NEW SERIES, Vol. 5, No. 11.

VALLEY FALLS, KANSAS, FRIDAY, JULY 1, E. M. 287.

Whole No. 203.

LUCIFER---THE LIGHT-BEARER

PUBLISHED WEEKLY. TERMS:

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One copy, six months,
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No communications inserted unless accompanied by the real name of the author.

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

Bible Temperance.

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

OF THE-CLAIM OF MODERN OHRISTIANS -THAT THE-BIBLE IS A TEMPERANCE WORK. Br E. C. WALKER.

Wine, etc., upon Stated Occasions, 1 Persons upon Certain Occasions, — Passages which Incidentally nen of Wine and Strong Drink with Condemning or Commending Th.,—Passagos Showing that Scriptin Intoxicate, Conclusion.

"Every honest and rational movement in vor of temperance is to be commended, but to naiseating stuff called Bible Temperice' is unbearable. I have long felt that is sham ought to be punctured. It has en done at last, and most effectually done the logical pen of F. C. Walker.
John E. Remsburg.

Address, WALKER & HARMAN Valley Falls, Kans.

PHOTOGRAPHS

OF

Lillian Harman and Edwin.C. Walker.

Diffidit Halling and Edwill. U. Walker, To gratify many friends who have asked for pictures of the "Autonomistic pair," and to help defray the expenses incurred in the strungle for freedom of Choice and Contract, and in the present battle for a kree Frees and an Involable Mail, we ofter photographs of Lillian Harman and E. C. Walker, who were imprisoned for more than six month for failing to comply with the statutes of Kausas "regulating" the natural right of marriage.

Kansas "regus." marriage. Cards of Lillian Harman "E. C. Walker

One of each
The above were taken before the prose

tion.
Cabinets of Lillian Harman
Cabinets of Lillian Harman
and E. C.
Walker, taken in one picture 40c The last two named were taken since the release from Oskaloosa Jail.

Any two Cabinets Also, Cards of M. Cards of M. Harman Address, Luciren, Valley Fulls, Kan.

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Westrup's Financial Problem," price 5 cts. For sale here.

A NUN.

TRANSLATED BY SEBASTIANO FENZI. From the Italian of Renato Fucini.

Sheloved the fields, the skies-all that is gay-The rose, the song * * and they took her away!

"My daughter, listen," the Confessor said,
"bost thou not hear it? "Tie God's voic
o erhead,
"That calls on thee as his affianced bride,"
And she, with ruffice heart, anxious replied:
"thear it not!—bi not it cannot be!
"Obt do not drag not to the numery!

She sobbed, implored—but all to no avail! Ill-fated maiden, she-doomed to the veil!

They cropped her flowing locks; asablogown Around her nimble, gentle form was thrown: She saw, but wept not—pale and sad she now. Like withered flower, bent low her passive brow.

brow.

But troin the day they forced her in the grave Allvo to linger, her young feart, that gave Sweet promises of 10vo, lost all its flaue-lifer nature sourced, and peevish she became.

Naught craves she now within this tearful valet.
Ill-lated maiden, she--doomed to the veilt

Horn to the sweets of home, the mother's kies, All that life chu afford to her compressed; And chi how fleeting sped the hours of bliss, When lost in rapture, toher hoson pressed, She whispered; "Mother, if both you and I "Must share the common lot full and die," "My heart's most fervent prayer—I ask no more."

"Is to be first to gain the dismal shore!"

They told her t'otherday; "Your mother died!" unear"
nd she, moving her lips to a chilly sinile,
ought: God has now recalled her to his
sido!

side!
Not even tears can she now shed the while;
Her heart is parched, she can nor weep nor
wall;
Ill-fated maiden, she doomed to the yeall; In her first dreams of puberty, she guessed Love's sweet misgivings; stored them in her

breast,
Int nacteor-like, she saw them disappear,
Nor felt she safe she'd seized their meaning
clear,
She dreamed of fair-haired babes, and
deemed that all,
Her, both as mother and as wife, did call.

Within the grave-yard, a sequestered spot Contains her ashes:--damp and dark, a

stone.
But nettles crowned, records her name
alone;—
litt not a friendly tear for her cruel lot;
No flower, no sigh!—her sad and mournful But n Inhu...

Publications Received

Kansas State Agricultural College; Catalogue 1886-87. Manhattan, Kas. Produits de L'Industrie. Paris: Au Bureau Du Revolte. Prix. 5 centimes. The Progressive, Religious, and Social Poems of George Vaughan, of Virgmin.

First Relig. Commune Press

40c

This is a peculiarly gotten up book of poems. Parchment covers, red-line border, printed on one side of the leaves,

There are some good poems in this unique volume, and the spirit of all is broadly humanitarian. The author's ideal society is the Commune.
On the 4th page of this number of

LUCHER appears one of Mr. Vaughan's poems, and it is probable that we shall give our readers the pleasure of perusing more of this Virginia reformer's productions.

The book before us contains a portrait

ot Prof. Vaughan, and doubtless can be procured by addressing him at liuther ford Park, N. J. where he is now stopping.

it is upon the people of the empire.

Mr. Footescens to think quite highly of American presidents in comparison with British sovereigns; wonder how Cleveland's pious toadying to Mrs. Guelph suits him?

It would seem that friend Kinget's is one of those cases in which private inal-ice uses the law as an instrument wherewith to wreak vengonico upon an object it cannot otherwise feach. But in all cases the accused elfould have an immediate trial if he or she demands it. The State has no right to arrest a person on suspicion and them held him with it was received. until it can work up t case against him.
When ready to arresthim it should be ready to give him an simmediate opportunity to prove his inforence, if he desires it. To compel a person to lie in prison for months before trial is an infamous crime. It is slavery, in one of its worst forms. It is the presumption always that a man 13 jinnocent until he is proven guitty, and until he is proven guilty he cannot be justly punished; therefore, he is cutifled to an immediate trial if such is his wish.

I hope that Dr. Kinget will soon be

HOW THEY PASSID.

The so-called "Cometock Postal Laws," for an alleged infraction of which Elming D. Slenker, and the editors, and publishers of Lucifien, are shortly to be tried, were once asserted by Mr. Abbot to be the act of "the peoples' conscience." To which the Truth Secker of October 12, '78, made this reply:

12, '78, made this reply:

During the forty-second session of Congress four hundred and fifty-nine nots were passed in all, and many of a most culpable character; but far more than half of these, to-wit, two hundred and fifty acts-were rushed through in the few expiring hours of the session, amd contusion, uproar, and drunkenness of the members that would have disgraced a madhouse. In the disorder and confusion that prevailed it was utterly impossible for one members tent to know anything of the nature of the bills he voted for. The titles of the bills he voted for. The titles of the bills he voted for. The titles of the bills were barely read 'and not understood at all by a very large proportion of the members. There was no time for a moment's examination or discussion they had to be put through on the "double-quesk," or they would niterly fail. As it was, the session was prolonged into Sunday to the extent that their acts were really illegal. It was similar with the placing of the President's signature to the bills; he did not even wait to have their titles read to him, but signed one after another as fast as possible, and as his clerk handed them to him. In this way were the Comstock laws enacted; they were nuong those that were rushed through the house in those last moments. It was known by a few of the influential Christian Aesociation wished them passed, and that was all there was nocessary; they went through in a crazy rush, without aftention, examination, or consideration. During the forty-second session of

It is safe to say that not one votor in ten has even a passably intelligent idea concerning these statutes, and a much smaller proportion have any just con-ception of the forces that were instru-mental in securing their adoption or of the consequences sure to result from their enforcement. And yet we are in

ly finunted now than then. W.

