On Picket Duty.

The Nihilist appeal lately published in these columns for the first time in America has received rather disfavorably from one of the authentic exponents of Pierre Lavroff from French territory who having been demanded by Russia and granted by the new de Freycinet ministry.

An enthusiastic Chicago correspondent of the Louisville "Courier-Journal" predicts that George C. Mills, the latest sequel to the pulpit to the infidel ranks, within two years will be "recognized throughout America as the greatest leader known in pure agnosticism, or as the foremost member of the American bar, or as the greatest living actor." The British parliament has again upbraided the persistent and truckle Bradlaugh, and he has returned to Northampton to ask his radical cobblers to send him back again, which they are sure to do. Meanwhile some of the newspapers in England are urging the people of the district to pay no more tax under parliamentary representation is restored to them. Thus all things work together for Liberty. Whether for sound or unsound reasons, it is a good thing for the people to accustom themselves to resisting taxation. The force of habit is strong.

Congressman Crapo, our would-be governor, is president of the Mechanics' National Bank of New Bedford, and a majority of his associates on the national committee on banking and currency are either promoters or directors of national banks. No wonder they desire the charters extended for twenty years. But, according to the rules of the Massachusetts general court, no legislator is allowed to vote on any question, or serve on a committee to consider any question, in which he has a private interest separate from the public interest. If this is not the case in Washington, it should be.

The "Saturday Evening Express" of Boston recently published a well-written, temperate, and forcible letter from "An Ex-Jurymen," who complained that, while serving on a jury panel at the January term of the superior court for Suffolk county, he was steadily challenged and set aside by the assistant district attorney, Mr. Adams, because in a case previously tried he had voted for acquittal. Unquestionably, this is to prevent attention from being drawn to this persistent exclusion of one man, the alderman, when drawing his name from the box, summarily throw it aside without announcing it. Such conduct before a judicial tribunal is simply shameful, but yet it is chiefly important that it be made clear as to the manifold forms of corruption engendered by the State, and of the impossibility of long preserving any good thing within the confines of its desolate influence. Trial by jury, as it originally existed, was the principal safeguard against oppression; and, if it be restored to its original status, by which the jury was entitled to judge, not only of the fact, but of the law and of the justice of the law, it would be well worth the saving. But nothing, tending to secure the individual's rights as an invasion can be saved within the State. And yet, as we happen to know, the man who enters this well-founded complaint is a member of a party whose principal object is to enliven, or omnipotence, or the next thing to it, the description that has wronged him. In other words, he is a prominent Greenbacker and State Socialist.

Gladstone's character weakens daily. In regard to Bradlaugh he has shown himself a more contemptible coward than we supposed him to be. On this matter we can do no better than to echo the opinion of the Philadelphia "Evening Telegraph": "Mr. Gladstone's attitude towards this Bradlaugh case has been wrongly pusillanimous, and has determined not a little to prevent the only proper demonstration of it from being secured. The premier has more than once admitted that Bradlaugh's right to a seat in the house of commons is as good as his own, but he not only refuses to take any active steps for securing him and his constituents their right, but gives as much negative aid as he can to the men who are bent upon violating a principle which cannot be safely violated by any parliamentary majority in this age of the world, in countries like England and America."

The apathy and cowardice exhibited by the educated classes in relation to all questions of an industrial and social order is one of the most discouraging obstacles in the pathway of the sincere reformer. Their interests are so intimately allied to and dependent upon those of the directly privileged classes that they are not disposed to do anything for the benefit of the State. Since Governor Correll has declared the town in a state of insurrection. God said, "Let there be light," and, to the devotee of the church, there was light. Governor Correll says, "Let there be insurrection," and, to the devotee of the church, there is insurrection. But the true philosopher sees neither light nor insurrection resulting from the beholds of authority, human or divine. He knows only facts and their teachings, and the fact in this case is that the visitor to Greenbackers is a physical, and this they do because, with rare exceptions, their names are to be found at the top of the pay-roll of the tyrants and the thieves. Directly or indirectly, consciously or unconsciously, they are subsidized by capital and power. How much the more refreshing and encouraging it is, then, to read words so brave and true as those of Eliza Reclus, printed in another column! M. Reclus's name stands with the highest—perhaps is the highest— in the field of physical geography. The world over his authority is recognized. But his character being as irreproachable as his genius, and scientific study not having blunted his sympathetic instincts, he has not been able to turn a deaf ear to the claims of plundered labor. The independence of his character has been manifest throughout his life. At the time of the last revolutionary crisis in Paris he unhesitatingly joined the ranks of the Communists and fought therein. To escape the splendid institution, the principal safeguard against oppression, and could it be restored to its original status, by which the jury was entitled to judge, not only of the fact, but of the law and of the justice of the law, it would be well worth the saving. But nothing, tending to secure the individual's rights as an invasion can be saved within the State. And yet, as the cause of the down-trodden. How eloquent and effective is his work Liberty's readers may judge by the sample now before them.

