LIGHT-BEARER.

NEW SERIES, Vol. 4, No. 22.

VALLEY FALLS, KANSAS, MUGUST 27, E. M. 286.

UCIFER PUBLISHED WEEKLY.

One copy, one year, One copy, six months, SPECIMEN COPIES FREE.

All letters should be addressed to Lucirus Valley Falls, Kansas.

No communications inserted unless acc panied by the real name of the author.

Each writer is alone responsible for the opinions advanced or statements made by

C. H. GILLMAN.

D - E - N - T - I - S - T.

Valley Falls, Kan.

E. L. SENFT,

PHYSICIAN AND SURGEON. Valley Falls, Kan.

Dr. Senft uses "Eclectic Specific Medi-cine. Office over Evans' Store.

DR. FRANK SWALLOW,

RUPTURE

R. U r
EVID and cured without any open of detention from business by my cut or money refunded. Send for circular should you come here for treat and notlind testimonials of cures as reposit in the circular will pay all expense to and going from Emporia.

DR. D. L. SNEDIKER.

Emporia, Kan.

DOOLITTLE & CO.

Dealers in

Hardware, Stoves, Tinware, etc

--AND-

BARB WIRE,

H.F. NOLKER,

Groceries.

Everything to be found in a first-class Gro cery House

QUISIENSWARIE:

The largest stock and lowest price in the

J. H. SHULER,

AT BELAND'S OLD

STAND ON BROADWAY,

Has a large Stock of

F'urniture!

Spring trade. Full supply of Counsy ways on hand, and hearse to attend funer-t. Terms as low as the lowest.

JOB WORK

Our friends will please remember that we are now prepared to do job printing, such as Cards, Notes, Bill-heads, Envolopes, Circulars, Pamphlets, &c. Satisfaction guaranteed. Please send in your orders.

THE IMPENDING CONFLICT.

The Republic stands poised on a pivot ready to plunge into the darkness which overwhelmed Rome and Greece. No power can save her but an enlightened and virtuous people, in whose hands the white ballot shall represent their consciences as the white lightning stands for the will of God. All questions in this republic are settled at the ballot box. There is no other place to go. Young men drop your ballots for righteousiess.—Mrs. Mary A. Woodbridge, Secretary of the National W. C. T. U., in her lecture at Brooklyn, N. Y.

Most lamentably true, Mrs. Woodbridge. "The darkness which overwhelmed Itome and Greece" was the darkness of governmentalism—the darkness of despotism; it was the darkness caused by ignoring and invading the natural right of all men and women to own and control themselves and the fruits of their labor. It was the darkness resulting from the extinguishment of man's natural right to the soil and to what the soil produces and covers.

True, again, when you say, 'no power can save her but an enlightened and virtuous people." As a people we lack both enlightenment and virtue, especially the latter. The highest virtue is to mind one's own businesses and allow all other people to do the same. A virtue for which the W. C. T. U. was organized to encourage and illustrate as we all know! courage and illustrate, as we all know!

But the next sentence puzzles us. How can "the white ballot represent their consciences as the white lightning stands for the will of God"? If the white lightning stands for the will of God, then the said divine will is without a conscience; it has no moral quality whatever. Lightning strikes wherever physical conditions invite the stroke. The house of the good man or the temples dedicated to the special service of "God" are quite as apt to be struck, all insurance men will tell you as a pt to be struck, all insurance men will tell you as a pt to be struck at insurance men will tell you as little attention to moral questions as the white lightening does? Certainly not, for in the very next sentence she says "ALL questions in this Republic are settled [should be settled, she doubtless means, at the ballot box; there is no other place to go!" But the next sentence puzzles us. How can

But whatever may be the lady's understanding or meaning in regard to the "will of God" as represented by the white lightning, we agree that the evils of drunkenness, and intemperance generally, can no more be cured by the ballot than can the goodness or badness of the dwellers in a house be determined by the presence or absence of the lightning's stroke. The important feature of this authoritative utterance of this leading apostle of the National temperance movement is the evident determined to settle ALL QUESTIONS BY MAJORITY RULE! When once this National Prohibition party with which Mrs. W. is now co-operating, gets control of the government, then individua's and minorities will no lorger have any rights that the majority is bound to respect! that the majority is bound to respect!

"Young men drop your ballots for righteoneness, "Young men drop your ballots for rightconsness." So say we. Rightconsness means that which is right. Judge Branscombs, the prohibition candidate for governor of Kansas, said in his speech in the park, "It is your right to chew and smoke tobacco, and to drink whisky." Then young men, if you vote on these questions at all, you will "drop your ballots for rightconsness" when you vote to let evey man exercise his right to choose for himself in these and all other personal matters.

The Woman's Hible.

A nimber of English and American women are now in gorrespondence for the purpose of organizing a committee to revise the Scriptures, and to bring within the smallest compass all the texts that refer to woman mader the Jowish and Christian dispensations. To this and the committee will study the Old and New Testament, both in the original and translations, and give short, concise commentaries on chapters in their regular order.

The few who have inaugurated this movement are already in communication with women distinguished for their knowledge of Hebrew and Greek, and their general scholarly attainments.

Women are told that they are indebted to the Bible for all the advantages and opportunities of life that they enjoy to-day, hence they revenee the very book, that above all others, contains the most degrading ideas of sex. This anomaly in human experience can only be accounted for on the assumption that women do not know what the Book really does say.

Man lias written, translated and expounded for centuries his lughest ideal of the great First Cause and his manner of dealing with the race, and assumed divine inspiration for his compilations. He has claimed a full knowledge of the eternal past and future, and bound his crude speculations together under the title of "This Holy Bible." With advancing civilization he has recast his creeds and dogmas, and from time to time thirown out texts, chapters, even whole books, and interpolated new theories at his discretion. Many revising committees of learned men, at different periods, have been organized for this work, but none have as yet seen fit to modify one letter of the law, to seen the highway, no good Samaritan has as yet rise to shoulder her burdens, or to hold up her drooping head. No revising committee of learned men have as yet prepared an expurgated edition of the While scribes and Pharisces have left her among thieves on the highway, no good Samaritan has as yet risen to shoulder her burdens, or to hold up her drooping head. No revising c

scene for the general reader in Latin, giving chapter and verse for those who wish to prove that the text is correctly quoted

Every civilized nation has now its representative class of educated women, and the time has fully come for them to revise the Scriptures that men claim to be of divine authority, and decide for themselves whether they will accept a thus saith the Lord" that makes woman the author of sing marriage, a condition of slavery; maternity, a curse; sex,a badge of degradation everywhere, even in the burnt offerings of the Lewish ritual.

Believing that the source and center of woman's degradation is the religious idea of her uncleanness and depravity, as set forth with innumerable reiterations in the Old Testament, and the contemptuous directions for the regulation of her life in the New, the committee feel it to be their conscientious duty to investigate the authenticity of the Scriptures.

If convinced that they emanate from the customs and opinions of a barbarous age, and have no significance in the civilization of the 10th century, they hope to free women from the bondage of the old theologies, by showing that The Woman's Ribbe rests simply on the authority of man, and that its teachings are unfit for this stage of evolution in which the sexes occupy an equal place in the world of thought.

PROGRESS

With the following poem, lyer D. Lain con-cincies his excellent treatien, "Social Problems of Tolday; or the Mormon Question in its Reconstant Aspects." This pamphiet is for suled without Engineering price 20 etc.

sale by Walker & Harman; price 20 ets.

Doth Progress halt as on revolve the ages
In man's sad martyrdom to power's belges!
Has freedom yet no goal foreseen by suges,
No broader vision worth & armest quest?
Did Progress cease when Luther's fight was
ended,
Or when the king from his high throne
descended,
Bequeathing heirs of want and sorrow
blowlest—
The folling millions—but a deafened ear?
Or is the dreamthat sites our inness being
To larger vision and clairvoyant seeing,
A phanton riddle c'er before us fleeing,
Unasswered and unmass verable here?

Blot out the thought! vile offspring of man's

Blot out the thought! Alle offspring of man's gree!

That prates of peace when profits are in danger!

As long as toffers live in enforcedneed,
Freedom that their lives is given a stranger.
Freedom of thought! It was a bold endeavor,
And millions fell ere mankind could dissever.
The fatal bonds which held mankind forever.
Benumbed and lifeless in its from grasp.
Yet onward in the van with exultation.
Freedom, despite the bigot's lamentation,
Led freewen forth to further tumodation.
With blood-red hand to other jaurels clasp.