Very astute are the leaders of the National Reform movement; very reactionary and vitally wrong are its demands; and very dangerous is it in its present state of development, and in its accessories and adjuncts. Allied with the prohibition crusade, it is rallying beneath its black flag very many men and women who claim to be, and doubtless think they are, the friends of freedom. Every enactment like the Comstock postal statute, the Sunday law, and the prohibitory liquor law, takes it a step nearer the goal of complete victory. Incheby inch, foot by foot, it is pressing for ward, and the time is not very far distant when every man and woman in America must choose for it or against it. There is no possible middle ground. Liberals who to-day are its allies through their support of its necessory measures, such, for instance, as prohibition, postal legislation in the interest of 'morality,' rigid marriage laws, etc., mu., ere long join hands with the theoratic champions, and labor with them for the establishment of the hierarchy which they seek to set up upon the rains of the civil republic, or they must cut entirely loss from their present contaminating and reactionary surroundings, and come squarely over to the side of liberty and progress, joining hands with us in the cause of physical, mental, moral, social and political emancipation from the degrading dogmas, customs, and laws of the ignorant and despotic past. It is ussless to hedge and haggle, to hope to stand erect upon an inclined plane of illogical fee, to try to put the new wine of liberty into the old bottles of tyraury. The ranks are swiftly forming, the lines are being more and morasharply drawn, and Liberals must face the truth unit realize fully the fact that he who would force his ideas of morality and of health upon diesentients is twin-trother to him who would force his feligious creed upon his unbelieving neighbor, and that his place is in the camp of the God-in-the-Constitution legions.

WAHLIMAN'S WORDS.

ly flaunted now than then.

WAREDIAN'S WORDS.

On August 1st, 1878, an indignation meeting was held in Fanucil Hall, Boston, Mass., to protest against the violation of the freedom of the Press in the arrest, trial and conviction of Ezra II. Hoywood. Chief among the speakers was T.B. Wakeman, Esq., of New York, who delivered an address, upon the uncon-stitutionality of the Comstock Postal Laws. Herefollow excepts from that address Send 10 cts. and get the whole peech, with much other excellent and timely reading on the same subject.

W.

The real constitution of the country is this new life, this liberty, out of which the written Constitution grew, and a new and improved offer is to grow. That liberty is the priceless treasure that Patrick Henry was so afraid to commit to a federal power that migl. become a federal tyrant. "The spirit of liberty, the maxims of liberty-they are the true Constitution of the American people," he continued to repeat, with a well-dom that De Lolme and Mackintosh and more recent political philosephors have now more fully disclosed. "Constitutions grow, and are not made," they fell us. They are not dead pieces of parchment, but living organizations that enlarge with the people because they are the living skoletons of their life. They grow by constant construction. All great questions of life, questions of constitutional construction, too great to be decided by any court. Every decision againt the "American spirit," that Patrick Henry invoked has been overculed. decision againt the "American sthat Patrick Henry invoked has

of Prof. Vaughan, and doubtless can be procured by addressing himatRutherford Park, N. J. where he is now stopping. See his "ad." in last issue and in this. Royal Paupers; a Radical Contribution to the Jubilee; showing what royalty does for the people and what the people do for royalty. By G. W. Poote. Second edition, revised. London: Progressive Publishing Co.

This is the work of a sturdy Englishman who has not the spirit of the flunky in his bosom. While so many Americans are showing their silliness by aping the British anstocracy, it is refreshing to find a man living right in London who dares to tell the truth about the House of Brunswick and who preves so clearly and conclusively what a terrible incubus the rows and conclusively what a terrible incubus the rows and conclusively what a terrible incubus the rows are some proposed and conclusively what a terrible incubus the rows are to result from the consequences sure to result from their consequences are to result from their consequences are to result from their consequences are to analyze the and yound to obey these "laws," because they express the deliberate verdict of the living social organism—the brite is to the living social organism—the brite of the living social organism—the

nssurance that the people will acqui-oscein it as "the law of the land," never, never, never! * * * * * * * *

hever, never/

* * * * * * * * *

"Oh ye of little faith," the laws that mould the lilies as they grow" prevail, too, through the human world. The religions, and the altars, and the ties, that need to be preserved by "restraits" of unconstitutional laws and decisions are condemned by that fact as "superstitions." The struggle you are opposing is really the effort of human nature to rise to a newer, purer, and truer social state—to a religion so consonant to human nature that it will be a duty and not a restraint—to an altar not red with the blood of sacridee, but leaded with the gifts of gratitude to Humanity for liberty and welfare achieved.

Dangerous Statutes.

All laws authorizing the examination of mail matter to see whether it is moral decent are clearly unconstutional; and this opinion has been expressed by the ablest statesmen of which the coun-

the ablost statesmen of which the country can boast. Webster, Olay, Cass, Wright and others of their compoers placed themselves upon the record in this regard. Daniel Webster said, in the Seants of the United States, in 1831, that the prohib tion of the mailing of anything on account of its meaning was "expressly unconstitutional," and he was shooked at the claum to the contrary. In this opinion the Senate fully concurred, and by his procuring, that haws ompowering the examination as to the moral quality of mail matter have been placed upon the statute books of the country. "It must be "apparent" to "most" minds "that if the unconstitutionality of the Counstock laws is swived and obscentifies to be streched, and rule that to be obscene which is not obscene as well as the guilty. This tendency has been painfully apparent under the operation of the laws complained of, and it mustinevitably be so. If the safeguards of the Coustintion are removed, no bounds can be set, no limits can be seened. If defectives, prosecutors, courts, and juries are allowed to decide what is obscene, they have only to take another logical step and decide what is obscene, they have only to take another logical step and decide what is indecent, what is improper, and what is immoral, whereby the liberty of opinion must be violated and destroyed. The composition of juries is from the majority—the advocated and destroyed. The composition of juries is from the majority—the indicated and destroyed. The composition of juries is from the majority what is moral and decent and what is not, the postal liberties of the country must ever be at the morey of the party in power. As the Christians are our law-makers and interpreters it would be but natural that they should decide that overything opposed to the system of Christianity should be condemned as immoral and not be allowed to pass through the mails. By the same rule Democrate, when he people was immoral and unsound and must be allowed to pass through the mails. By the same rule Democrate, when he

OPEN LETTER.

COMMON SENSE ON THE

Sexual Question.

BY H. W. HOOZER.

We have just received a good supply of this popular and mediterious little work, and her to dispose of them soon to our truttseeking readers. Price 10 cts. Lucifer, Valley l'alls, Kaness.

LUCIFER

VALLEY Falls, KAS., July 1, 287.

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of Morality.

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Leavenworth, Kan.—II. II. Hitchenson.
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"Carrio V. Malotte.
Now Havon, Conn., M. Franklin. LIST OF OUR AUTHORIZED AGENTS

The Defence Fund.

We are obliged to beg the indulgence of our contributors. Our space is so limited, so many articles are coming in and these postal cases necessitate so much editorial and selected matter, that it is rarely that we can give a contribu-

Yesterday there came three extended articles from as many persons who are not on our subscription list. Unless such article is in reply to a personal at-tack upon or criticism of the writer, we cannot insert any acticle from a non-subscriber. Our space is altogether too limited and our subscribers furnish us much more than we can possibly use.

Each communication must be accou panied by the real name and address of the author, not necessarily for publicanom de plume may be signed to the article, but the writer's real name must be known to us.

known to us.

