

# LUCIFER

## THE LIGHT-BEARER.

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### LUCIFER--THE LIGHT-BEARER.

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AN EXAMINATION  
OF THE  
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--THAT THE--  
BIBLE IS A TEMPERANCE WORK.

By E. C. WALKER.  
CONTENTS:  
Prefatory Note; Introduction; List A.--Passages Unqualifiedly Condemning the use of Wine. List B.--Passages Commending or Favoring the use of Wine or Strong Drink, or both, or including a plentiful supply of Wine among the blessings to be bestowed upon favored individuals or tribes, etc., or including the deprivation of it among the punishments inflicted upon the disobedient. List C.--Passages Conditionally Condemning the use of Wine, etc., upon Stated Occasions, by Certain Persons upon Certain Occasions, etc. List D.--Passages which incidentally mention the use of Wine and Strong Drink without either Condemning or Commending Them. List E.--Passages Showing that Scripture Wine did Intoxicate. Conclusion.

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### THE NON-RESISTANT SOLDIER.

BY L. WITTIQ,  
Translated by J. L. JOYNS.

With iron chains on neck and feet,  
And forehead earthward sunken low,  
Brown coat and uniform complete--  
"Is thus the convict piles his hoe."  
Hence, like him who walks beside  
With rifle ready in his hand,  
Wore coat in brighter colors dyed,  
And served his native land.

For times were bad, and corn was dear,  
And hope in every heart was dead;  
And all around there snote the ear  
The poor man's bitter cry for bread.  
"O spare a crust, that we may eat."  
In vain we looked for work to-day,  
And still must loiter in the street,  
And lounge the time away."

But when indeed they knew the worst,  
And prayers for bread were wasted breath,  
Henceforth the rich men's feet there burst  
The mine whose womb was big with death.  
Hark! "Work or death is now the cry  
Throughout all limits of the land;  
Sedition's flames are waxing high,  
By famine's fury fanned."

And now the thunder of the drum  
Is heard the hungry cries between;  
The grenadiers in order come,  
Their arms in sure, their swords are keen.  
As though for sport on measured ground,  
Where marksmen strive but to excel,  
Are rifle-bullets handed round,  
Sharp hunger to reel,

And hark, a cry! On either hand  
Dense crowds in narrow streets are pent;  
So, face to face two armies stand,  
The starving and the well-content.  
See there! that yet the people's flag  
May soar at it and flaunt the sky,  
They hoist a torn and tattered rag  
Defiantly on high.

"Bread," cry they, "brother give us bread!  
Nor let your answer be a stone."  
The sword might no more may be used  
To hear our story on children's mou.  
Put by your load; a single pound  
Of bread will still our sharp desire."  
Hark! through the scolded ranks resound  
The words "Make ready!"

The volley cracks; the people run;  
Five only in their blood remain;  
Their hunger with their life is done;  
An end is put to all their pain.  
The soldier's eye was on his men;  
His glance was keen their aim to see;  
And was he told the culprit them,  
If any such there be.

Yes, one there was who would not do  
That murder; what though he had worn  
A soldier's uniform, he knew  
He too was of the people born.  
His heart was beating fast for shame,  
And trembling sore his every limb;  
The force on whom his eyes took aim  
Were brothers unto him.

Before court-martial he brought,  
Heard each side the soldier's creed,  
He fearlessly lay felt and thought,  
As though he were a man judged.  
The doom of death is quickly said;  
What sentence else could meet the case?  
To prison packed him they would send  
The king's especial grace.  
--London Communicat.

### Why I Wrote "Diana."

When Mrs. Elmina D. Slenker, widely and favorably known as "Aunt Elmina," was lately arrested in Virginia, on the charge of violating the Comstock law, it was her work for "Diana" which was the avowed basis of the charge; and the public cannot properly understand the true inwardness of her defense, and the nature and importance of her work, without knowing the origin of the book, and what led to its publication.

"Diana" was published anonymously, in order that it might stand of fall upon its own merits. As its author, I feel that the time has now come, when, although at the expense of a disclosure of private affairs which I did not wish to make, and at the expense of more self-magnification than good taste might sanction, the personal liberty of an innocent woman, the freedom of speech, the inviolability of the mails, the advancement of the human race in the most important branch of self-knowledge, all demand a revelation.

First, as to the circumstances of my personal history, which led me and my friends to suppose that I could needfully devote a portion of my time to the investigation of this neglected subject. I have been, all my life, a scientific investigator, chiefly in untraded fields, and working alone. I will reserve for an appendix, illustrations of this work, confining myself strictly in the enumeration to original successful work, which has been published.

Nearly fifty years ago, in the year following that in which Isaac Pitman invented his first system of phonography, I was engaged, a boy of 13, in investigat-

ing and using a system of phonetic script, and phonetic print.

When phonography was introduced into this country, I was the first to make it a profession; and in 1848 introduced phonography into the official reporting of the United States Senate, where it has been employed ever since.