When Capet's head rolled 'neath the scaffold's

And France redeemed rose from her night-mare slumber;

When Yankog patriots marched ofer hill and

That tyrants should, no more our shore being caumbers.

Did we attain to Freedom's full fruition in paying paths for partisan ambition, while milions still hay bound in serf condition, The economic slaves of self and greed? Nay! ballots bring to such no reparation, Nor case to been the from condomnation. That wages bring, condemned to degradation, To unrequired toil and life of need.

The lattle is not o'er, the means of life From a variefous hands must yet be wrested: The right to think and voto ends not the strife When right to train and condens to the serve When right to bread in other hands is vested. The priest has passed, his fatal bonds are riven, The monarchs flee, by people's wrath out-driven, And Church and State, to scheming traders

And Church and State, to scheming traders given,
In terror stand confronting Preedom's van.
The tolling millions see the bright duy breaking.
The scheming few, in law entrenched, are quaking.
For Freedom dawns and strong men are awaking.
Resolved to and man's martyrdom to man!

ANARCHIAL GOVERNMENT (2) (Concluded from Avg. 13th.) Whon governments let the Augrehists

So say we. Righteonises means that which is right bladge Branscombe, the prohibition candidate for governor of Kansas, said in his speech in the park, "It is your right thew and smoke folsees, and to first the source and the centempticans that the source and the prohibition candidate for governor of Kansas, said in his speech in the park, "It is your right thew and smoke folsees, and to first the properties of the properties of the properties and the properties of the properties of the properties of the properties and the properties of the proper

LUCIFER

VALLEY FALLS, KAS., Aug. 27, 286.

MOSES HARMAN & E. C. WALKER Entrops.

M. HARMAN AND GEO. S. HARMAN

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 iterponsibility the only Basis of Morality.

LIST OF OUR AUTHORIZED AGENTS. LIST OF OUR AUTHORIZED AGENTS.
Carthage, Mo.—E. S. Galloway.
Weir City, Kaus.—Dr. J. B. Cooper.
Seammonville. Kau.—J. McLaughlin.
Omaha, Neb. James Griffith, 1712 Dodge St.
Leavenworth, Kan.—II. H. Hutchenson.
Joplin, Mo.—I. Henrichs & Bro.
Joplin, Mo., (East)—Geo II. Hutchinson.
Hamboldt, Kam., Wm. Hath.
Burlington, "Chris. Brown.
Garnett, "C. Gregg.
Ottawa, "W. W. Frazer.
Codar Junction, Kan., J. C. Collins.
Burlington, Lowa.—Wenner Bocklin.
West Burlington, Lowa.—James Toft.
Success, Kan.—Chas. Dininuy,
Salina Kan., J. M. Itten.
Seranton, Kan., John F. Young.
Carbondale, Kan., James S. McDaniel.
Preston, Lowa. John Durant,
M. O. Hieks, Siloam Springs, Aak M. O. Hicks, Siloam Springs, Ark II. L. Joshn, Mankato, Minn.

THIS PAPER may be found on the new Process Process of the Paper in the process of the paper of t

Friday afternoon at 2 o'clock, lecture in the Park, on American Democracy. Everyone invited.

"The Woman's Bible" on first page should be credited to Mrs. E. C. Stanton in the Boston Index.

DRHATA,

In last issue the article headed "Chronic Errors" should have been signed Theodore Hunt. In J. A. Broadbeck's article in Ang. 6, near the middle of 2d column, the sentence containing the words, "by robbing the many," should be amended so as to read, "Enriching the few by robbing the many," etc.

THE LECTURES.

Pursuant to announcement Mr. Putnam lectured in the Opera House last evening, Wednesday, to a fair-sized audience. His theme, Universal Mental Liberty, was handled with marked ability, and the augury for the remaining lectures of the course is decidedly good. To-night, Thursday, we are promised music as an additional feature of the entertainment, and hope to see the hall filled to overflowing. The subject for to-night is The New Heaven and Earth. Come out everybody.

Among the arrivals from a distance to attend the lectures, we mention, Samuel Carter, of Mitchell County, Kan.; Joel Grable, Platte River, Mo.; T. P. Brinager, Salem, Neb.; Mr. Willitts, McLouth, Kan.; T. H. Terry, Bavaria, Kan. The distance traveled by these energetic friends, from 50 to 200 mile, should put to shome our lukewarm, donothing Liberals.

For Luciria.

For LUCITER.

Retter Hilliam Stock.

As is the individual so is society. In vain may we preach and wray and write, and educate and make laws and punish vice and crime while we permit and sanction and license the causes and factors that produce "a crab-apple humanity." The little book on the "Radical Remedy" is the most clear, concise and comprehensive, presentation on the "Radical Remedy" is the most clear, concise and comprehensive, presentation of the facts, laws, forces and relations and results of human parentage that has been written. The letters of world experience requesting advice and aid; requesting the ways and means of contraception, inhibited by law and human or inhuman ignorance, bigotry, and sexual cussedness, are on index to the great reform needed. Reader, buy, read, ponder and practice the advice and precepts of this book.

J. H. Cook.

SOCIAL PROBLEMS OF TODAY

---()1:---

THE MORMON QUESTION

IN ITS

THE GREAT TRIAL CLOSED

At last the long agony is over, the jury has rendered its verdict, and death by hanging is the doom of seven of the imprisoned socialists. A motion for a new trial will be heard and argued at the September term of Judge Gary's court, and if this motion is denied then the defense has declared its intention of degree in the case to the supreme court of the United carrying the case to the supreme court of the United

And now that our position has been so well defined in previous numbers of Lucifer in regard to the use of force in the conflict between labor and law-entrenched capital, we think we can well afford to speak plainly on the question of the justice or injustice of the verdict just rendered in the case of the condenned men. condemned men.

Briefly as possible then we ask, What have these seven men DONE that they should be strung up by the neck between heaven and earth as though fit for neither? Have they killed anybody or have they assisted as principals in killing anybody? We maintain that the prosecution utterly failed to prove that any one of these seven men threw the deadly bomb or that they advised the throwing of that particular bomb. So for as we have heard up one maintains that either that they advised the throwing of that particular bomb. So far as we have heard no one maintains that either of the condemned men was proved guilty of this specific deadly act or of directly counseling the commission of said act. Why then should they be hung? The answer is simply because the jury believed that they were proved guilty of "conspiracy" resulting in the death of the policemen.

But conspiracy is a very indefinite term. If every man who counsels the use of force in resisting despotic authority is guilty of conspiracy against government, then the courts of Chicago and of the country at large will have their hands full in prosecuting conspirators. We are no lawyer nor jurist but have always been told that a specific "overt act" must be traced to the parties accused of such conspiracybefore the crime of conspiracy can be proven. This we maintain has not been decoin the care of the Chicago community. of conspiracy can be proven. This we maintain has not been done in the case of the Chicago communists

Again, if it be a crime, if it be "conspiracy" to counsel the use of force as a means of settling the labor troubles what must we say of such atterances as

"Hand-grenades (bombs) should be thrown among those who are striving to obtain higher wages, as by such treatment they would be taught a valuable lesson, and other strigers would take warning by their fate."

"There shall be blood and rivers of it, before the policy of the government shall be changed."

"Clive them the rifle diet for a few days, and see how the like that kind of bread."

"The simplest plan, probably, when one is not a member of a humane society, is to put strychnine or arsenic in the ment and other supplies furnished tramps. This produces death in a short time, and is a warning to other tramps to keep out of the neighborhood."

"A lung dried beet cutter to slice them up in very thin slices, with salt and pepper thrown in between each slice, the slicing to commence at the feet and work upwards would be good to suppress freedom of speech."

These are the well-known utterances of capitalists and their allies. If men must be condemned for "incendiary" language, would it not be the fair thing to include the capitalists whose utterances we have just

We have on file from the pen of C. T. Fowler, editor of The Sun, Kansas City, an exhaustive statement showing, so far as can now be shown, the true "inwardness" and significance of this now famous trial. If possible we propose to insert Mr. Fowler's article entire in next week's issue.

II.

BRIDE COMMENT.

We learn from the daily news that Chas. Robinson of Lawrence, the first governor of the State of Kansas, and one of the oldest and best known of her citizens, has been nominated for Congressin the 2nd Kansas District. Gov. Robinson doubtless still believes that good may be accomplished by working with the old parly machinery. Having ourselves lost all faith in governmentalism, as represented by parties, we can only say that if we must have representatives in Congress we know of no man we should prefer to Charles Robinson as our representative. We have no doubt that if elected he will do his utmost to defeat class legislation and to bring the government up to Jeffersonian principles and practices. nian principles and practices.