The steamer Austrian, from Liverpool, arrived in Boston harbor the other day with a large number of Hungarian emigrants on board. Five of them refused to be vaccinated. Vaillant policemen then transferred these refractory and unreasonable beings who preferred to keep their blood pure to the quarantine steamer, and pilloried them, one by one, to the deck, while the doctor performed the objectionable operation. A cheerful welcome to this "land of the free and the home of the brave!" It would seem that the State, not content with robbing, enslaving, and starving the people, must needs poison them also.

Mr. A. B. Parsons of Chicago writes to us as follows: "Liberty is certainly the oldest advocate of the policy of 'non-resistance,' or 'abstention,' in this country, but your readers hereabouts would like to have your views in a case where, like that of Greenwood, N. Y., the city council is a physical, and this is a special instance in which misgovernment is being sought to be recognized by the State, and it is therefore proper to use a 'cannon charge of buckshot' to compel them to do so, and as to whether, in such case, it is true 'Liberty' to return 'good for evil,' or to take 'eye for eye' and 'tooth for tooth.' Mr. Parson's letter is a splendid piece of popular writing, but in this special instance it is based on a misapprehension of the facts. There is no insurrection in the town of Greenwood. Of course, in the eyes of Mr. Parsons, if, as we presume, he is a believer in the State, there must be an insurrection, and it was therefore proper proposed to use a 'cannon charge of buckshot' to compel them to do so, and as to whether, in such case, it is true 'Liberty' to return 'good for evil,' or to take 'eye for eye' and 'tooth for tooth.' Mr. Parson's letter is a splendid piece of popular writing, but in this special instance it is based on a misapprehension of the facts. There is no insurrection in the town of Greenwood. Of course, in the eyes of Mr. Parsons, if, as we presume, he is a believer in the State, there must be an insurrection, and it was therefore proper proposed to use a 'cannon charge of buckshot' to compel them to do so, and as to whether, in such case, it is true 'Liberty' to return 'good for evil,' or to take 'eye for eye' and 'tooth for tooth.' Mr. Parson's letter is a splendid piece of popular writing, but in this special instance it is based on a misapprehension of the facts. There is no insurrection in the town of Greenwood. Of course, in the eyes of Mr. Parsons, if, as we presume, he is a believer in the State, there must be an insurrection, and it was therefore proper proposed to use a 'cannon charge of buckshot' to compel them to do so, and as to whether, in such case, it is true 'Liberty' to return 'good for evil,' or to take 'eye for eye' and 'tooth for tooth.' Mr. Parson's letter is a splendid piece of popular writing, but in this special instance it is based on a misapprehension of the facts. There is no insurrection in the town of Greenwood. Of course, in the eyes of Mr. Parsons, if, as we presume, he is a believer in the State, there must be an insurrection, and it was therefore proper proposed to use a 'cannon charge of buckshot' to compel them to do so, and as to whether, in such case, it is true 'Liberty' to return 'good for evil,' or to take 'eye for eye' and 'tooth for tooth.' Mr. Parson's letter is a splendid piece of popular writing, but in this special instance it is based on a misapprehension of the facts. There is no insurrection in the town of Greenwood. Of course, in the eyes of Mr. Parsons, if, as we presume, he is a believer in the State, there must be an insurrection, and it was therefore proper proposed to use a 'cannon charge of buckshot' to compel them to do so, and as to whether, in such case, it is true 'Liberty' to return 'good for evil,' or to take 'eye for eye' and 'tooth for tooth.' Mr. Parson's letter is a splendid piece of popular writing, but in this special instance it is based on a misapprehension of the facts. There is no insurrection in the town of Greenwood. Of course, in the eyes of Mr. Parsons, if, as we presume, he is a believer in the State, there must be an insurrection, and it was therefore proper proposed to use a 'cannon charge of buckshot' to compel them to do so, and as to whether, in such case, it is true 'Liberty' to return 'good for evil,' or to take 'eye for eye' and 'tooth for tooth.' Mr. Parson's letter is a splendid piece of popular writing, but in this special instance it is based on a misapprehension of the facts. There is no insurrection in the town of Greenwood. Of course, in the eyes of Mr. Parsons, if, as we presume, he is a believer in the State, there must be an insurrection, and it was therefore proper proposed to use a 'cannon charge of buckshot' to compel them to do so, and as to whether, in such case, it is true 'Liberty' to return 'good for evil,' or to take 'eye for eye' and 'tooth for tooth.' Mr. Parson's letter is a splendid piece of popular writing, but in this special instance it is based on a

"For always in thine eyes, O Liberty! Shone that high light whereby the world is saved; And though thou slay, we will trust to thee."