It a man or a woman has a good thought to give to the world we shall be glad to let it see the light in Luciren, and we shall endeavor to have it appear to the best advantage, but we do not always have time to correct all mistakes in con position, -for, unfortunately, neither our common schools nor our colleges have produced many who are masters of even telerably good English, and so the editor who aims to make his a paper of the Peolin has no rose-strewn path of idleness to trend.

The Winsted Press brings us the good news that Gov. Hill, of New York, has again checkmated the Constock gag game. He has veteed the "Disgusting" literature bill, the substance of which we published some weeks since.

POSTAL CENSORSHIP.

If the people of the United States beld the relations to the govern-ment that children hold to their parents or pupils to their teacher, it might be quite right and proper for Congress, in the exercise of its pa-ternal wisdom and benevolence, to Congress, in the exercise of its paternal wisdom and benevolence, to supervise the morals of the people by appointing the wisest and best men and women of the land to act as censors over the public mails. Parents and teachers usually prohibit and punish the use of what is called profane or lascivious language on the part of their children and pupils, each parent or teacher being the sole judge as to what constitutes profanity or lasciviousness in language. But since the citizens of the United States do not sustain towards the government the relation of children or wards to a parent or guardian it would seem that a censorship over the mails, designed to exclude that which may be immoral in tendency, or offensive to good taste, is altogether foreign to our system of government.

Under monarchal, patriarchal or paternalistic forms of government, such as the Papal, the Russian, or even the British, censor-

Under monarchai, patrarchai or paternalistic forms of govern-ment, such as the Papal, the Rus-sian, or even the British, censor-ship over the morals of the press ship over the morals of the press and the mails might be proper enough; it would be consistent with the basic theory of such governments; but here it is understood that we have no "Great Father" at the head of the government. Here the public officers are said to be the agents or servants of the citizen, not his parents, guardians, masters or rulers, and hence it would seem to be the province of the general government to take cognizance of crimes only, leaving the punishment of vices to nature or to the localized home governments.

of vices to nature or to ized home governments, obscentry, is such a vice as " That there is such a vice as "obscenity" is readily admitted by all, but that it is the province of the "agency" known as the United States government to punish this vice by prohibitory postal statutes is quite another question or proposition. The postal service is a convenience, a kind of thoroughfare like the public highway, paid for by all, and designed for the use of all, whether rich or poor, for the ignorant as well as the wise, the sinner as well as the saint, the coarse and vicant as well as the wise, the simer as well as the saint, the coarse and victous as well as the refined and moral. Postal regulations excluding from the mails anything that would be liable to injure the mailsags or their contents, or to endanger the personal safety of the carriers, would certainly be right and proper enough, but to inquire into the morality or immorality, the decency or indecency, of the contents of letters indecency, of the contents of letters or printed documents sent under cover through the mails is an invasion of personal rights and privileges so utterly un-American that it seems quite astounding when we re-flect, that the sons of revolutionary

sires submit tamely to such espion UNCONSTITUTIONAL,

age.

It is matter of history, as mentioned It is matter of history, as mentioned classwhere in this issue, that such eminent statesmen as Webster, Clay, Cass and others, took strong ground against such pertal censorship because of its unconstitutionality. It is also matter of history that during the long struggle over the African slavery question, when Northern Congressinen were willing to make almost any and overy concession for almost any and every concession for the sake of peace and union they never would agree to the demand of the slave-holders that Abolition documents should be excluded from the mails. They saw too plainly how dangerous to human liberty

how dangerous to human liberty such a precedent would be.
The South called all antislavery documents "incendiary," just as it suits some people now to call all documents using plain language in regard to sex by the general name of "obscene," But the term "incendiary" was regarded as too indefinite, too clastic. It would descent anticky more the arbitrary with respect to the series of the ser definite, too clastic. It would depend entirely upon the arbitrary rulings of the judge and upon the ignorant prejudice of the jury often, to say whether any particular document is incendiary or not. And the same objection holds with even greater force against the word "obscenity." We have absolutely no recognized standard by which to determine whether any particular document is or is not obscene. Words, of themselves, are not obscene, any more than human bodies are of themselves obscene. It depends entirely upon the use to which

every person will have his or her standard as to what is modes

own standard as to what is modest, chaste, and proper, and their opposite, in behavior, so every one will have his or her own standard as to what is chaste and proper or laseivious and obscene in language.

It is easy to be seen, then, that these prohibitory statutes against obscenity can and will be used for the purpose of persecuting and oppressing those who happen to be on the unpopular side of any question or movement. When a man's arguments cannot be answered in any other way it will not be hard to find some partizan judge or some ignorother way it will not be hard to find some partizan judge or some ignorant and prejudiced jury to convict him of the crime of violating the obscenity laws. And this we are prepared to show is the animus of the present prosecution against the editors and publishers of the paper called Lucifer the Light-Hearer.

OUR OFFENSE.

On Tuesday next the editors and publishers of this paper are cited to appear at Topeka, to answer to the charge of mailing an obscene publication. Not having had any preliminary examination we do not know with certainty who our accusers are, with certainty who our accusers are, nor what the specific offense charged against us. The warrant stated that we were charged with mailing a copy of LUCIFER in July last, containing "printed matter of an obscene, lewd and lascivious character," or words to that effect. As we are not conscious of having printed any article or articles that can justly be characterized as such we can only guess at the offending number of the paper and the offending article. Judging, however, by the commotion that was produced here in Valley Falls by the publication of a certain letter in our issue of June 18th of last year, we presume that this is the last year, we presume that this is the offending number and that the letter of W. G. Markland in that issue is of W. G. Markland in that issue is the specific article complained of. This letter contained a strongly worded protest—perhaps we might say a highly indignant protest—against the crime of legalized rape, an aggravated instance of which had come to Mr. M.'s knowledge.

So far as we are able to judge, the recital of this case was not designed to produce nor liable to excite lewd or laseivious thoughts and feelings in the mind of the reader, but rather

in the mind of the reader, but rather in the mind of the reader, but rather those of horror and indignation. So far as we have any means of knowing, this letter was written not in the interest of lewdness or obscenity but in the interest of purity, virtue, humanity and of justice; and we know that this latter was the design and wish of the editor and publisher who inserted it in the paper. the paper.

the paper.

We are prosecuted, then, because we have opposed and denounced the crime of legalized rape; the inference is therefore legitimate that our prosecutors are the apologists for, it not the advocates of, the crime of rape. It is true that, so far as we know, statute law does not recognize the possibility of such a crime as rape when the husband is the offender and the wife the victim, but natural law does recognize such

as rape when the husband is the offender and the wife the victim, but mutural law does recognize such crime, and we maintain that nature punishes this crime by inflicting numberless woes upon mankind through the inexorable laws of parenthood or heredity.