Mr. VanWinkle accuses us of trying to "find an apology for that infamous assassination by dynamite, etc." Mr. VanW. knows, if he reads Lucurn, that we have always deprecated the use of force so long as other means werenvallable to secure the rights of labor. But the man who asserts that the Cheago conflict is the "legitimate result of the teachings of anarchism" as set forth in Lucurer shows either that he has not read our editorials or that he has but little regard for truth and fairness. Anarchism as defined by us and as derived from the classic etymologies, is the antithesis of all invasion of human rights, and if no man's rights are invaded then there would be no "assassinations."

He says: I see you all justify force in the last re-

sassinations."

Ho says: I see you all justify force in the last resort." Very true, friend VanW. Self preservation is the first law of nature, and when denied all other means of redress then we freely advocate the use of dynamite or any other agency to defeat the invader of human rights. "If this be treason, make the most of it."

IN ITS

ICONOMIC ASPECTS.
A study of Cooperation and arbitration in Mormondom, from the Standpoint of a war would its brooks. A thore of the standpoint of a study to the standpoint of a war would its brooks. Another of the standpoint of the stand

ical. Let him be an Individualist, an Autonomist, in all other matters and he will stand just where we stand. All we ask from him is to be fairly represented. This he persistently fails to do. Instance, when he says we defend the despotism of Mormonism. We defend the civil rights of Catholies while at the same time we condemn and deprecate the superstitious theories and practices of both. The 'vulgarity' spoken of by our critic we maintain has no existence except in his own nind. The language used by Mr. Markland was strictly scientific and legitimate Let him be an Individualist, an Autonomist, in

DER. TUCKERS IN A PANIC.

I had no idea that Mr. Benj. R. Tucker could so easily be thrown into a panie. But it seems that he is susceptible to ordinary influences, after all. It is years since anything has given me so much innocent amusement as does his precipitate hauling down of the Proudhonian flag that has flown at the editorial mast-head of Liberty from the day that journalistic bark was launched upon the stormy sea of Reform.

Comrade J. Wm Lloyd, in the course of a criticism of V. C. Yarros, in Liberty of August 21, most effectually disposes of the argument that personal character is of relatively little importance in the work of liberation. I wish that we could find room for the entire article, but our space will admit these paragraphs only:

Reforming away vices is to us the sharpening of the axe that is to foll the Upas tree, the cleaning of the pistol that is to kill the Zar, the whetting of the blade that is to sever our bonds.

I dislike the term "self-government." Would not self-freedom or self-order be preferable expressions? Let us not govern anybody, not even ourselves; let us simply be free. My thought is that we should not transize over ourselves. Every human lody is a contederation of organs, each organ having its special function. To perform this function aormally is all that can properly be asked of any organ. If its fanction is suppressed, perverted, or permitted to become excessive, it becomes eithern slave or a tysaut, perhaps both. The intellect, then, and the other directing nerve-centers, should not "govern" the organs, but should simply differed,—that is, prevent the invasion of outside forces, or the invasion of one organ by the others, maintaining their equal freedom. This is the state of a virtuous or self-free man.

In a vicious person all this is changed. The stomach maphaperecklossly follows its cravings, and with gluttony and drunkenness destroys its own freedom and tyvannically throws overweek on the except of the sex organs follow their passions, and, among other results too peculiar to mention, we have too many children, neurasthemia, venerad disease, etc. The vices, in fact, create uproor in the whole system, just as crime does in society. I tell you, friend Yarros (though I hate the State as much as you or any other man reasonably can), if the State should be abolished tomorrow, and there were none but these cowardly, passion-burnt, whose mongering, drunken, guttonous, self-weakened fools that we see all around us to till the vacuum, another despotism would have the offender of the second breath, and the second breath,

have to win, and these are considered by the defendence of the def virtuous man, would'it not have been equally fitting? Has r us man the free use of his reason or faculties? Is he not al-blinded by passion?

All this is tremendously effective against the antiMalthusians and anti-personal reformers, but the "unkindest cut of all" was the taking of that motto, so
long the shibboleth of Mr. Tacker, and using it against
him in such an unmereiful way. And the effect must
have been even more startling to Mr. Lloyd than that
gentleman could have anticipated. The Hercules of
American Anarchism made a rush for a copy of Liberty, glared for a moment at the oftending beomerang
motto, then grabbed a pen and drew a very broad and
very emphatic line through it, repudiating it forever
as the slogan call of Liberty's cohorts. He says:
"I have sometimes addressed the query to myself
whether the sentence from Proudhon referred to, however true in idea, had not the defect, for Liberty's purpose, of misleading, by giving too wide a range to the
word freedom, in violation of my general policy of
using words in as specific a sense as possible. Mr.
Lloyd has answered my query for me, and it will be
observed that I have replaced the motto by another
from the same author."

Ves, we observe it, and the sight fills our ungodly
hearts with hilarious and wicked triumph. But we
bear good Comrade Tucker not the least malice and
shall say nothing more to wound him in the hour of
his overthrow. All this is tremendously effective against the anti

Forget nationality; think only of humanity; princes only have diverse interests; the people of all countries are friends.—Victor Hugo.

It is somewhat singular to talk of happiness among the people who live in sepulchres, among the corpses and rags of an ancient nation which they know noth-ing of.—Belzoni.

Not one "revelation" known to man to-day can look in the face of the nineteenth century and say, "I am narallel with your richest development; I still lead your highest thought; none of my teachings shock your sense of justice."—Helen II. Gardner.

As long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted character.—Gibb in.

A very large number of contributed articles are crowded cut of this issue.

This is the line the foreman called for.

Special Pleading.

In his reply to E. H. Heywood, G. H. Walser says:

You say adults should make and dissolve their own contracts in marriage just as well as they can in business. That right is already accorded them. Two parties cannot make the most simple of con-tracts unless they conform to the rules of law in doing so. A pig or a pound of soap cannot be bought and sold without an observance of the law. A co-partnership cannot be made or dissolved with-out the aid of the law; neither can a marriage contract.

ship cannot be made or dissolved without the aid of the law; neither can a marriage contract.

This is a fair sample of a lawyer's special pleading. Mr. Walser well knows, none better, that the laws governing the dissolving of businers contracts are fundamentally different from those which governin suits for divorce, and it seems hardly possible that he could think that the least informed of his readers would be deceived by his sophistical statement. Every one knowsthat in dissolving a business partnership it is not necessary that one of the partners should accuse the other of commission of what the law regards as a crime. When the parties can agree as to the terms of settlement, all legal proceedings are mere formalities, and when they cannot agree, a suit at law is not a criminal action, usually. But how different it is when the parties to a sexual contract of the species known as marriage, desire to dissolve their partnership! It was easy enough for them to enter into this partnership, all that was required being the due observance of certain not very complicated nor rigid formalities, but when this man and woman reach the conclusion that they will be better and happier apart than together, they find that a criminal action must be begun. Neither may know of a single actually criminal or legally criminal act of which the other has been guilty. But this makes no difference, a false charge must be made or the parties must continue an undesired and unloving union. And the attorney, G. H. Walser has the hardihood to say that in marriage the parties thereto have the legal right to dissolve their own contracts! "That right is already accorded them." These are his own words. He knows that the statement is totally lacking in every element of verity. And this man is the Autocrat of "the only Liberal town in the world!" w.

Tals World,

We owe our ancestors a grudge. If they had concerned themselves more about had concerned themselves more about us, their flesh-and-blood posterity, and less about their own suppositious future life in some vague ghostland abode of bliss, we,the posterity aforementioned, would find this earth a pleasanter place to live in. It may be interesting to seek to discover how many thousand angels can comfortably and without crowding be seated on the point of a needle; it may be necessary to know whether God is a trinity or only a "double", it may be may be necessary to know whether God is a trinity or only a "double", it may be exhiberating to engage in herotic-hunts; incinerating witches may be a very pleasing pastime; but our ancestors were too exclusively absorbed in such studies and pursuits. They have bequeathed to us a history of which we are not proud, mean intolerance, the fag-ends of fauntician institutions and laws from which cism, institutions and laws from which we blindly feel the need of freeing our-selves, and hobgoblin tales that terrorize our childhood.

