pp. well bound in paper, 10c.

Woman's Way Out. Opinions of many authors on calls for reforming women's dress. 32 pp. paper bound, 10c.

Sent paid on receipt of price, by the author M. E. TILDENSON, Vineland, N. J.

[DONATED FOR DEFENSE FUND.]

Utopia: OR: THE HISTORY OF AN EXTINGUISHED PLANET.

Psychometrically obtained by Alfred Denton Criggo. Price, 15 cts. With each copy purchased goes one "Ballot Boss" and one "I Cent for Milo," by same author. For Sale here.

[CONTRIBUTED FOR DEFENSE FUND.]

OUR COMMON CAUSE!

By N. K. PEARSON.
An oil portrait of subjects. State Socialistic. Price reduced to 25 cts. For sale here.

INGERSOLL'S LATEST.

"BLASPHEMY!"

Col. H. G. Ingersoll's Great New Jersey Heresy Case in the trial of Charles B. Heywood for Blasphemy at Morristown, New Jersey, May 23d, 1887.

Chicago Edition: One copy 6 cents; two copies 10; six copies for 25 cts.; \$3 per hundred, delivered. Send to this office.

PHOTOGRAPHS

Lillian Harman and Edwin C. Walker.
To gratify many friends who have asked for pictures of the "Autonomistic pair," and to help defray the expenses incurred in the struggle for freedom of Choice and Contract, and in the present battle for a Free Press and an Inviolable Mail, we offer photographs of Lillian Harman and E. C. Walker, who were imprisoned for more than six months for failing to comply with the statutes of Kansas "regulating" the natural right of marriage.

Cards of E. C. Walker 20c
Cabinets " 40c
The above were taken before the prosecution

Cards of Lillian Harman 20c
Cabinets of Lillian Harman 40c
Walker, taken in one picture 40c
The last three named were taken since the release from Oskaloosa Jail.

Any two cards 35c
Any two Cabinets 70c
Also, Cards of M. Harman 20c
Address, LUCIFER, Valley Falls, Kan.

AGENTS

We beat the world for low prices. A handsome, strongly bound photo album, 8 1/2 x 10 1/2 inches, gilt sides and edges, 100 pages, 250 pictures, 250 cards, 250 envelopes, 250 labels, 250 embossed padded inside covers, extended class, holding 250 pages of Cabinet and Card pictures and for \$1.00, with 250 illustrated circulars and 250 envelopes. Illustrated circulars and envelopes, 25c.

ALBUMS

THOMAS JEFFERSON

—AS AN—

INDIVIDUALIST.

An outline of his Political Principles by which the Sharp Contrasts between them and the dominant ideas in the Government of to-day is clearly shown. Agent vs. Governor. The "Crucifixion" of the Jeffersonian Democracy means, by Gen. M. M. Trumbull. Price, single copy 60c; two copies 100c; per dozen, 500c per hundred, delivered. Address, LUCIFER, Valley Falls, Kan.

New York Daily Worker

DAILY, SUNDAY AND WEEKLY
OFFICIAL ORGAN OF THE
UNITED LABOR PARTY, CENTRAL LABOR UNION,
and various K. of L. ASSEMBLIES,
representing
250,000 Workers of N.Y. City & Vicinity.
Subscription, \$3.00 per year or \$1 for 4 months.
Weekly or Sunday 8 page Edition, \$1 per year.
Address The Leader, Box 3678, N.Y. City.

PRESBYTERIANS

Who do not take the Herald and Presbyterian, should

SEND

Five One-Cent Stamps
FOR A
Calendar for 1888
Size 4 1/2 x 6 1/2 inches.
Or send names and addresses of ten or more Presbyterians of different families who do not now take the paper, and receive the Calendar and sample copy free. Send at once. Mention name of church and pastor, and say where you live. The calendar is sent for free.

HERALD AND PRESBYTERIAN,
170 ELM STREET, CINCINNATI, O.

Books of Practical Truth for Present Times.

Poems, miscellaneous and logical. 30 pp. Bound neatly in cloth and gilt, with illustrations. \$1.00.