It will probably be urged against us that it was not so much the subject matter of the letter in question as it is the muner in which the author treated his subject. It will probably be said that Mr. Markland outraged the canons of good taste or of polite society by the use of a word which those canons declare must never be used in publications designed for general reading. To this we would reply that violations of good teste are not crimes, and that sometimes it is necessary to shock people in order to arouse them to a sense of danger. We maintain that the people are usleep so far as any just sense of the rights and vernes. people in order to arouse them to a sense of danger. We maintain that the people are usleep so far as any just sense of the rights and wrongs of woman in the sex-relation are concerned, and that if they can be aroused from this torpor only by shocking their inherited prejudices against the use of certain ostracised words and phrases, it is better so to shock them. shock them

We stoutly maintain, moreover We stoutly maintain, moreover, that the interdicted word is all right when properly used, and we insist that it was so used in this case. On general principles we prefer plain speaking to labored and evasive circumlocutions. The old proverly is applicable here, "Evil to him I must ask all my dear correspondents scene, any more than human bodto please bear with me, for 1 amso hasy
to please bear with me, for 1 amso hasy
that I have scarcely a more at for writing. My heart is with them all and
the true must be the bearer of they are obsecue or not. And as who evil thinks." The obsecuity,
the true must be they have not been able to grasp the ask Mr. Garnson it would make the whole meaning and scope of that affirms inquisition has no terrors for the distion, and this is also the precise reason senting soul." Does this fortunatelywords or bodies are put as to whethterb is applicable here. "Evil to him
thoughts embedded in my work. In II."

Words, of themselves, are not or found that they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not been able to grasp the ask Mr. Garnson it would they have not have a supplied they have not been able to grasp the ask Mr. Garnson it would they have not have a supplied they have not have a supplied to grasp the ask Mr. Garnson it would they have not have a supplied to grasp the ask Mr. Garnson it would they h

the lewdness or lasciviousness complained of in this case, exists only in the minds of the over-nice censors who have caused all this trouble by complaining against us to the public servants at Washington.

What the result of this prosecution will be, is, of course, matter of conjecture. For ourselves we have no apologics, no retraction to make. We are guilty of no crime in word, deed, or intention. Our aim in publishing Lucifer is and has been to promote the happiness of mankind by inculcating a higher and purer morality, not—as charged by our en-emies—to degrade the morals of mankind. If convicted and sen-tenced to a term of imprisonment or to the lossof our little but hard-carned property, we shall lear the indiction to the loss of our little but hard-earned property, we shall bear the infliction as best we may, looking upon it as a part of the necessary and inevitable load that must be borne by some one in the long and to liseme march of humanity's evolution from the lower and more rudimentary stages to the higher, purer, and better levels. We have not sought martyrdom, we are not ambitious to gain notoriety; we would much prefer to pursuo our own business in our own pursuo our own business in our own pursue our own business in our own quiet way. But if immunity from langer, loss and suffering can be purchased only by a tame and cowardly surrender of our birthright to freedom of speech in regard to some of the most vital questions relating to human interests, then we accept the loss and suffering rather than make the base surrender.

II.

"THE CHRISTIAN THEORY? "EDITOR LUCIFER: Dear Sir:—Can you tell ine, or send ine a copy of your paper that wil tell me the theory of government which you support as opposed to the Christian theory and the changes you want made in the present features of our government? If so, please send by return until and obligo' Holton, Kas., June 20.

A. I. Robs.

REPLY. Our friend's reference to a "Christian theory" of government is suggestive, and it leads me to ask him if he thinks such a theory in harmony with the Declaration of Independence and the Constitution? Has our government rightfully anything to do with any religion or non-religion? Was it not designed to be purely secular, civil, in its functions? Was there not complete separation of Church tute? "This nation is in no and State? in no sense founded on the Christian religion." said Washington in ratifying the treaty with Tripoll. How, then, can you speak of a "Christian theory" of government as though it had been the design of the fathers to actualize such a thory in this country? Who are the innovators, you who would have our institutions upon a "Christian theory," or we who affirm that there must be absolute and eternal separation of the coclesiastical and the secular? Suppose that we ask you as as you ask us, "What changes do you want made in the present features of our government?" Unfortunately, the "law-making" powers in the federal Union, in the States and in the cities, have all repeatedly and shame-lessly, in the interest of the "Christian theory," spurned the Declaration and overridden the Constitution, but the marriage of Church and State is not yet as complete as many devoted Chris-tians desire it to be. There are yet more steps to be taken to reach the wished-for goal. Do you desire them to be taken? To illustrate: The Churches now indirectly receive large stipends from the state through the exemption of their propcrty from taxation; do you want them to receive yet more by the levying of a di-rectian for their support? The Sunday laws of various cities and States mak attendance upon church service about the only "recreation" possible upon Sunday, falsely called the Sabbath; do you want the next step to be taken and peo-

ple compelled by positive law to go to church on that day? What changes do we want made? We want the last ligature that binds to-gether the Church and the police power of society to be cut clean through, Only disaster has attended the attempt to sur port and enforce religious opinions by the State. This is the testimony of all

ages and of all countries.

If you are a Protestant, how can you object to putting into practice the principle of Private Andement? This is ciple of Private Judgment? This is the living affirmation of Protestantism, and Freethinkors but carry it to its logical conclusion in the domain of religion or theology and Anarchists in all domains of human thought and ne-Why all Protestants are not ged Freethinkers is because tivity. Why all Protestants are not full-fledged Freethinkers is because they have not been able to grasp the whole meaning and scope of that affirma-tion, and this is also the precise reason

dividualists. Luther and his compeers builded better than they knew nost of those who to-day call themselves Protestants know, and multitudes of those who are flocking to the Freethought standard from the lines of Rome are far truer Protest-ants than are the bulk of the membership of the dissenting sects. And I must add that there are men and women in both divisions of the Christ-ian Church who are Freethinkers and more consistent disciples of Liberty than are some who arrogate to themselves this honored name.

The questions of Mr. Robb illustrate afresh the fact that our much-lauded school system does not educate the young in the principles of the Declara-tion and the Constitution, and they also show us how very little our popular press does to spread a knowledge of there supposedly fundamental American gospels. Had the press done its bounden gospels. duty, Mr. Robb and all other otherwise intelligent men would be as familiar with these ideas and facts which I have just stated as they are with the letters of the alphabet or the rules of addition and subtraction. But the press has not done its duty and it does not seem at all probable that it will so long as existing conditions dominate in our economic and sociel life. The papers which the millions read are, almost without exception, silent as the grave touching the encroachments of the Church upon the domain of the civil power and upon the natural rights of the individual. And when any unpopular reform or reformer is mentioned it is almost invariably to misrepresent facts and principles and sneer at and abuse the individual.

As an instance of the diabolism of the popular press, take this fact stated in a letter of Mrs. August Spies to a subscriber of ours, F. S. Ryman of Rochester. N. Y., who quotes the extract from her letter in an article of his in the Winsted (Conn.) Press:

Winsted (Conn.) 17788;
Mr. hold me a little incident yesterday, which serves to show the policy which the Chicago papers adopt towards those whom they consider it to be in their interest to injure or exterminate. A recorder visited Mr. about the Van Zandt family. Very well, said Mr. ——, 'sit down and I'll write out a short account. I won't be interviewed and short account. I won't be interviewed and said Mr., 'sit down and I h wind on short account. I won't be interviewed and have you make me ridiculous in the papers * * * In a few minutes he handed the reporter several pages. The latter scanned them hurriedly and remarked in discounted them hurriedly and remarked in discounter them. ady is modest and intelligent! I'm not own to write favorable reports of the lon't you know something funny or crabout them? Something that will make bublic inush?"

What scoundrelism! And yet it is nothing unusual, and these 'great journals" which mould public opinion, which give the masses of the people about their only knowledge of current events, and which have it in their power to make any man a demi-god or a fiend in the popular estimation, just as suits their party's purposes or their own financial interests, which amount, substantially, to the same thing.

"THANKFUL" -- FOR WHAT?