They were seeking for immortality Let us seek for it in a different way,in such a way that our posterity will not have reason to cherish hard feelings to-ward our dust when we remain on earth only as memories in the minds of those who sprung from us. Let us turn this who spring from us. Let us turn this soiled and tarnished earth into a heaven happier than the stupid and percented imagination of our self-soul-saving aucestors could depict—turnish up at least a little corper of it in Sinalon-and leave it bright and pure for those who are to come after us; then if our "souls" are tomortal, and if, ruling the universe, there is a God we would not be ashamed to shake hands with, he will take care of our souls and admit us to any abodes of bliss be may have with far warmer welcome than he gave our imbecile an-cestors, who made it hot for each other when on earth and left their posterity when on earth and left their posterity only a legacy of unhappiness. And if death should be the end of individual consciousness, we shall still live immortally in the memory of generations to come, brightly as stars on the brow of evening. And who knows but this immortality is truer and more to be sought after than the ghost life our ancestors went crazy about?—J.M. Parst, in Credit Foncier.

ANARCHIAL GOVERNMENT (2) (Concluded from first page.)

can rightfully be made against his consent, simply because he is a tyrant, but because his tyranny is a contagious and invasive form of nonfreedom, which the free man must resist in self-defense or lose his own liberty. Therefore to compel an invader to make just compensation for the evils he has inlicited, is no invasion of liberty, no crime, no act of government; but simply liberty defending itself, in fact an act of enancipation all around. The invader is responsible for the whole affair, for the compensation exacted of him is exactly in proportion to his invason. He has invaded himself as well as others, and is made tree with them. In defense of this I adduce the world known definition of liberty: Equal Liberty is the right of every man to do as he pleases, provided he does not please to interfere with the equal right of others to do the same. If this he a just definition, it becomes obvious that a free man is one who lives up to his requirements, a tyrant, or governor, or archist, is not afree man, oftentimes not so free as the man he invades, for he, [the latter] perhaps, is perfectly willing to obey the law of liberty if he could, and is therefore free in intention. Some would confine the term "invader of liberty" to mere slave makers; but it is plain that, in any true sense of the word, freedom implies the eight to control one's honestly acquired property, as well as to control one's person, and that to dispose of that property without the owner's consent, is as truly an invasion of his liberty as mayhen, kidnapping, or murder. Therefore the consistent Anarchist classifies all crimes as invasions of liberty, and such constraint or coercion of the criminal as may be necessary to restore or maintain the rights of the individual invaded, or about to be invaded, he regards as a detense of liberty. The logical Anarchist does not, I contend, even use the word self-government, for the same state of things occurs in the human body as in the body politic. The individual is a confederation of notividuals for the same purpose. against his consent, simply because he is During the scance I will venture to say a tyrant, but because his tyranny is a that from twenty to twenty-five spirits human body as in the body politic. The individual is a confederation of organs for mutual assistance and defense: Free Society is a confederation of individuals for the same purpose. The organs of the body have the same right to grow and develop, in other words to be free, as the individual has in society. For one organ to invade the rights of others, is to destroy the physical order (health) and produce disease. But there is a fine division of labor among the organs; and the task of supervising and maintaining this orderly freedom has been deputed to the brain and other great nerve centers, just as a company of Anarchists might agree to make the wisest of their number guardians and defenders of the liberty of the rest. These have no right to invade, but only to keep the others in a state of equal liberty so far as may be possible. Thus it the hands should attempt to lacorate the legs, the legs would appeal to the brain, and the hands would be compelled to desist from invasion, and to make such compensation (by application of receiving lettions for instance) as justice brain, and the hands would be compelled to desist from invasion, and to make such compensation (by application of soothing lotions for instance) as justice demanded. Here then, as far as it goes, it is a true analogy between a healthy individual and a healthy society of individuals, both enjoying their highest liberty; no government in either case, but a state of defensive social control in the other.

ther.
I say as far as it yors advisedly, for hough there is a law of resemblance in he world, there is a law of difference lso; and it will not do to build too compared to the same of the proof is a lose upon a ntso; and it will not do to build too com-plete a system for practical use upon a poctical comparison, no matter how per-fect tt may seem to the superficial ob-server. As a matter of fact, individuals in a free confederate society will neces-sarily be more free and equal than the organs in the human body. Equal Lib-erty, then, is with the consistent Anarch-ist the Alpha and the Omega of every-thing justifiable in social relations, and gives him a simple, straightforward rule and measure of morality, viz. nut to ingives him a simple, straightforward rule and measure of morality, viz.1 not to invade or permit invasion; or, stated as a maxim, to mind his oven business and let his neighbors adone; or, more briefly, Defense but not Offense. This brings bim logically to the Golden Rule, the Law of Reciprocity, as negatively and affirmatively stated by Goufacius and Christ, as his law of life. Therefore, it the last analysis, social justice and liberty are to him one and inseparable. ty are to him one and inseparable.— Wm. Lloyd, in Freethinker's Maga-

For Lucifer.

Materialization.

(Continued from last week.)
Rings, bracelets and other tokens have been repeatedly seen and recognized at Mr. Aber's sonnces, and instead of writing communications in unknown languages on the wall, plain English language was uttered by the spirits and understood by mortals. Jesus, Peter, James and John went into a mountain apart, and there they saw two spirits. Moses and Elias; Moses had been dead over thirteen hundred years, and was a law-giver; Elljah or Elias, it is said, went up in a chariot of fire. These four wentup in a charlot of tree. These four on the mount, talked with Moses and Flias, as well as saw them. I wish to show that what has been may be again, hence the parallel between the foregoing phenomena. My experiences in this instance is a test scance, conducted at Mr. Aber's, for the purpose of proving the genuineness of the manifestations and his cabinet being duly searched, "Westrup's Financial Problem," price was hand-cuffed by the writer, who held | 50 cts. For sale here.

the key during the seance, which was subjected to the criticism of six of the best men and their wives, of Topeka. materialized, some of which talked freely. and were recognized, others talked but

little and were partially recognized.
The writer saw his brother. He has not been dead thirteen hundred years, as in the case of Moses. He died about twenty years ago, and was a grain dealer of Wisconsin; neither did he go up in a chariot of fire, as did Elias. I saw him die a natural death, and he ascended through natural laws. He appeared in his usual good natured feelings, with his familiar dark glossy hair, and dark colored whiskors; his skin was clear and countendark ance familiar. We stared at each other for a moment, and with a little effort he spoke his name, "Nathan," "I am aware it is you, Nathan, what news have you brought me?" "Stand a little back," he brought me?" "Stand a little back," he replied, "I must get more strength before I can talk,' and the curtain closed. Suddenly it opened and he reappeared and said, "You study too hard—you need rest." He then asked some questions about his surviving brother and sisters in Wisconsin, calling them by their christian names, which were unknown to the medium. After making a few appropriate romarks regarding

their christian names, which were unknown to the medium. After making a few appropriate remarks regarding my answers to his questions, which were not designed for the public, he disappeared into the world of realities. The next spirit materialized was my son, who died in infancy but has grown to mature age. He talked freely about his brother in Dakoth.

The two next spirits that materialized were two nephews who died suddenly in Wisconsin, one of which talked plain and was recognized, the other could utter but one word, his name—Walter. The christian world must come to spiritualism to prove the fact they held to be sacred, and likewise proof of immortality.

Outside of phychology and its attending phenomena there is no proof of a continued existence beyond the grave.

To be continued.

Topeka, Kan. Dr. T. J. Gile.

For Lucifer.

and senseless.

Amerikat's Note-Book. An

Concluded from last week,
So much about the policy of violence.
Let it be understood that we do not oppose violence as a matter of principle, and that we do not advocate nonresistence. It is because violent measures, when not absolutely necessary, are sure to deliver us into the open jaws of governmentalism, that we denounce it. It is to be regretted that such brave cornest and devoted revolutionists, who are ready to die for the cause of Liberty, should be so blind and deluded as not to able to see that their tactics are suicidal and in direct antagonism to Liberorty. I, for one, would wish to have them fight by our side; but my admiration for their courage and earnestness does not prevent me from seeing that their work

Zeno says he is satisfied with the results of his discussions with Anarchists. I am glad to hear it. He has certainly learned much from them, and if their efforts to colighten him have not been wasted, they are satisfied, too. Indeed, the Anarchists have good reason to be more than satisfied with the results of these discussions. The editors of Luci-TER and Liberty can point with pride to dozens of state socialists, communists, and other authoritarian reformers who woro thus converted into Anarchists. Hoping that Zeno's love for individual liberty will lead him out of the dark anthoritarian corner into the broad light of Anarchism, I will overlook his silly and childish "arguments."

is reactionary and their teachings absurd

and childish "arguments."