Love and Transition, Epic and Argument for change equal to growth in truth. 101 pp. cloth and gilt, bound, 75c.

History of Costume Reform Movement, supplemented by Modern Mart; rom. 182 pp. in best paper; 25c.

Progress vs. Fashion. Claims for Hygienic Costume; full Essay. 32 pp. well bound in paper, 10c.

Woman's Way Out. Opinions of many authors on calls for reforming women's dress. 32 pp. paper bound, 10c.

Sent paid on receipt of price, by the author M. E. TILDENSON, Vineland, N. J.

[DONATED FOR DEFENSE FUND.]

Utopia: OR: THE HISTORY OF AN EXTINGUISHED PLANET.

Psychometrically obtained by Alfred Denton Criggo. Price, 15 cts. With each copy purchased goes one "Ballot Boss" and one "I Cent for Milo," by same author. For Sale here.

[CONTRIBUTED FOR DEFENSE FUND.]

OUR COMMON CAUSE!

By N. K. PEARSON.
An oil portrait of subjects. State Socialistic. Price reduced to 25 cts. For sale here.

INGERSOLL'S LATEST.

"BLASPHEMY!"

Col. H. G. Ingersoll's Great New Jersey Heresy Case in the trial of Charles B. Heywood for Blasphemy at Morristown, New Jersey, May 23d, 1887.

Chicago Edition: One copy 6 cents; two copies 10; six copies for 25 cts.; \$3 per hundred, delivered. Send to this office.

PHOTOGRAPHS

Lillian Harman and Edwin C. Walker.
To gratify many friends who have asked for pictures of the "Autonomistic pair," and to help defray the expenses incurred in the struggle for freedom of Choice and Contract, and in the present battle for a Free Press and an Inviolable Mail, we offer photographs of Lillian Harman and E. C. Walker, who were imprisoned for more than six months for failing to comply with the statutes of Kansas "regulating" the natural right of marriage.

Cards of E. C. Walker 20c
Cabinets " 40c
The above were taken before the prosecution

Cards of Lillian Harman 20c
Cabinets of Lillian Harman 40c
Walker, taken in one picture 40c
The last three named were taken since the release from Oskaloosa Jail.

Any two cards 35c
Any two Cabinets 70c
Also, Cards of M. Harman 20c
Address, LUCIFER, Valley Falls, Kan.

AGENTS

We beat the world for low prices. A handsome, strongly bound photo album, 8 1/2 x 10 1/2 inches, gilt sides and edges, 100 pages, 250 pictures, 250 cards, 250 envelopes, 250 labels, 250 embossed padded inside covers, extended class, holding 250 pages of Cabinet and Card pictures and for \$1.00, with 250 illustrated circulars and 250 envelopes. Illustrated circulars and envelopes, 25c.

ALBUMS

THOMAS JEFFERSON

—AS AN—

INDIVIDUALIST.

An outline of his Political Principles by which the Sharp Contrasts between them and the dominant ideas in the Government of to-day is clearly shown. Agent vs. Governor. The "Crucifixion" of the Jeffersonian Democracy means, by Gen. M. M. Trumbull. Price, single copy 60c; two copies 100c; per dozen, 500c per hundred, delivered. Address, LUCIFER, Valley Falls, Kan.

New York Daily Worker

DAILY, SUNDAY AND WEEKLY
OFFICIAL ORGAN OF THE
UNITED LABOR PARTY, CENTRAL LABOR UNION,
and various K. of L. ASSEMBLIES,
representing
250,000 Workers of N.Y. City & Vicinity.
Subscription, \$3.00 per year or \$1 for 4 months.
Weekly or Sunday 8 page Edition, \$1 per year.
Address The Leader, Box 3678, N.Y. City.

PRESBYTERIANS

Who do not take the Herald and Presbyterian, should

SEND

Five One-Cent Stamps
FOR A
Calendar for 1888
Size 4 1/2 x 6 1/2 inches.
Or send names and addresses of ten or more Presbyterians of different families who do not now take the paper, and receive the Calendar and sample copy free. Send at once. Mention name of church and pastor, and say where you live. The calendar is sent for free.