Wm. Lloyd Garrison, Jr., writing to the Open Court, (Chicago, Ills.) says: It is a fortunate period in the world's history to live in. The inquisition has no terrors for the dissenting soul and no evangelical church prays to-day that dod will put a hook into the jaws of a liberal preacher, as tor the dissenting soul, and no evangelical rch prays to-day that God will put a k into the jaws of a floren preacher, as besought by Park Street Church, in the of Theodore Parker. Let us be thank-

If Mr. Garrison is a salaried government official, a clergyman, an officer of a rich corporation, a banker, a land monopolist--or if, in any way, by superior ability, superior cumping, or by the favor of fortune he finds himself on the rightside of money-and if, in addition to this, Mr. G. belongs to a dominant party and to a fashionable church-then. indeed, he has reason to congratulate himself that he lives in the last quarter of the 19th century of the current cal-

endar.
But if this favored child of genius, this heir to a venerated name, had been tims near to a venerated name, nat been born to an inheritance of poverty, of ignorance, of incapability, or, worse still, a native tendency to vicious indulgence—or it, while born with good talents, good impulses and a good start in life generally, his sense of right and duty had impelled him to espouse an unpopular cause, and if by so doing he had inlar cause, and if by so doing he had in-curred the hate of the privileged classes— the monopolists of land, of money, of machinery, of mines, of governmental favors, especially the monopolists of the right to freedom of speech and opinion— then, we feel sure, Mr. Garrison's eulogy on this present "period of the world's history" would not have been so glowing.

In all candor and earnestness we would ask Mr. Garrison if it be true that "the

women burnt at the stake neither does he see them dragged through the streets a rope round their bodies, as he probably saw his father treated by the proslaver men of Boston, and so he concludes that people are no longer persecuted for ouscience sake-no longor maltreated fined and imprisoned for the crime of claiming their equal right to freedom of speech. But where, let us ask, has Mr. Gurrison kept himself that he did not hear of the recent stoning of Reynol ds in New Jersey for heretical ntterances in his own tent? And how comes it that he has not read of the utterances in trial and conviction of Mr. R. for "blasphemy" under the old inquisitorial laws enacted two hundred years ago? It is quite true, perhaps, that the ovangelical churches do not pray now, as they did in Parker's time, that God will put a hook in the jaws of the liberal preachers, teachers and editors. They got tired of praying to a God that would not or could not answer their prayers, and so they tried praying to another God, a modern God sometimes called "Uncle Sam." As related elsewhere in As related elsewhere in this issue, the "Young Mens' Christian Association" (the creature and tool of the "evangelical churches") prayed to the men who claim to be the incarnation of Uncle Sam, to grant them a law by means of which they could "put a hook means of which they could "put a nook in the jaws of liberal proachers," teachers of physiology and of heretical editors and publishers. At the tail end of a notoriously drunken and disorderly session of Congress a bill was rushed through, without pretouse of debate or consideration, making it a crime punishable by fine and imprisoment in the penitentiary for any person to sond any "obscene" writing, book, Picture, etc., through the said Uncle Sam's mail

The word "obscone" is a term of very indefinite meaning. Among its recognized definitions are "offens-ive" and "disgusting." Hence the charge of obscenity is very elastic. This well-known men who asked for the enactment of this ostal statute. They knew that armed with such a law they could secure the conviction of almost any author or publisher who should deny or defy the authority of the church to dice and regulate in the domain ethics or morals. They know a now no longer possible to convict an infidel for heresy and that blasphomy laws are dead letters, but if they could get laws enacted against obscenity these could be made to cover pretty much the same ground that blasphemy laws were designed to cover. All heretical or infidel teaching is "offensive" and lightly to the cover. disgusting to the average Christian judge or juryman. Has Mr. Garrison never heard of the

arrest, trial, conviction and imprison-ment of E. H. Heywood and D. M. Bennett for mailing a physiological pamphlet called Cupid's Yokes? And did he not hear of the prosecution of Dr. E. B. Foote, Sr., and of the \$5000 it cost him for no crime whatever except the crime of imparting important physio-logical knowledge? The arrest and im-prisonment of Mrs. Slenker has taken place since Mr. Garrison's article was published, so we excuse his ignorance of that case, but those we have just mentioned are only a few out of the many cases of cruel outrage that can be traced to the action of the modern inquisition which Anthony Comstock Young Mens' Christian Association are chief apostles and prime movers.

THE STATUTE.

The word "statute" has become a sort of fetich in this country. Of old it was said, "There is a divinity which doth hedge a king," and so it came to pass that the word "king" became a sacred word, and mon and women spoke it with reverence, with bated breath, as it were.

In this country we have no reverence for either the king or for the idea repre sented by it, but we have set up another divinity in its place, and the respect, reverence and adoration we accord to it is scarcely less abject and unreasoning than is the European's reverence for the name King, Queen, Emperor, Czar or

No matter by what dark and devious ways the statute may have reached the flual passage, and no matter what influences may have been brought to bear to

vicinity expressed bimself in language

vicinity expresses.

like this,

We elect men and send them to the legislature to make laws for us. By so doing we pledge ourselves to obey whatever laws they may see fit in their wisdom to enact. He who refuses or neglects to obey the stantale is a criminal, a robel against law, and deserves nothing better than to be strung up to the neurest limb.

oy declamation but our observation and reading for the past fifty years convince us that this is the prevalent American

But what is this divinity, this sacred thing called the statute, that it should be obeyed with such unquestioning ser legislators that enact the laws for our guidance? Are they the wisest, the purest, the best men that the country can produce, and have they received special training for the business, the profession, of law-givers? In conversation with a well-known newspaper man of Topeka not long since, he

said:

Of course it would not do for me to say so in any public way, but it is a notorious fact that the Kansas legislature is one of the most corpurb bodies of mon that ever dispraced a legislative half. That some good men were elected to be supposed to the same possible of the sa

It will doubtless be said that this is a abuse and not a necessary result of our legislative system. But while human onture remains as it is we cannot hope or better results of the system. The legislator is supposed to represent the voters, or at least the majority of the voters, but in reality he represents himself and his own selfish interests, firstafterwards, or secondarily he represents a few professional politicians or wire-pullers in his legislative district. The average voter has not the time, the means of information, nor, generally, the men-tal ability, to decide upon the merits of governmental questions, and so he votes as his self-constituted bosstells him to vote Horbort Spencer, the intellectual giant of this century, after traveling through

of this century, after traveling through the United States, says:

The Americans retain the forms of freedom but so far as I can gather, there has been considerable loss of the Substance. It is true that those who rule do not do it by means of retainers armed with swords, but they do it through regiments of men armed with voting papers, who obey the word of command as loyally as did the dependents of the old feudal mobiles, and who thus enable their leaders to over-do the reneral will, and make the constanting submitted their crackions as effected in "machinery" us it is now one way to the contemplated at the outer. Manifestly, those who framed the constanting submitted the contemplated at the outer.

The only possible remedy for this state of things is not in the abolition of 'bosses" or the boss system, for leaders or bosses will continue to thrive and flourish so long as nature makes a dif-ference in the ability, the cunning and the cupidity of men—the only cure that will reach the case must come in the to equila

REPEAL OF ALL STATUTES

that invade personal rights. Col. Inger soll is right when he says that the new party needed is one to agitate for the repeal of laws." In other words, destroy the boss system by repealing the statutes that give the boss his nower for ovil. Dethrone the statute!--in other words, make it the servant, not the maswords, make it the servant, not the master. To do this it will be necessary to ignore all invasive laws, or even violate and dely them, for it may be safely assumed that no law over was repealed or over will be repealed until some one was courageous enough to ignore or violate it. R. W. Emerson, one of the purest and best of Americans, is re-ported to have said: "The best citizens are not the 'law-abiding' ones but rath er they who by breaking laws, make way for progress,"

H.