"Equity" is an anarchistic journal, and the true principles of life can only be found in the philosophy of Anarchism. But J. K. Moore in his "Principles of Life" favors voting, Mr. Moore is a man of peace principles; has be yet learned that the ballet is simply one of the weapons of tyranny? What is the ballet without the bullet behind it to enforce the will of the majority? Equity does not recognize the rule of the majority. How, then, can "Equity" allow such teachings in its columns? Mr. Moore makes another blunder when he advises us to demand a free money, "as the Knights of Labor do." That the K. of and a free money, "as the Labor do." That the K. of Knights of Labor do." That the K. of L. demand free money is rows to me. When Mr. Moore reads Spooner's letter to Cleveland, which he advertises and recommends, be will getsome true ideas as to what free money is, and "the truth shall make him free" from such false notions in the future.

PLUMB-LANE.

Bargain!

Comprehensive Commentary of the Bible," in five large volumes, for sale at this office at a bargam.

s in.

Itch, Prairie Mange and Scratches of
Mr.
every kind cured in 30 minutes by Woolthe ford's Sanitary Lotion. Sold and warranted by Beland & Tutt, Valley Falls.

For LUCIEUR.

From R. A. VanWinkle, (Concluded from last week.)

Your theories, I fear, if ever put into practice will only establish their absurdity. They remind me of Mark Twain's theory, that the cities of New Orleans and St. Louis were absolutely by the Mississippi so many miles closer together since he first navigated it, that therefore if this continued fifty years longer New Orleans and St. Louis would be only five miles apart from each other by said rivers. Now as to that letter that Luciffen paraded with such gusto before his readers, I must say I do not admire its low vulgarity of expression. It seems to me the author did not know how he could ever become known, or emerge from deserved obscurity unless by writing something in as broad and vulgar a manner as was possible for him to do. He is welcome to such notoriety: I do not envy him his laurols, I believe in plain speech and hold squeamistmess in contempt, as also I do valgarity. You certainly did not raise your journal in the estimation of any one, by admitting it to your columns. I am somewhat of opinion from your repeated references to it, that you were ashamed of it; if you are not you should be, &c. Mrs. Gurney has to refer to me as an old fogy, &c., gives a case of woman's suffening from lust of her husband, and jumps to and usages were to blame for it. Dear Mrs. Gurney, do you know that under your free love regime that affairs would to any better? I doubt it; only worse A bald assumption is not worth much in relation to an untried theory, even when entertained by such an august personage as Mrs. Gurney. Free banking can be carried on by Luciren's plan under our present laws; it seems to be warehouse and elevator receipts—would you make them legal tender? Then brother Walker must come to the defense of that infamous semi-ecclesiastical despotism Women do not enter of Mormonism. polygamy voluntarily; some lecherous scoundrel selects—or the bishop does for him-a victim, and she is made to believe her eternal salvation depends on obedience, and she is made to submit through her fears and influence of the

obodience, and she is made to submit through her fears and influence of the church; then she is doomed to a life of toil to support her children, the husband only visits his numerous family occasionally; the women, his Indian squaws, do all the work and bear the children. It is one of the vilost despotisms over devised by an unscrupulous priesthood. And here comes Lucitin and apologizes for such a despotism.

Again, it seems to, if possible, try to find an apology for that infamous assassination by dynamite, of the police by Anarchists at the Haymarket, near a great city, can it be possible liberalism is degenerating into justification of assassination and murder? I hope not yet, Just as I predicted, we have the legitimate results of the teachings of Anarchism. Brother W. need not call for a separation; it cannot be done; you are all in the same boat. You cannot wiggle out of the dilemma you find yourselves placed in. I find you all justify force in the last resort, your journal, by riding every silly and ridiculous hobby and cranky utterance that can be found in this land of cranks. It has forgot to contend for attainable forms, repeal all Sunday laws and connection of Church and State, in all respects for doing away with chaplaincy and chapel in our state institutions of learning and charitable institutions, and banishing all religious worship from our common schools, &c., instead you run off after an untried ignis fatuus, and unattainable dreams and infatuations, Anarchy and kindred delusions.

R. A. Van Winkle.

Spontaniety is. Conscience.

Nature gives pleasure and pain, not duty and a guilty consciouce, as indices to nutrition and exercise.

As the best conduct in individuals is

natural and spontaneous, so the best step towards harmony in the mass will be the development of an individuality which is its own law. This individuality will not be unsocial and augenerous because its sign is pleasure, not constraint. Diogen appears to be what I should call an Ilgoist, that is to say, one who acts from self, or agreeably to his own natural impulses and reason, and not from a moral obligation which could not be traced to the egoistic principle. Therefore I do not feel that he has demolished my argument. Two men meeting may be feelish enough to fight rather than yield room to pass, but it is not generally so. Two horses, wolves or snakes will avoid unnecessary collision. This action requires only common souse and animal instinct. I have read of a cared lion attached to his keeper on boardship. For some breach of discipling the keeper was field up and scourged with the cat of nine tails. The lion bounded and tried to break out, so much so that the flogging had to be stopped. When the flogging had to be stopped. When the keeper was returned to the lion's cage

the animal licked the man's bleeding back, and placed his paws around him protectingly, and continued so for half an hour. Do you suppose that the lion acted from conscience, or a sense of duty, as those words are generally un derstood and applied to mean? The The the Lion acted as his nature prompted.

Con means with and science means knowledge. Hence conscience may be defined as the feeling which accompanies knowledge. The ego free from superstition can have no guilty conscience. Has ho done his own will and pleasure? He has a comfortable feeling accompanying the consciousness and each recol lection of the fact, except where he has miscalculated. In the latter cases, he has a feeling of regret for his ignorance and error, which have resulted in "disas Guided by reason, he is unwilling to be confused and swerved from a reasonable course by the accumulated impressions received from teachers who have indoctrinated him with ideas of duty or moral obligation. Conscience monns little if it does not mean an authority in the mind to be obeyed, to which the reason and will must be sub jected. To revert to our definition of conscience, the feeling which accompanies knowledge. In the general ve-ceptation it means that a rule of thinking and action having been laid down for the individual, the conscience is the feeling which accompanies his knowledge that he has broken the com-mandment, or rule of moral conduct. That is the guilty conscience. Or obeyed the communitment and kept the moral law, that is the good consciouce This is the almost universal application and understanding of the word.

When dogmas are discarded and each When dogmas are discarded and each individual stands to all other individuals as molecules they will arrange themselves according to their individuals as molecules they will arrange themselves according to their individuals of their individuals and repulsions. I believe that by discarding noral obligation (the force of the idea, as authorative) oppression will become impossible. But I believe that oppression will be practiced so long as its possible, though oppressors and intellect terms without confusion, and surrendors nothing to an authority which is like an ineffective blockade. Let us make our blockade against the tyrants and thieves effective. With paper laws and moral dogmas they make a blockade against equity, and conscience-stricken fools submit by deference to conscience-dictated methods of reform. All things are lawful to me but all things are not expedient. Though I always act from myself I act with pleasure for others. I submit also, even to oppression, but it is because I must. The ego may be a slave but he has not given his consent to remain a slave longer than prudence dictates. At the same timelit must be said that the true ego is probably the only sort of person who, being a slave onn not be gonded by oppression into making his case worse. Physical obstacles thwart his will. He goes round them till he can remove them. He measures his powers against the obstacle. The slave holder and all his aids are regarded as physical obstacles. The intelligent ego in such a matter as young Mr. Foote's publication does not inquire whether women have a moral right to control their reproductive function. He leaves that issue just us he would leave the canon law, or a dispute about baptism. He canon law, or a dispute about baptism.

For Leciera: Correction and Comment.

Correction and Comments.
Entron Lucium: In the last issue of your paper designated as "The Lucium-Branch," in my article entitled "Self-Hood, &c." there occurs a bad typographical blunder, unless it is eliminate from the dross that impure minds will be sure to throw around it.

In the next to the last line, it should ead Race of Humankind, instead of Rose of Womankind.

It would not be so much out of place to let it go just as it is, if by Rose was mount fragrance. For woman can never make her life fragrant with true, pure and buly love, until she can be free to develop

air of freedom, to make manifest the fragrance of her loving nature, and the sunlight of a true and noble Womanhood to unfold it in bounty, which will do much more towards the development of the Rose than all the Laws that puny Man, unnided and alone, has, can, or will ever make, unless in framing them, he pays proper respect to the claims of Truth that knows no favorites," therefore will not allow him to go "Scott Free" while woman is held a servant if not a slave to his exacting way, pertaining to all life's relations,

This is now the rule, the exceptions being where man has reached an altitude that qualifies him to, not only recognize but respect the claims of Truth by nize but respect the claims of Truth by looking on woman as no equal every-where, whether in the Home, the Church or the State.