Johf Hat.
LIBERTY.

The State is its Own Outlaw.

For our firm conviction that the State is doomed by its own depravity, we should be exceptionally startled at some of the features of the so-called "anti-Mormon" bill. This infamous instrument of outrage upon the rights of conscience and religion will be enforced by the penalty of death on him who shall be punished for practising his religion, but literally makes it a crime for him to believe that his religion is true.

A winning point, however, for the Mormons, if they knew how to utilise it, is the fact that the crime of believing that polygamy is sanctioned by God is to be punished by imprisoning the religious martyrs from full fellowship with the State. If the Mormons were only high enough to accept the penalty as an honor, and be thankfully rid of fellowship with an organization composed of such thieves and bigots, they would be on the way to do humanity a great service.

Of course the State is so lost to shame and decency that it continues to tax by force those whom it by force expelled from the machine; but this should all the more animate the Mormons to wage an unaccommodating war of abolition upon so shameless an institution. Those who are expelled from full fellowship with the State because of their religious opinions can do no better service than to strike hands with those who are forced into fellowship with it against their will, and move for its utter abolition.

So being deprived of fellowship with such a State is concerned, the Mormons should immediately send a memorial to Congress, thanking it for the honor conferred, and reminding it that enforced obligation to pay taxes under such circumstances rests on the same legal basis as ordinary bridgework, and can only be tolerated so long as it allows the victim to remain under the dog.

It should have been stated some time ago in these columns that that energetic and intelligent Liberal, Mr. E. C. Walker, has changed his place of residence, and may be addressed henceforth at Marmora, Benton County, Iowa. Mr. Walker is doing an excellent work in the West. To be sure, the Liberal League, which organization he actively represents, is something conservative, but he is a thorough radical himself, and can be depended upon to sow seed of the right sort.

Stilson Hutchins, editor of the Washington "Post," was talking recently with a party, of which Gall Middlesworth was a member, about the Mormons. Hutchins took a decided stand against them, when Gall broke in, saying: "The only difference, Mr. Hutchins, between you and the Mormon men is that they drive their team all abreast, and you drive yours tandem.

The national house of representatives voted a few days ago to remit the duties paid on the importation of copies of the revised edition of the New Testament. This is a triumph for free trade, but a blow at free thought. The contradiction, however, is not unnatural. Consistent loyalty to Liberty is inconsistent with the natures and functions of the State.

"Government," says the Chicago "Express," "cannot, if they would, give men their liberties.

Yes; they can; but in doing so they would commit suicide. The only purpose of government is to deprive men of their liberties.

It is to be noticed that the advocates of compulsory unionism are those who do it all themselves. To be compelled they are as willing as Liberty herself. "My archy or anarchy," said Proudhon; "there is no middle ground."

A peddler was arrested lately in Oakland, California, for selling Paine's "Age of Reason" without a license, but the judge acquitted the prisoner under the statute allowing the unlicensed sale of religious literature.
Anarchy and Universal Suffrage.

If it is not dependent upon the constant change, the inconsistent modification of its footing equilibrium? Is that a viable society where more than nine-tenths of its members are condemned to toil and hardship before the age of thirty, where interests are so divided that wise cultivation of the soil and a truly scientific disposition of its products is impossible, where nearly half the wealth is lost through speculation, monopoly, and where the manufacturers, driven by competition or by the necessity of living, occupy themselves in adulterating products, in producing diseases, even in increasing food into poison? Is that a society where so many thousands of women have no choice except between suicide, prostitution, or giving up their education, their early studies, and their will to power in their hands, dispose of offices, salaries, and honorary titles, and award decorations and favors; they wish to be the masters, and to start every initiative from above: they one and all proceed on the idea that they are animated by a supernatural power to think, wish, and act for their subjects. All claim obedience to their decrees and laws; like the pope and ancient kings by divine right, they are infallible. Look at your representatives and the representatives of your representa-
tives—that is, your ministers! Do they not scorn an impertinent candidate even when he is not insidious? Have they not devised for themselves special legislations which places them outside of the laws enacted for common mortals? By recognize, administrative, legislative, and demagogic, they have deprived the people, the workers, and the humankind of their honors, and favors are they not inevitably accomplishings of all the servile of preceding governments? Berens, administration, legislation, demagoguery, have fallen upon the shoulders of the government, and there it has not changed; what matters it if the mechanicians have changed their clothing? The word Republic is certainly a fine name, one, alone, without any meaning, to which no one can attach to it what all who call themselves republicans a spirit of disinterested solidity in the defense of the common cause; but it becomes quite and absolutely meaningless if it is the government, the governmentalists, and indicates no longer a change of a person, but only a change of persons.