If we admit that the majority has the right to say what the minority shall not buy and read, must we not also admit that it has the right to say what the minority shall buy and read? In other words, if it can rightfully, by the power of numbers, keep or take a certain book away from the citizen, may it not, with equal right, by the power of numbers, force another certain book upon him? It it may do the former in the estensible "morality and decency," may it not do the latter under the same pre-tense? Is there any limit to the possi-ble and probable censorship of the press and supervision of the citizen if we admit the major premise?

Editorial Notes.

Yes, friend Hacker, Liberals should be sure they are right, "then go ahead?" But they do not always go ahead, as you conclusively show. Perhaps none of us do, and I am sure that you do not, for you say that the censorship of literature on o-called moral grounds, "belongs to the family and the town, city and state."
Neither town, city nor state has anything to do with the matter. It may be a little less dangerous for them to have jurisdiction than for the federal govern ment, but it is usurpation all the same a denial of the vitally necessary rights of the citizen.

No matter what court has inrisdiction. so long as such a law exists it is in the power of bigotry on the bench or in the jury-box to fine and imprison men and women for a difference of opinion. Ignorance and prejudice may often again. as they have often before, condemn a classic in letters or art or a work on physiological science. No man, no matter what his talents or his training in any special study, is competent to sit in judgment for another upon the lite rary, scientific, moral or esthetic merits of any production of pen, pencil or brush. His knowledge is necessatily onfined within very narrow limits and there is always grave dauger that his lack of acquaintance with the subject, his early education, his prejudices or his personal dislikes will lead him to give in unfair ruling, to render an unjust

The fining of John G. Cooper at Car bondale, for attending to his own business on Sunday, is another evidence of the savagery of Kānsas statutes and Will our countrymen public opinion. never reach that stage in civilization when they can lay upon the altar of Libliberty their inherited superstitions and consecrate themselves to the service of Humanity, regardless of creeds and por sonal methods of seeking happiness? These Sunday laws are in every outrage, and a shame to these who enac and enforce them.

The Kansas City Times remarks that priests, like McGiynu, and ministers, who leave the service of the church do so because they have wearfed in their self imposed tasks, because they have be-come discontented with their work and are indifferent and unhappy therein. And thus the Times explains the withdrawal from the 'priesthood of all who leave it! It does not venture to analyze the causes of this discontent, but I would like to suggest that when men of heart and brain come to realize that the calling to which, in their youthful ig-norance and enthusiasm, they devoted their lives, is one of despotism and imposture, they naturally lose the keen zest in its work which at first animated them and long for other fields of labor.

Doubtless it is true that wholly worthy motives do Lot unimate all who grow discontented in and abandon their "sac-red calling," but the Times' implied charge that the causes of the withdrawal of all are trifling or such as reflect on their characters is an uncalled for slur upon a class of men to whom reform wes very much indeed.

Pope Alcander Longley of the Altruist poses as a reformer, but his conception of the liberty and justice for which all genuine reformers strive is embodied in this sentence with which he closes a screed upon our contest with the State of Kansas and our approaching trial in the U.S. court, and it is worthy of his confrere at Rome:

"A little more of the same sort of defiance of law may teach him that other folks sometimes have some rights and opinions which he is beauta to respect or suffer the consequences."

Such slush is simply ridiculous and contemptible and makes ridiculous and contemptible the man who utters it. well tell the lamb to remember that the wolf which is tearing it has rights and opinions which it must respect, as to tell as that we must remember that the savage power which fines and imprisons us as rights and opinions which we must respect.

It is our enruest wish to respect the pinions and the rights of all, but to force secure executive sanction, so soon as the "bill" is "enacted" and signed by good to have fought; something to hold up your hand and smear by, or at least to swear to abide by and enforce.

To illustrate the popular reverence for the "statute." We were fold that a leading disputant at a "literary" in this leading disputant at a "literary" in this stated.

All but the soul that is inthful knowsit is good to have fought; them, we have not moddled with them, we have only asked that they do not moddle with us. We have deprived them, we have only asked that they do not moddle with us. We have deprived them, we have only asked that they do not moddle with us. We have deprived to mode for it is not our wish to commit to live, to preserve his liberty, to seek happness. But the vengeful power whose "rights and opinions" we are tauntingly told to point it has taced.

To illustrate the popular reverence of the statute." We were told that a leading disputant at a "literary" in this states.

Our latest advices from Mrs. Slenker indicate that she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the letters of sympathy which she is somewhat cheered by the le their opinions upon us is not one of

deprived us of our liberty and thereby ways thwarted our efforts to find hap-

In brief, Alcander Longley tells us to respect the "right" of our neighbors and of the government to deprive us of our liberty, to menace our lives, to destroy our happiness. Neither they nor it, possesses such a "right." It is a myth a fiction. No man has the "right" to force his "opinions" down the throat of another with a policeman's club or a failer's key. Until he has thoroughly Jailer's key. Until he has thoroughly learned these first letters of the alphabet of Liberty, the editor of the Altruist should sit meekly at the feet of some one of her humblest disciples that he nay be taught.

The Chicago Mail thinks that the "tariff doctors" of its party (Republican) do not go far enough whon they recommend a continued course of "protective" medicine for their patient, the people afflicted with the disease known as "labor troubles." It says that manufacturers troubles." It says that manufacturers who shout themselves hourse in behalf of a tariff in the interest of their workingmen will, after the election is over. turn about and hiro freshly imported European "pauper laborers" at wages lowor than American workmen can support themselves upon. There is much truth in these strictures, and they expose the hollowness of the pretensions of the the cause of their "dear employees."

Following this, the Mail calls for a tariff on foreign pumper labor itself." It says:

Until the advocatos of a protective thriff can procealm this as their ultilizate nine their ioctrina goes about with a limponivatiracts attention to its infirmities,

Yes, it does limp, but no more than the Mail's argument that the American workman can be benefited by a tariff that, if it serves its purpose as a tariff, can result only in keeping at the lowest possible point the consuming capacity of said "pauper labor." It is amazing that so-called statesmen and political economists cannot see that the interests of laborers everywhere are identical, and that all laws of this, that or the other country which interfere with free interchange of commodities can, in the long run, bengat only the millionaire employand profit-mongoring middlemen. Under the present system, the noverceasing invention of and improvements in "labor-saving" machinery and the continually-increasing concentration of capital in the hands of the few, operate to keep wages down to the average cos of subsistence. Mr. Hatton's logic "limps," but it gets over the ground very rapidly nevertheless, and the direction of an exclusiveness and isolation more rigid and complete than that of Chinabefore the English cannon opened her gates to western commerce. Build your walls of separation, administer your quack's doses of "protection," play at statesmanship and tinker the natural laws of exchange as you will, you can never materially benefit the laborer so long as monopoly of the soil and cur-rency makes usury possible and con-gests the blood of the country in the great centers of speculation.