Had not truthful claims become al-

most universally disregarded by ignor-ance, superstition and man-made law, to unfold the principle of Life, in lurmony with Love and love only, would be the chief study of the human race today. But as it is, the claims of Truth are set aside, even tabooed, while erroncous ideas of life hold sway everywhere, and in no place so dannaging to human welin no place so damaging to human we-fare and happiness as in the Home Rela-

the and happiness as a the constituent, that itions,

It has been said, and with truth, that "Home is where the heart is," meaning of course the affections. But in these latter years, the heartless or unhappy home is the rule, while the exception remains as a pointer to indicate that Love and not Lust, must be the reigning Queen to make the Home all that the heart could wish, hope for or slesire,

Julia C. Franklin.

OUR BOOK TABLE.

C. T. Powler well sustains his reputation is one among the best of our labor and fi anneo writers, in his latest production, No. 3 of the Sun,

Composations,

Composations,

Composations do J

No synopsis of mine can do justice to the clear thought and admirable diction of this

clear thought and admirable diction of this 28 page pamphilot, and so I here give only the Table of Contents, hoping to be able to present from time to time many gome of truth found in its leads and levels.

Prontispicea, Wendell Phillips; What is a Corporation?—its origin, working, animus, applied to labor, its dangers Defensive Corporations—their fallacy; Paternal Corporations—Their includes mature; Public or Private?—All private; Covernment Conporations—Also private; Covernment Conmissioner, tendency towards Co-operation.

The Groat Usury System--Profit vs. cost; Dividenta--Their fallacy, felly and selt-destruction; labor and Capital--Their natural relations.

dostruction; natural relations.

New Element in the Field--Itailroad or-ganization, the people's pool, influence on the market, change of system, at cost, prac-tical and mevitable; The Old is Ours. The usary system waiting for a receiver, ultiusary system watti

manun, tree travel.

Appendix: Rate making, stock watering, labor cost of one mile. Kausas statistics, showing how they are swindled, reflections, "Corporations" is for safe by Walker & Harman, price 7 cts; with the three previous issues of the Sun, 25 cts.

t ind Sun, 25 cts.

† † †
Social Problems of To-Day;

ог, Тик Монмон Question

n Hs Addinon Question in Hs Leonomic Aspirets. A Study of Co-operation and Arbitration in Marmordom, from the Standpoint of a Wage-Worker, By A. Gentlie, Author of "Utah and its People," D. D. Lain & Co., Port Jurys, N. Y. 1886.

We are indebted to the author for a conof the above entitled pamphlet of 100 active pages. It is a clear and much-needed examination of the industrial system of the Amination of the industrial system of the formation never before made accessible to the Liberatured Labor Reform public. According to our author's showing, the real amus of the present crosside against the Morninos is intred of "Zion's Co-operative Mercantile Institution," which has in various ways and very materially benefitted the pro-ple of Utah, checking the tendency toward the accumulation of wealth in the hands of a few, limiting the power of the usurer, and teaching the principles of equity and frator-

Every man and woman who desires to know instead of to believe; every person who does not condemn until an impartial investigation has been made, should carefully study Mr. Lum's "Social Problems." Let us, Jab erals, Preethinkers, Agnostics, strive to deal

instly with all.

Social Problems is for sale by Walker d Harman; price 20 cts. We want to put the brochere into the hands of every thinking man and woman among our read

† † † We have received from the publishers, H N. Fowler & Co., of Philadelphia, a novel en

TRENE.

THE ROAD TO FREEDOM.

titled.

By Sada Baily Powler.
I have not had three to more than inishing ance through this volume of over 600 pages, but from that essual examination, and from the reputation of the authoress, I am melined to pronounce "frene" an interesting, Relical, book, and hope that it will third made renders. The prace is \$4.0% and the state sale at the Legipus office.

Wrat.

tlantic Express Sew York Express Chrough Freight Vay Freight KANSAS CENTRAL DIVISION U. P. R. R.: GOING WEST,12:51 p m 8:30 a m

Passenger and Mail..... Local Freight..... Passenger and Mail Golas East Golas Cast Gol

A FAMILY AFFAIR.

BY THE LATE HUGH CONWAY.

She believed be could legally cann aer boy. She knew he was stillable enough to take blue by force or fraud if the chance occurred. The moment Harry was in Hervey's hands she saw she would be at his mercy. She would be forced to submit to any conditions, however exacting and humillating, in order to regain possession of the one thing which was left her, the one thing she could love, or was permitted to love. Flight gave her a resplict gave her time for consideration. It was the simplest and cashest way out of the difficulty. So she decided upon it.

Once out of England they traveled by easy stages, and eventually reached their destination—Munich. The city on inspection seemed as suited as any other to Beatrice's needs, so she hired a furnished flat, engaged a good-empered, hardy Bavarian servant, and settled down to that quiet calm life which she had in her letters to the Taiberts described herself as living.

These letters were sent under cover to a relied of Mrs. Milled's who we led the late to the fitters in the order to a freed of Mrs. Milled's who we led the set in the letters were sent under cover to a freed of Mrs. Milled's who we led these in the late of the content of the fitters of the milled of the mille

had in her letters to the Tubberts described herself as living.

These letters were sent under cover to a friend of Mrs. Millier's, who posted them in London. As English stationery can be precured on the Confinent as easily as overything else that is English, the letters conveyed no information which could be used to discover the retreat. Beatrice drended sending them; she feared that some unforessen slip connected with them might disclose her abode. But it seemed so makind not to let her uncles know she was alive and well. She tid not write to her father. She fancied her proceedings would not trouble him much, and felt sure that any letter sent to him would run the gauntlet of Lady Clauson's unkind comments. She trusted to Horace and Herbert to let him know all that they knew.

Beatrieu made few, If any, chance ac-

ments. She trusted to Honce and Herbert to let him know all that they knew.

Beatrieu made few, If any, chance acquaintances, Some people never do. Just as there are men whom other men never think of asking for a cigar-light, so are there women to whom other women do not make the first advances. Heatrieu with her reserved but polite manner, classical features and distinguished bearing no doubt conveyed the idea that she was a state not to be encreached upon without the passport of an introduction. So for society she had her boy and her faithful slave, Mes, Miller.

However much a mother may love her child, she is not blauned if she hads that his constant company does not give all the pleasmothoworld can give. However faithful and intelligent a servant may be, the mistress may with a clear conscience look beyond her for a companion.

So Beatrice's life grew once more dismal and coloiless. So much so, that under its present conditions the late life at Hazlewood.

and coloiless. So much so, that under its present conditions the late life at Hazlewood House, when contrasted with it, seemed a wild round of variety and dissipation.

She had her books and her music, but she had no one with whom to discuss the books, no one to listen to her music. She took leasons in painting from one of the thousand attists in the great art-centre. Munich, but this was but an add to kill time, and unbroken with any ambitious aim. She had her thoughts. These she shumed as much as possible. It seemed to her that there was nothing upon which she could look back with pleasure, nothing to which she could look forward with hope. She often recalled Carruthers's assertion that in spite of manner, she must have some dream of happliness, and she sighed as she fhought that now less than ever did tilt show any loy of which she even dared to dream.

Beartice was sitting one afternoon in the

dared to dream.

Beatrice was slitting one afternoon in the room she called her studie. She was alone and in deep thought. She had just finished one of her periodical letters to her uncles. It was lying near her, directed but not scaled. one of the periodical retrieva for a unities. It was lying near her, directed but not sealed. Beatrice was wrestling with the temptation of sending a message to Frank. She could not bear to pleture him thinking her cold and heartless. Should she add a line to her letter? Should she even write him a letter? But what could she say to him? Nothing, absolutely nothing! Besbles, provided he had not yet learned the truth, the most concentional message from her would mischopes never to be realized. Poor Frank I why did he learn to love her? Why did she love him? No, not that! She was happy that she loved him; that she had found the power of holing and trusting still hers. Yes, hopeless as such love was, she rejoiced that she could love such a man at Frank. But no word, no message must be sent.

sage most be sent.
"It is a part of the price I must pay for my folly," she said as she sented her letter. Her

Saran's outeregs in the Hain all signs of the nathelsin had been at once repressed by Beatrice. "My letter is ready," she said; "take it and direct it to your friend. There are en-

Sarah glanced at her mistress, who was once more deep in thought. She took two once more deep in thought. She took two envelopes and also a stray half sheet of notepaper. Then she went into another room and instilly writing a few words on the paper placed it in an envelope, addressed it, and inclosed it, with ileatrice's letter, in the packet which was to go to her friend in London.