On the other hand, there are acts, are, by their very nature, essentially anarchic, no matter what the power which seeks to profit by them. The man, weary of injustice, who throws himself upon his knees to be free for the triumph of the right begins, at least for the anarchists, to be his companions, not his superior; he is free while he struggles. From time to time history brings us face to face with grand revolutions, and, if we try to analyze them and find out in the various elements confined therein and assign to each its role, we see that the active factor, the only one productive of real results in the transformation of society, in the establishment of the social, is the anarchy, the anarchy element,—that is, the element proceeding from individual initiative, from personal wills, hands toward the immediate transformation of all society, which has to be respected as such by the state. It may be that the state does not exist as such a thing: that it may have all the physical strength, health, and beauty compatible with his race, enjoy all the knowledge that his day affords, love his sisters, and choose without hindrance the labor he best befits him? So, the word Equality is but a lie if private property, inheritance, industrial specialization have again extended themselves, that is, nothing else than the series of revolutions by which the individual gradually extricates himself from servitude and masters his own fate. Has he not the liberty (as is called the freedom of choosing the best trade) to make it if the majority of politicians refer the opinions of kings and princes and describe their governmental expedients, their efforts to upset, to substitute at the behest of the people? They misconstrue the life of humanity. In the same way a physician sees in the life of a man only the history of his disease.

The old motto of the revolutionists, handed down to us from century to century, which has finally become an official formula, but a formula void of meaning under any government whatever,—"Equal rights for all!"—Total equality, Total solida-

arity,—proves that anarchy has always been the ideal of suc-

cessive generations. Can the word Liberty have a meaning if it does not imply the necessary result of a struggle, a battle, such a manner that he may have all the physical strength, health, and beauty compatible with his race, enjoy all the knowledge that his day affords, love his sisters, and choose without hindrance the labor he best befits him? So, the word Equality is but a lie if private property, inheritance, industrial specialization have again extended themselves, that is, nothing else than the series of revolutions by which the individual gradually extricates himself from servitude and masters his own fate. Has he not the liberty (as is called the freedom of choosing the best trade) to make it if the majority of politicians refer the opinions of kings and princes and describe their governmental expedients, their efforts to upset, to substitute at the behest of the people? They misconstrue the life of humanity. In the same way a physician sees in the life of a man only the history of his disease.

A Gentleman Who Objects to Liberty.

Mr. Tucker sits I have just received a copy of your paper which I have read some if it. Two prices I will call your Attention to—

1. gods wicked partners... and the one. a game two can play at. No, you have such stuff in your Heart keep it there and don't use it.

Dont think such a paper fit for out house use

ELI CHARTER

[We are happy to say that Mr. Chenesy's closing sentiment commands our unqualified approval.]

EDITOR LIBERTY.

Crums from Liberty's Table.

As civilization advances, the necessity of law diminishes.

Bullies.

Men in a free country, have the right not to work if the work is burdensome. The condition of being employed is as voluntary as the condition of employing. The right to strike is just as sacred to the laborer as the right to protect the capitalist.

The military force is not maintained for the purpose of destroying either right.

New York Sun.

The distribution of wealth is meant equality in quantity. The question, "Who is the Somebody?" is not based upon the fact that some people have more wealth than others, but upon the fact that somebody has the wealth, while others have none, and that the government is supposed to take care of the poor. The condition of being employed is as voluntary as the condition of employing. The right to strike is just as sacred to the laborer as the right to protect the capitalist.

The military force is not maintained for the purpose of destroying either right.

New York Sun.