Ere another issue of Luciren shall reach our readers we shall in all probability know what the United States grand jury at Topekathinks of our case How long we shall have to remain in that city on expense, waiting for something positive, we have no means of judging. It is the burning disgrace of our reigning governmentalism that un-offending citizens can be taken away from their work upon a trivial and contemptible charge, subjected to all the ignominy, expense, and peril consequent upon a criminal prosecution, and the hearts of those near and dear to them Incerated by the inevitable anxiety and anepenso. Without boasting, we are more than willing to compare motives and lives with any of those who have been instrumental in bringing these troubles upon us. And we are also wil-ling and anxious to compare the letter which forms the basis of the charge igninst us with the "sacred scriptures" which these over-zoalous "defenders of the faith" claim is the source of all our justice and morality. Which is the "obscone" publication, letting their own standard of morality be the measure of

July we shall hear the glad news that a fearloss and clear-seeing jury in the State of Henry and Jefferson has yindicated citizen right of investigation and correspondence, and sent home to the little Virginia village made pobly bistorie by her life and services this honest and brave old woman, the most menial services in whose behalf the Comstock meddlers and inquisitors are utterly un-worthy to perform. worthy to perform.

Letter From Moses Hull,

Editors Lucifor: When you first spoke to Editors Lucifer: When you first spoke to me about writing out my speeches in the Braden debate for publication, it did not seem to me possible that I could do so. I am, it seems to me the busiest man in Iowa; and now I do not see how I can possibly find lime to write out a synopsis of my argument, but I have determined to try to do so, and to let your readers have the benefit of them. I see Mr. Braden's headpann. Mr. them. I see Mr. Braden's henchman, Mr.

them. I see Mr. Braden's henchman, Mr. l'arker, has gone to one of your viliage papers to try to redeem what was lost in the debate. This is nothing new; it is Mr. Braden's old trick. It is eafe to say he always does it. If he can find such a man as Mr. l'arker he always uses him; if not, he resorts to the village paper over his own signature.

lage paper over his own signature.

My speeches will be prepared from notes taken at the time, and will be, as nearly as possible, as I delivered them, only much abridged. My references to Mr. Braden will be taken from his speeches as per Mr. Parker's report in the Register.

It is just possible the Register desires to be are a list possible in the part of the fair; and if so, it would be glad to print my speeches. If so, you'can allow it to do so either before or after you print them.

Hoping for your success in your approaching the part of the part o

Yours for the Truth, Mosta little

Des Moines, Iowa, 6-22-87.

Large thoughts in Small type.

LARGE THOUGHTS IN SMALL TYPE,

Few know as 1 do, the merciless and obstinate consistency of the Roman eccleshation in the consistency of the Roman eccleshation the consistency of the Roman eccleshation the merciles are successful ambition of temporal power, even at the expense of sacrificing the faith and religious of whole nations, and opposing the most natural aspirations of the people for national development, resolutions of the people for national development, resolutions of the people for national development, resolutions of the people for national development, an archibistop, you may remomber, was summoned to Rome, not to be consulted, but simply to be embled and insulted by the pope. I am not so foolish or resolutions are suppose that my arguments can diminish the studidity, enlighted the great providential changes that will broak, crush an. impoverish the Roman bishop to the simplicity of a Leo I. The Roman machine and roduce the Roman bishop to the simplicity of a Leo I. The Roman machine is anxious to have an accredited ambassador at Washington who would be in the Italian ring, and his presence would be used to bring about the onshavement to the catholic church of this country. The policy of the church now is to bow to the proud and wealthy and kick the lowly in the month. At Rome they are laughing in their sleeves at our excessive submissiveness.—Inc. *Not Report of the Country of the Roman and Aught-German West of Europe

one oxcossive submissiveness.—Ir. Modifipm.

It is not enough that the Latin, Ceitic, Gornan, and Angle-Corman tivest of Europe should emancipate itself and form a grand Foderative Republic founded on emancipated and solidarily organized labor. That this constitution may be enduring it is indipensible that the whole Blavio, Greeian, Terkish, Magyarie, Tartarie, and Finnish, East of Europe should emancipate itself in the same way and form an integral part in this Federation. Nor will it suffice for himself the foundation of the same way and form an integral part in this Federation. For will it suffice for himself the foundation of the foundation of the form and the form and expectably in Asia, it must drive from its last refuges this cursed principle of authority, with all its religious, political economic, and social consequences, in order that in its place human liberty, founded solely on solidary labor, scientific reason, human respect, instice, and equality, may riumph, develop, and become organized.—

Strangolitat that men should admit the

Birango it is that men should admit the validity of the arguments for free discussion, but object to their being "pushed to an extreme," not seeing that unless the reasons are good for an extreme case, they are not good for any case, Sirango that they should imagine that they are not assuming furfall-bility when they are not assuming furfall-bility when they acknowledge that there should be free discussion on all subject which can possibly be doubful, but this that some particular principle or doctrine should be forbidden to be questioned because it is occruin, that is, because they are certain that it is certain. To call any proposition certain while there is anyone who would dony its certainy if permitted, but is not permitted, is to assume that we carried the other side,—John Stuart Mill "On Liberty."

America has unbounded physical and men-

"On Liberty."

America has unbounded physical and montal resources, but has not yet loarned how to most them. As a people we are still slaves in cruel bondage to monopoly and usury. When we make a wise use of our rare opportunities, which no recople ever before possessed, we can be emancipated from all oppressive burdens, and socure permanent social order, happines, and steady proteens. Emancipation is our need.—American Liberty,

Priests have invented a crime called "blas-phemy" and behind that crime hypocrisy has evouched for thonsands of years. There is but one blasphemy and that is justice. There is but one worship, and that is justice!—Ingersoll.

Whest Mothers! Daughters!

TO PREEDOM.

O FREEDOM! Thou art not, as pools dream. A fair young girl, with light and delicate

A fair young girl, with light and deficate limbs, and ways treases gushing from the the cap with which the Roman master crowned his slave When he took off the gyres. A bearded man, Armed to the teelh, art thou; one malled hand

Armed to the teeth, art thou; one mained hand
Grasps the broad shield, and one the sword;
thy brow,
Glerious in beauty though it be, is searred
With tokens of old wars; thy massive timbs
Are strong with struggiling.....
Tyranny himself,
Thy enemy, although of reverend look,
Houry with many years, and far obeyed,
is later born than thou; and as he meets
The grave defance of thine elder eye,
The usurper trembles in his fastnesses.

The usurper trembles in his instructors.
Thou shalt wax stronger with the lapse of not real to shall find into a feebler age—
Feeblar syst subtler. He shall weave his shall write and spring them on thy caroless steps, and only cap like withered hands and from their ambush call

call
lis hordesto fall upon thee. He shall send
Quaint maskers, wearing fair and gallant
forms To catch thy gaze, and, uttering graceful words, To charm thy car; while his sly imps, by the charm thy car; while his sly imps, by the control of the charm the char

May'st thou unbrace thy corsiet, nor lay by Thy sword-not yet, O FREEDOM! close thy

UNTO THE EAST. From West to East! from clouds to sun; Trom mental darkness unto light; From superstillons cycles run, From Godly wrong to Human Right.

Unio the Easti behold ariso
The virgin truths that make us free!
And build beneath God-haunted skies,
The Eden of Humanity,

Not in celestful realms above The power that saveth us from sin; Salvation newly spelled, is LOVE, Which seeks the living God within

thil brothers, sisters, banish straight. The myths and shadows ye have feared; The creeds that make earth desolate, That ours dour race these countiess years.

Progressive, Religious and Social Poems.

FRIEND HARMAN: Inclosed please find wherewith to oil np. I should have sent it before and wanted to send some for defense fund for friends Walker and Lillian, for my sympathy has been with them, but my circumstances have been such I did not have it to send. I was arrested last month and fined \$1, for attending to my own business, on the first day of the week. I don't know, are nover could see, that one day was any better than another, so far as sacredness was concerned. I paid the fine with reluctance, hoping the day was not far disness was concerned. I paid the line with reluctance, hoping the day was not far distant when such superstitious laws would be no more. A parallel case to Reynolds' in New Jorsey,—one, the right at all times to use ruscle and brains; the other the right to express one's honest houghts. Hoping to get better acquainted in the near future, I remain, feather all teners to burnen interestment. fraternally yours for human improvement, JOHN G. COOPER.