Beatrico resumed her painful train of thought. Writing home had made her feel utterly wretched. It was now May; nearly five months had she been living this dreary five months had she been living this dreary five months had she been living this dreary one of knowners as to where she was. How much longer must it go on? She could, of course, leave Munich whenever she thought lit, but every other place would be just as dreary to her. Locality matters little when a sea of trouble surrounds one. Let a man count up his happiest.

place would be just as dreary to her. Locally matters little when a sen of trouble surrounds one. Let a man count up his happlest days and he will find the place in which he spent them contributed not much to their happiness. Beatrice, who was now somewhere about twenty-three, had most certainly a light to expect some happy days in this world.

She began to ask herself the questions which had recently been framing themselves in her mind. Had she after all acted in the wisest way? Was her life to be quite marred by that one act of folly? If she turned and firmly grasped her nettle, would the sting be fatal, or even more than she could hear? She was, like most of us, a blending of contradictions. She was whe and foolish; brave and findly proud and humble, as pressure of chromathers forced her to be. She began to loathe this hiding, this shrinking into corners, Gould she nerve herself to come forth and face the worst?

What was the worst? The worst was her

face the worst?
What was the worst? The worst was her dread of losing her child. What if she worde to Horace and Herbert and told them everything, begget them to forgive the harmless deceit which she had practised; entreated

no florace not flethert and told them everything, begged them to forcite the harmless deceit which she had practised; entreated them to see this man and make such terms as they could? Might she not, when they had assured her security and peace, face such scora as the world would throw her?

Then she began to wonder if Herrey had revealed the truth? If her father, Lady Clauson—here she shuddered—her uncles knew that she was this nam's wife. Although she had fust been resolving to make it known to them, the thought of their being in possession of the knowledge was hortfille to her. Yet all this while they might have known it—night have heard it from therey? Ills. This thought had fustedeed was hortfille to her. Yet all this while they might have known it—night have heard it from therey? Ills. This thought haft maddened her. She must learn if it was so.

She thought regretfully of that peaceful life at Hazlewood House. Horace and Herbert's little womanish ways seemed part and parcel of the pleasant home. She thought of old Whittaker, of William tilles, of the other servants. She thought, with a pang of deeper regret, of Sylvanus Mordle, who had also found in her the woman he could love. She counthought of young Purton's well-meant but unsophaticated advances. Then, of course, she thought of Carrathers—thought of him nore than of all.

And Frank? Did Frank know, and if so what did he think of her? Oil he, would he, curse her very memory? Ah, so far as her love was concerned there could be no hope for ketter days!

At this juncture Beatrice broke down, just as she had broken down when she refused Frank's love. She laid her head on the table and solbed bitterly. Sarah returning from posting her letter found her so, and of course knett beside her, cried with her, and soathed her.

"I cannot live thonger!"

er. "I cannot flya this life!" sobbed Beatrice.

"I cannot live this life!" sobbed Beatrice.
"I cannot live it longer!"
"My pretty deart my poor darling!" said
the woman, her hard features transfigured by
plsy, and so obling the girl's brown hair as a
mother might have done.
"I can bear it no longer," said Beatrice,
"I will write and tell them all. Tell them
how I have been wronged—how I have
wronged them. No," she exclaimed, starting
to her feet, "I cannot do it, There must be
other means. He is mercenary, Oh, I will
give him all if be will keep silent and leave
have me and the boy in peace,"
"Let me go to Ingland and see him," said
Sarah.
"You!" Beatrice started at the idea.
"Yes, Let me go, He is a wicked man
bot he can do me no harm. Oh, my dear mis-

"You?" Beatrice started at the idea,
"Yes. Let me go. He is a wicked man but he can do me no harm. Oh, my dear mistress, let me go. I can hear what he wants—make him prombs and put that down in writing. Let me do this for you, my dear. By the love I hear you I ask it."
"How could you find hlat."
"He is sure to be in London. If not there's those who can left me where to find him. Say I may go. Let me go to-day—to-morrow."
Beattlee muscal. A fam.

Beatrice mused. After all, the suggestion did not seem so absurd. Sarnh was by no means a fool. She could travel to England alone perfectly well. She could hear what this man usked now. Why should she not let her go?

Miss. Allier seemed on thorns of suspense. "Say I may go," she whispered.

"I will think. I will tell you by and by. Send my boy to me. I will think with him in my arms."

So the "Shorn lamb," as he was now called, came to his mother, and all the afternoon leattice considered Mrs. Miller's proposal. The more she considered the more inclined she felt to give it her countenance, in the evening she told her she might go. Beattlee mused. After all, the suggestion

Being in prayer it was Saran Miller that right. For what did she pray? Perinaps it is a3 well not to ask, but to be contented with the assurance that she prayed for Beatrice's

is as well not to ask, but to be contented with the assurance that she prayed for Beatrice's happiness.

CHAPTER XXIX.

THE MADONNA DY TEMP.

Beatrice's letter, after having been perused and commented upon by the Talberts, was sent on to Frank Carnuthers. A note from Herbert was inclosed with it. "You will see"—he wrote—"that this letter is as unsatisfactory as its predecessors. It gives us absolutely no information as to where she is or why she left us. Now that we are assured of her being well, and, we suppose, safe, our feeling about her prolonged and unexplained absence is more than regret—it is in fact serious annoyance. We find it quite a strain to answer inquiries about her without contradicting one another."

Naturally the envelope which bore Herbert's handwriting was the first opened by Carruthers, and of course he read Beatrice's letter before he read Herbert's. He searched the former in vain for his own name, little thinking how the writer had sat for a long time before she could bring herself to seal her letter without sending him a crumb of comfort. He then read Herbert's commentary and smiled faintly as he drew a haderous picture of Horace and Herbert making counterstatements to their friends. He mused a while, holding Beatrice's letter in his hand. Her fingers had touched that sheet of paper; so he actually pressed it to his lips, and indonessed many of her arrows from the General Post on actually a pressed it to his lips, and indonessed the actually and sheet and the ferting of what he remembered was her favorite perfune. It was clear that Mr. Carruthers's disease was as rampant as ever.

By mad by he turned to see what else Fate had brought him. Nowadays Fate shoots many of her arrows from the General Post of the contained in half sheet of note paper, on which was written "Hemenberyour promise. Walt, oh, he patient and wait?"

Carruthers threw it aside with a bitter smile. He wait knew the way was the writer. Walt! What was there to wait for? How-

Carruthers threw it aside with a bitter

wait?

Carruthers threw it asido with a bitter smile. He well knew who was the writer. Wait! What was there to wait for? However, the sight of those words brought back the inemory of that strange nocturnal visit; of the woman's carnes, even impossioned appeal to him, to 'wait awe, ten, twenty years for the one he loved." Why shouldshe write now and repeat the uppeal? She who knew everything; she who had accompanied leartice and who was probably with her now. He could not get the memory of that strange creature with her dreary belief, yet unverving faith as to his own future, from his mind. At the lime the woman's carnessment impressed him more than he careful to confess. Superstition is a quality to the possession of which no man of our time is willing to own, not even to himself. Yet nine men out of ten are superstition. Carruthers told himself that such hope as he had gathered from Mrs. Miller's words was simply gathered because he believed her to be in Beatrlee's confidence. Here he was wrong. It was the woman's broad but absolute assertion, uttered with the passionate inspiration of a prophetess of old, that happiness in this world avaited him and Beatrlee, which had been of aid to him in his trouble. If faith can move subsorm mountains, why not a heart which is willing enough to move in a particular direction?

And now this woman repeated her mes-

And now this woman repeated her mes-sage, and, as Carruthers read the letter, told him bis case was no more hopeless than it was months ago.

was months ago.

He took the note which he had crumpled up and tossed away; he spread it out and read it again. He found, moreover, that it was written on paper similar to that used by Beatrice, and upon turning it over he saw on the back a few words in penell. They were written so faintly that he had to carry the note to a strong light in order to decipher them.

written so faintly that he had to carry the note to a strong light in order to decipher them.

The words were "Madonna di Temple," and to the best of his belief, as experts say when giving evidence, the handwriting was Beatrice's.