The distribution of wealth is meant equality in quantity. The question, "Who is the Somebody?" is not based upon the fact that some people have more wealth than others, but upon the fact that somebody has the wealth, while others have none, and that the government is supposed to take care of the poor. The condition of being employed is as voluntary as the condition of employing. The right to strike is just as sacred to the laborer as the right to protect the capitalist.

The military force is not maintained for the purpose of destroying either right.

New York Sun.
The End of a Religion.

Under the above title, Henri Rochefort, the day after the civil burial of a Parisian woman, who was recently dead, who for so many years was prefect of the department of the Seine and consequently administrator of the municipal affairs of Paris, commented upon the services in the following words, translated from "L’Etranger":

The civil burial of M. Herriot is the most serious service that that sentiment of mankind has ever rendered to its faith, even rather in death, to the cause of the Republic and of liberty of conscience.

His conduct in persisting in his freethought even to the tomb and including it was the more meritorious in that he was born a Protestant, and that the adepts of that religion, which itself signifies liberty to every one, and the expression of free conscience, are devoured even more fanatically than the Catholics.

Litter, in dying under the auspices of the church, forever compromised those who had been his sympathizers, and he who had just assurred his heirs that the executors of the Seine, his friends or his associates were to be set to the city whose affairs he administered would do more to scatter the mass of dissensions agitated under the name of Christianity. Rochefort ended with these words: "Not ten years ago the absence of the priest from the obsequies of a citizen was considered by the least devout as an eccentricity in bad taste, and today the last word sound...sm. Such precepts as the Ducrest and the Naillacues could net decrees with impunity, obliging bodies dedicated to civil service to be on their guard. It may be said that just as the father of Paul went to the pulpit at the same hour as the rabbi heaped before our doors.

Relatives were not even allowed to follow to the last resting-place the bodies of those persons, and there was talk of adding a corner for the cemetery set apart for the executioner’s victims.

The old St. Boniface, Félix Oudin, having refused the aid of holy water and of the last prayers, the detachment which accompanied the hearing of this officer of the Legion of Honor received from his colonel an order to turn back as soon as he learned that his conduct was pending directly from the house of the dead to Père-Lachaise.

To-day, the first magistracy of the capital of France disinterestedly repeats for itself the same sacrifice that was made for the dead, even though, in music; and all those who, but a few years ago, would have veiled their heads before an atheist were now protected by police. This is the case of the president of the chamber of commoners, the governor of Paris, the president of the Republic in the person of his representative, to whom the air of the people scandalized not least in the world, talking of matters quite other than the eternal flames which the deceased—nevertheless could not raise.

Now there is no room for delusion concerning the significance of a civil burial. It is no longer simply the negation of the dogmatists and the submission to the people, but the infallibility of a Pope, the real presence of Jesus Christ in a wafer of flour which serves to make angels and which might serve quite as well as to make pancakes. It is the rejection in toto of all the dogmas on which rests a 14th-century mystification which is the basis of the Christian as of every other religion. No more immortality of the soul, no more last judgment, no more paradise, no more hell; no more creation, no more man, no more body, no more spirit, the body come and vanish it returns. For the great argument of the priests is this: "Who could have created the Father of God?"

But they have never answered the question with which the athletes ever confronted them:

"If nothing can create itself, unaided, tell us, then, who created God?"

These are the theorems that have been sanctioned by the senators, deputies, high clergy, and officials who rang themselves around M. Herriot’s tomb.

Though some may not have attached to this deeply serious question all the importance it deserves, surely the clergy have measured its potential consequences.

Henceforth civil burials, no longer a matter of personal conviction become an integral part of public morals. Yesterday religious obsequies were a relic, to-morrow they will be the exception.

The Coming Revolution.

The coming revolution will bear a character of universality which will distinguish it from all preceding revolutions. It will be no longer one country that will rush into the fray, but the whole of Europe. A generalized revolution was possible, but now, with all the bonds of union and commerce between all the countries of Europe, it will be impossible to confine a revolution if it lasts a certain time. This will be more certainly the case now than it was even in 1848, in consequence of the free interchange of ideas that takes place at the present time, and which is our duty and interest to favor. The question of cooperation is of the first importance, for the international revolution, which must consume the old society of Europe before we can build up the new social edifice.

In 1848 the insurgent towns placed their trust in changes of government, or in constitutional reforms, but such would not be the case at the present time. The master of Paris, Lyons, or Marseilles, will not wait to receive the accomplishment of his desires from any government, not even from the government of a free commune, he will, of course, and himself.

"This will be so much the more finished and done with."