Carbondale, Kas., 6-1887.

More Persecution.

Dear Friend Wather: I write this from the Tombs Prison, New York City, where I have been conflued since June 7th, wrongfully charged with an attempt at the composition of a crime.

fully charged with an attempt at the commission of a crime.

A woman cam't to my office for medical
treatment; on examination I found her affected with tenereal disease and merine displacement. She paid the fee agreed upon
for lodging and medical treatment until
cured. She remained in my house that
night, and next morning told me that she
was enciente and wanted not to operate upon
her, which I refused. She then demanded
therefore the ment to the police station and
made a charge of attempt at abortion, on
which I was arrested and thrown into prison
for trial. This trial will almost ruin me. I
laye ill health; am nearly seventy years of for trial. This trial will almost rum use. I have ill health; am nearly seventy years of age, and have a family depending upon me for support. My business closed up, and am almost without means.

Did you before this know that any fiend in

Did you before this know that any fiend in the form of a woman could make a charge of attempted abortion, against any person, and that without proof of may kind, he will be thrown into prison, and made to suffer there for months before be can be released, if he is released at all?

Can there be a law in Russia, made by a trant, so infamous as this in America, made by a liberty-loving people?

Yours sincerely.

Yours sincerely, T. R. Kinget, M. D.

Elmim Slenker's Priends Tested.

Aside from her personal suffering, in which I can sympathize—having been through persecution, prosecution, mobs, perils of life and destruction of property, thirty-two years ago when there were few to thirty-two years ago when there were few to sympathize and none to give me money—I are giad Mrs. Sleuker has been arrested, not only for the cause of truth and liberty but because it will tend to prove two her real friends are and how much real sympathy they have for her. Already some of the tenders and champions of U. M. L. call her "indiscreet" and a "crauk" and an injury to the cause they want to conduct and color and shape. The difference between her and a reat majority of her friends is that she repregreat majority of her friends is that she tepresouts the whole front of all reforms, while they are only out of the theological shell, reject nd condemn it in the abstract, but practice Berlin, N. J.

and advocate its laws, customs and institu-tions, especially its sexual and marital slavtions, especially its sexual and marital slav-eries and tyrannies. While she is what I would call a busic reformer, going to the root and cause of all our disease, misery and premature death, a very large number of her friends are but partial and fractional re-formers, who have never read her writings to a much smaller circle of her friends and cora much smaller circle of her friends and cor-respondents, and her private correspondence with a still smaller number who have been investigating how to use and not abuse or pervert the sexual forces and relations. In this correspondence she has used words and terms that would shock and repel many ig-norant of it, who have made no progress in this, the most important of reforms, and who are yet as bigoted and illiberal as the orthodox. Doubtlees most of them would, orthodox. Doubties inost of them would condemn Dians, she has advocated and cir-culated, while to me, if its principles and ad-vice were followed, we would soon have a heaven on earth; a new race of men and wo-men to fill the world with health, sexual vigor, salvation, peace and love. Friends of Elmina, show your true colors. No word is obscene if the mind that utters or writes it s not obscene. "Truths would you teach, or save a sink

ing land,

All fear, none aid you, and few understand."

J. H. Cook.

The Pressing Question.

I have read with deepest regrets the ac-counts in Lucrem of the persecution of our much leved Aunt Elmina. She is but one more added to the illustrious throng of here and heroine martyrs gone before—am grieved, however, to witness the apparent want of faith in Aunt Elmina among her legicu of filends. Be of good cheer, dear, noble soul; you are noither forgotten nor discarded. D. M. Bennett was deserted, even maligned, by so-called Freethinkers. Hast thee forgetten the stand taken by Underthee forgotten the stand taken by Underwood, Bundy and others? Remember that wood, Bundy and others? Remember that these are the times that try men's souls; yes, and women's, too. Why, bless your pure, good heart, there are a thousand of us, yes, doubtless several thousand of us, that would gladly go to pricon in your stend. I have in a great measure abandoned agitation of what I now term so-called freetbought principles, having arrived at the conclusion that the encroachment of the State upon the industrial as well as the religious liberty is the first and most important question to be dealt first and most important question to be dealt with. When a man has to beg to be allowed with. When a man has to beg to be allowed to work 16 hours a day, as I do, and even then remain idle half his time, the god question and sex question, whilst of very great importance, are relegated to a record place. The bread and butter question stares uses boldly in the face that we have very little time to devote to the demolition of gods, or time to devote to the demolition of gods, or the reform in sex relations. Too many of us are debarred from the cultivation of clos-or relations with either good or bad gods, and such a thing as entering into sex rela-tions except at very long intervals and of the most degraded character, not to be thought of. I will endeavor, however, to add my mite at an early date to the defense fund. In the meantime let the thought fund. In the meantime let the thought console you that though the bigots rot you of what little liberty you had left, under the government yoke, your life has not been spent in vain and thousands yet unborn will rise up to bless the memory of Elmina D. Slenker. Fraternally

J. ALLEN EVANS. Leadville, Colo.

"Re Sure You are Hight, Then Go Ahend.

So said Col. Crocket, and a wiser maxim was never uttered.

After Comstock started his crusade against

After Comstock started his crusade against Liberalism, nearly all the liberal papers came out against him, and were in favor of having his law repeated. They were right because our country is so large that our Federal government cannot onact laws against obscenity, for many things that are considered obscened in one part of the great country are regarded as perfectly chaste and proper in another part. For instances—If Comstock should see a woman riding astride of a horse in the streets of New York he would probably be in danger of breaking his neck in his haste to arrest her; while in California the wives and daughters of Governors, Judges, clergymen, merchants, any and all women who choose to do so, ride in the ways are to be family and to the town.

California the wives and daughters of Goverons, Judges, clergymen, merchants, any and and all women who choose to do as, ride in that way.

It belongs to the family and to the town, city and State, and not to the general government, to say what is obsessed.

Then again Comstock is a bigoted fool. It doesn't knew the difference between an obsecue and a scientific or medical work; and the difference between an obsecue and a scientific or medical work; and the difference between an obsecue and a scientific or medical work; and the difference between an obsecue and a scientific or medical work; and then the difference between an obsecue in the difference between an obsecue and a scientific or medical work; and when the Liberal papers cane out against Comstock and his law they ware perfectly right, but most of them failed to "go alead."

When they opposed the Comstock has a cry was raised that the Liberals were in failed to "go alead."

When they opposed the Comstock has a cry was raised that the Liberals were in failed to "go alead."

When they opposed the Comstock has a cry was raised that the Liberals were in failed to "go alead."

When they opposed the Comstock and recover and in the constant of the cry of obscenity for pombrally than for justice, truth and right, backed down like cowards, and permitted him to take his own course in hunding down and persecuting many of the best people in the land, when they should have "gone a shead" regardless of the cry of obscenity from the charch, and sent Comstock and his latent with the charch, and sent Comstock and his latent with the charch, and sent Comstock and his latent without fear. The conventions, to gain friends are public favors, nor to avoid lossing them, and find it the best way, and have long been looking or heping for a paper that will all during the super that will allow to its pages all sides of all subjects relating to the welfare of all men without fear. Shall Loctera be that has paper or must we wait for some other?

Yours, J. Haosen,

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