What did the words mean, and how far would they aid thin in finding Beatrice? Ho soon settled in list mind that Madonna di Templ must be the name of a picture. But what picture? Where was it to be found?

Of course it did not follow that supposing he could ascertain all about this picture, which might or might not be a world-fance one, that he would find Beatrice near it. Nevertheless the cine was worth following. He would have followed a finer clue than this to the end of the world on the chance of itseading him to Beatrice. So he at once set about the task of getting information, if information could be giot, respecting a picture called the Madonna di Templ. He hoped, but his hopes were not very strong. Indeed, but his hopes were not very strong. Indeed, but his hopes were not very strong. Indeed, but only not help comparing his case to that of the fait Saracen's, who found her lover by the aid of two words. Vet she was before of than he was. She at least had the name of a place for one of her talismanch words. He had the name of what he supposed to be a picture; nothing more.

Mr. Carruthers was not one of the inner-circle of art worshippers. His sallet, his sturm and during, his cancional days, were well over before the err of blue and white china. He had no thapsodles, written or spoken, to also hereafter and pick his consolence. He had no thapsodles, written or spoken, to also hereafter and pick his consolence. He had no thapsodles, written or spoken, to also hereafter and pick his consolence. He had no thapsodles, written or spoken, to also hereafter and pick his consolence. He had no thapsodles, written or spoken, to also hereafter and pick his consolence. He had no thapsodles, written or spoken to also hereafter and pick his consolence. He had no thapsodles, written or spoke

Sace must be sent.

"It is a part of the price I must, pay for my filly," she said as she scaled her letter. Here yers were full of tents as she did so. Mrs. Miller ended and saw her emotion.

"My sweet, my dear," she said: "what is "There is no fresh trouble?"

"None, the old one is enough," said Beartice, Mrs. Miller looked that her solicituarly, "You are thinking of the man who loves "one" she said soothingly, ", essentially, "it's, I am thinking that I may have evered his life as well as my own." "No, he, my poor dear, I will come right. You will be happy." Beartice said southingly.

"You are thinking of the man who loves "Yes," said Heatrice with recovered composure, "Yes," and Heatrice with recovered composure, "Yes, I am thinking that I may have evered his life as well as my own." "No, he, my poor dear. It will come right. You will be happy." Beatrice and such as suited a hopelose smile.

"You will be happy." Beatrice smiled and yes housed by Mrs. Miller on her smile and hopeloses smile.

"It will be-"It is written." continued Mrs. Sailer on the side of mer smiles have been fully shown as the first the principal productions of the principal production

Valuable

as a preventive, Ayer's Sarsaparilla proves still more valuable, in thousands of cases, for the cure of chronic diseases. Warren Leland, the famous hotel proprietor of New York city, says that Ayer's Sarsaparilla cured one of his farm laborers of old Serofulous ulcerst also, that he has personally used Ayer's Sarsaparilla

In Rheumatism

with entire success. Charles Poster, 270 Atlantic ave., Boston, Mass., writes: "Two years ago I was prostrated with Rheumatism. I tried various remedies, with little benefit, until I took

AYER'S Sarsaparilla

by which I was entirely cured." Sold by all Druggists.

Price \$1; six bottles, \$5. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

Gallet are scarce, but those who write Minne Manne & Co., Portland, Maine, will receive, free, full information about work white year and a said time as home, this will pure a state of the said of t

FOWLER'S PAMPHLETS!

CO-OPERATION, its Laws and Prin-ciples. 25 pages of splendid reading matter. Just what is need-ed to-day. Don't miss it.

THE REORGANIZATION OF BUS INESS. In the Store and the Bank, on the Farm and in the Factory. Practical application of the principles of Co-operation.

PROHIBITION. An unanswerable ar gument against sump uary methods in temperance reform.

CORPORATIONS: With Special Ref. cremes to Railways and Tolegraphs. The difference between Corporations and Co-operation. This is Mr. with the Corporation of the Corp

Price, 7 cents each, the four for 25 cents Walker & Harman, Valley Falls, Ks.

\$1. 13 Weeks. The Police Gazette will be malled securely wrapped to any address in the United States on receipt of One Deliar Liberth discounts allowed to sgents, postnaseers and elibs. Sample copies malled free, Address all orders to Richard K. 19X. Franklin Square, New York City.

FOUNDATION PRINCIPLES EIGHT PAGE SEMI-MONTHLY EDITED BY LOTS WATSINGOMER. Advocates a Humanitarian Spiritualism, an holds it as a FOUNDATION PRINCIPLE

FOUNDATION PRINCIPLE
That all gain coming from the use of natural
wealth belongs to the party through whose
labor it is secured, and not to some other
claimant—that no man or set of men has
she moral right to hold land not in actual
use from those who need it, and that rent
taken for the use of such land is robbery,
and illegal when measured by the law of natural justice.
Accepts no authority but that of Justice,
and alive all through Send for it price \$1.
por year. Address

i through, Send for 11 page Address
LOIS WAISBROOKER,
Clinton, lowa.

ADVERTISERS

can learn the exact cost of any proposed line of advertising in American papers by addressing Geo. P. Rowell & Co.,

Newspaper Advertising Bureau, 10 Spruce St., New York, Send 10cts for 100-Page Pamphles

A COMFORTABLE, Healthful And Practical DRESS

FOR

WOMEN.

Any woman desiring patterns, can obtain bein, with all particulars relating thereto, in application to MRS, S. B. HOWE, Box 563.

Bible Temperance.

THE BIBLE AND THE WO-MAN'S CHRISTIAN TEM-PERANCE UNION.

AN EXAMINATION

-OF THE-

CLAIM OF MODERN CHRISTIANS

-THAT THE-BIBLE IS A TEMPERANCE WORK. By E. C. WALKER.

CONTENTS:

Prefatory Note: Introduction: List A.—Passaves Unequiversity Condemning the use of Wine. List H.—Passayes Commending or Enjoining the use of Wine or Streng Drink, or Enjoining the use of Wine or Streng Drink, or Endoining the Use of Wine or Streng Drink, or Ending the Octave of Wine among the Hiesslags to be Bestowed upon among the Deprivation of it among the Punishments Indicted upon the Disordeient. List C.—Passages Conditionally Condemning the Control of Control of Consions, etc. List D.—Passages which Incidentally mention tellier Condemning or Commending Them. List E.—Passages Sowing that Scripture Wine in Intexacto, Conclusion.

"Every honest and rational movement in favor of temperance is to be commended, but this nauscating stuff called Hible Temperance' is unbearable. I have long fell that this sham ought to be princtured. It has been done at linst, and most effectually done by the logical pen of E. C. Walker.

John E. Remsdurg.

Walker & Harman, Valley Falls, Kan,

DIANA. Sexual Advice for the married proved. Dismals in is the road to True Lovo and pure parentage. Price 25 cents. Stamps gladly taken. Please order them of ELMINA D. SLEKKER. SOWYING, VA.

AN INDISPENSIBLE BOOK. By Dr. E. B. FOOTE, JR.

THE

RADICAL REMEDY IN SOCIAL SCIENCE

BORNING BETTER BABLES Through Regulating Reproduction by Controlling Conception.

An Earnest Essay on Pressing Problems, 421 pp. Prico, 25 cents.

To To each present subscriber to LUTERR who shall pay up all attentures and for one year in advance(4.25 per year) we will send postage paid, one copy of this most valuable book.

book.
To each new subscriber to LECIFER who shall send us 1.25 for one year in advance wo will send, free one copy of this book. This offer is good until kept, ist, 'M. Send at once and get one of the best books ever published.

OTHER EXTRAORDINARY OFFERSI OTHER EXTRAORDINARY OFFERST FORTY-Three Loctures by Col. R. G. Ingersoll. Bound in cloth. Lettered in gitt on back and side. More of the Colonel's sayings and writings than you can get in any other form for the money. Price, This Largo Book, togother with Dr. Products Badleal Remedy, for the colonel's saying and the colonel's saying and the colonel's saying the form of the colonel saying th

ooks. This offer is good until Sept. 1st, 1886. Do not delay sending your orders. Address, WALK bit & HARMAN Valley Falls, Kans.

John Seckler

1-PRICE CLOTHIER,

Would respectfully call the attention of all in want of Clothing, Furnishing Goods, Hats, etc., to prices that

Men's Suits from \$5.00, to Tailor Made for \$25.00. Boys' Suits at from \$4.00 to Tailor Made for \$15.00.