The Russian people will not wait for a constituent assembly to give them the benefits they demand; they will take it themselves at once. It will be the same with Italy and Spain; and, if a certain number of German workmen allow themselves to be scalped by half-a-dozen members of their party in Parliament who urge them to wait for constitutional reforms, the example of their neighbors will not be long in influencing them in the true revolutionary road. To sum up briefly, the approach of reaction is only a question of waiting revolutionaries to be put to death; of waiting reactionaries to come out waiting for it to fall from on high; of being毫不 worry."

Friends! we who are the people have had so much more sacrifices to make, so much more suffering to endure, in order to be, in order to become, sacrifices extorted from us. We to ourselves, and sacrifices which we ourselves desire to free ourselves; sacrifices of time, sacrifices of health and sacrifices of happiness; and of all that constitutes the happiness of life and makes it worth living.

Yet we have another sacrifice to make, and that is the sacrifice of waiting. That is our sacrifice, that is our happiness, that is our freedom, that is our right to know. In the great work of emancipation. We must sacrifice one or, better still, altogether, those prejudices, those thousand awkward and stupid prejudices which injure the cause of the social heritage that most of us have received. But among these prejudices there is one which deserves our entire attention, not only because it is the last of the prejudices, but because we find traces of it in nearly all the social theocracies which have just been put forward by reformers. The prejudice I refer to is to the ideas under which the French people now live: the heredity of government, or government by proxy. Toward the end of the last century the French people overturned 1,600 monarchies, and the last of these, the last of these, was not nobility, was not one, but all, those of his predecessors.

Liberty.

It would appear that at the very time when everything which was good or grant was ending in the revolutionary world had open a new road to emancipation, the responsibility of individuals or of groups, and thanks also to the weakness of the central power,—it would seem, I say, that the Revolution was destined to be confided by the peoples of England and America under the constitutions of those countries, the French people hastened to give itself constitutions. Happily, however, a new light is breaking upon the eyes of the people with reference to this matter, and they are beginning to see that this way is not free is not to be too much represented, not to abandon everything either to Providence or to their deputies, but to demand and administer their affairs themselves. H. Beso.

London, December 31st.

Just Published:

A GOOD WORD FOR THE NVIL.

BIBLE MUSINGS BY AN INVINCIBLE.

A satire in rhyme on the Bible and Christian superstition. Keen, witty, learned, powerful. 150 pp.

Price, $2...

Address: BENJ. R. TUCKER, Box 306, Boston, Mass.

PORTRAITS OF PROUDHON.

An elegant steel-plated portfolio, suitable to frame and hang. $1.75. A portfolio of various illustrated proofs of political and philosophical achievements that has been handed down to us from the master. 80 engravings. Bound in morocco.

Address: BENJ. R. TUCKER, Box 306, Boston, Mass.

LIBERTY’S LIBRARY.

For any of the following works, address,

BENJ. R. TUCKER, Box 306, Boston, Mass.

TREW CIVILIZATION: A Subject of vital and growing importance. 300 pp. Illustrated. $3.75. The world, the United States, and Women of Labor and Sorrows. By Josiah Warren. A Pamphlet for the age, containing the facts and principles of Labor Reform,—Liberty and Equity. Price 50 cts.

WHAT IS PROPERTY? Or an Inquiry Into the Principle of Right and Government. By J. P. Franklin. Foreword. 193 pp. The property of a man is his life-work, his inheritance. It is his property, his present status, and his property in the future. It is the property of the nation, the property of the people. Price, $1.00.

THE RADICAL REVIEW: Vol. 1, Londonderry bound in cloth, and containing over sixty Essays, Pamphlets, Transactions, and Documents, etc. Price, $2.00. Price, $1.00. Single numbers, $1.10.

SO THE RAILWAY KINGS ITCH FOR AN EMPIRE, the paper of E. W. Bax, an abolitionist, and a worthy opponent of the aboliton of slavery. A Reply to an article by William H. S. Hooper in the International Journal. Price, 10 cts. per hundred, 1.00.


THE LABOR DOLLAR. By Stephen Pearl Andrews. Price, 10 cts.


ARMOCRACY OR ANARCHY? A Discussion between a reformer and a socialist. Price, 10 cts.


THE WORKING WOMEN: A Letter to the Rev. Henry W. Foster, Minister of King’s Chapel, in Boston, from Emma Woolson, Philosopher, Liberal, and Author. Price, 10 cts.


MUTUAL BANKING: Showing the Radical Fallacy. Price, 10 cts.

Address: W. W. GRAHAM, Box 122, New York.