HERALD AND PRESBYTERIAN,
170 ELM STREET, CINCINNATI, O.

THE PRODIGAL DAUGHTER,

—OR—
The Price of Virtue.

By RACHEL CAMPBELL.

The Greatest LITTLE book of the Century. A fearless uncovering of Social Ugliness. This pamphlet goes right to the heart of our Moral and Sexual Ills. Price .10 cts.

A MARVEL OF ELOQUENCE AND BEAUTY.

COLONEL INGERSOLL'S

Tribute to Henry Ward Beecher.

Price, 5 cts. Three copies for 10 cts. Address this office.

ELMINA'S ADVERTISEMENT.

Sexual Physiology for the Young, cloth 50 cts.
Science in Story, a comic, amusing, scientific and sensible story, cloth, illustrated, 50 cts.
Plain Home Talk, the cheapest book in the world and full of hygienic information, 1000 illustrations, \$1.50; Health Hints, 25 cts.
These four are by Dr. E. B. Foote.
Tokology, the best book for married women, parturition without pain, and all manner of information needed by wife and mother, 25 colored illustrations, \$2.
Diana—the bone of contention. Sexual advice for the married, 25 cts.
Special Physiology for Girls \$1.
Special Physiology for Boys \$2.
Origin of Life, (just splendid), by Dr. Holswick, 50 cts.
The Truth About Love, (very radical), \$2.
A Revelation in Sexual Science, 25 cts.
And any other Physiological or Liberal book, at publisher's price.

Address, EDWIN D. SLEEKER, Snowville, Virginia.

ANNIE BESANT'S WORKS.

MARRIAGE; AS IT WAS.

AS IT IS, AND AS IT SHOULD BE.

THE LAW OF POPULATION

Its Consequences and Its Bearing Upon Human Conduct and Morals.

Books which have had an immense circulation and which are of inestimable value to every thinking man and woman. Price, 15 cts. each.

Just received from an earnest co-worker as a donation to the Defense Fund, one hundred copies of the Law of Population, excellently printed on good paper, than are the above, and containing

A FINE STEEL PORTRAIT

of the beautiful and gifted authoress. Price, 30 cts. Two copies for 55 cts. Address this office.

English Spavin Liniment removes all Hard, Soft, or Calloused Lumps and Blemishes on horses, Blood Spavin Curbs, Splints, Sweeney, Stiles, Sprains Sore and Swollen Throat, Coughs, etc. Save \$50 by using one bottle. Every bottle warranted by Boland & Tuttle Druggist, Valley Falls, Kansas.

DOOLITTLE & CO.

Dealers in

Hardware, Stoves, Tinware, etc

—AND—

BARB WIRE.

VALLEY FALLS, - - KANSAS.

A TRACT FOR THE TIMES.

Anarchy.

By C. L. JAMES.

This is, indeed, a book for the times, and every one who desires to keep up with the times should read it. Price, 25 cts.

Address, LUCIFER, Valley Falls, Kan.

JEWEL TOP

LAMP

GHIMNEY

LEAD

GLASS

Guaranteed
FINEST QUALITY

Manufactured only by

Dithridge & Co.,

FORT PITT GLASS WORKS,

PITTSBURGH, PA.

STEWART'S

HEALING POWDER.

CURES ALL OPEN SORES ON ANIMALS FROM ANY CAUSE, SORE SHOULDERS, CUTS, KICKS, ROPE BURNS, SORE BACKS, SCRATCHES, CUTS FROM BARB-WIRE FENCES, ETC. NO SWELL TO ATTRACT FLIES; DOES NOT BURN A SORE LIKE LINIMENTS; EASILY APPLIED AND ALWAYS READY.

FOR BURNS, CHAFING, SORES OR CUTS ON PERSONS, IT HAS NO EQUAL.

15 and 50 Cents a Box.

AT DRUG OR HARNESS STORES.

STEWART HEALING POWDER CO., ST. LOUIS