I never passed through the preliminary stage of practice usual with learners. It was unnecessary, because I learned to think in phonography. In order to learn this, I composed, wrote, and re-wrote several books on different subjects, selecting such as required careful original study, making my first as well as all subsequent drafts, in phonography. The most important of these was an investigation of questions relating to the sexes; at that time taking up the subject in a superficial way, but nevertheless reaching many conclusions which have been sustained by later studies.

To other branches of science I devoted more or less attention, and especially to astronomy, inventing a new telescope in 1812, inventing new modes of astronomical computation, and new astronomical apparatus; after a time taking up the subject of Stellar Photometry, which I investigated for nearly thirty years alone, before others took it up in such a way that I could co-operate with them. And in that department, of stellar photometry, while I have done enough in such co-operative work, to call for public commendation by Prof. Young, before the New York Academy of Science, in giving a history of 'Ten years' progress in Astronomy, I regard my most important work at this time, that which is in fields where I am still working alone.

I was brought back to the investigation of sex questions, in direct connection with my duties as official stenographer; and in the following way:

Prior to 1873, phonographic amanuenses were almost exclusively men. Women wished to enter the field, but there was a difficulty they did not then understand. Occasionally there would be divorce cases, requiring transcription day by day, and not unfrequently containing language which refined women were not accustomed to. There are sometimes cases in which it is absolutely necessary, in order to avoid all possible misinterpretation, or in order to repeat the precise language testified of, to use the plainest possible words, as well as to give details of criminal sexual acts. Although this difficulty was frankly explained to them, they decided to accept the situation; and yet, when the time came, not understanding as now the principle that such work admits of no distinction of sex, they objected, much to my annoyance, at a time when the work was imperatively required and no other amanuenses could be procured. I saw my way out of this difficulty through the adoption of the typewriter; for I could learn to use it myself, and could then transcribe such portions as I thought best, without a glaring change of handwriting, and avoid the embarrassment of dictating such portions to reluctant amanuenses. I decided to adopt the typewriter in my official work, being the first to adopt it exclusively, and not to shut women out of this field of work on account of their sex.

This was at the beginning of my summer vacation, in 1873. I immediately went to work to qualify myself as a typewriter. Adopting the same plan that I had found so useful in learning phonography, I determined to write a book; and the very circumstance which led to the necessity, suggested the subject,--a renewed investigation of the relations of the sexes.

I found that in the order of development, the earlier and the lower forms of life produced without sex. In vegetable

and animal life, sex in its physical manifestations, has been gradually becoming perfected, and in the human race it has become the most important factor of physical, moral and social improvement. If there exists any suffering or unhappiness, growing out of the sex relation, the investigation of the causes and remedies thereof is surely such an investigation as the law approves and will protect.

At first I wrote and studied alone. This time my investigation went deeper than before, for I had much more knowledge upon the subject, upon which to base it. The physical and psychological branches of the subject came up in review.

At once arose the preliminary question of modes of expression. I had learned as a mathematician, and found the same principle laid down in standard works on logic,\* that to reach clear ideas it is necessary to express our thoughts in the briefest possible way; and as I was writing wholly for my own eye, I did not see any good reason why I should be debarred from using, in a scientific way, convenient words which had been used for thousands of years, merely because in modern days there were conventional objections.

I did not borrow the vocabulary of the "abundant class," their slang expressions were not used in my investigations; nor am I aware that they have ever been used in any of the subsequent correspondence, except in the way of inquiry whether any of them could usefully replace other expressions which there was a prejudice against. Words honied with age, coming to us from remote antiquity, underlying and interwoven with our most common speech, have been used for purposes of obscenity, just as the sacred names in religion have been used for purposes of profanity; and no one would say that the preacher borrows the vocabulary of the abandoned class because he uses words employed in their outbursts.

It was the most proper as well as the most logical way, to use the words which most directly and explicitly conveyed the ideas that I wished to express. The more I investigated this branch of the subject, the more thoroughly I was convinced, that but for prejudices which a scientific investigator has no right to regard, these modes of expression were the best. There were prejudices against the use of these words, especially in print, and many thought that Latin words, or omissive expressions, could sufficiently replace them; but it was my conviction that the main objection was to the ideas denoted by the words; and subsequent arrests for the use of Latin words sustain that opinion. Furthermore, I found that the Latin words were not always understood even by well educated persons.

Having decided upon the nomenclature, I returned to my main subject, and went on until I had reached conclusions which were not only new, but seemed of vital importance. They rested, however, upon too narrow a basis of fact, to be relied upon. The new theories needed to be thoroughly tested before they could be accepted. Facts had to be collected, from varied experience, by persons of various temperaments, to compare with the theories; and in order that there should be no bias it was necessary that

\*"The more you abridge your discourse, the more your ideas will appear; and the more they appear, the easier it will be for you to seize them under all their relations."  
"All the sciences would be exact, if we knew how to speak the language of every one."  
"Algebra is a very striking proof that the progress of the sciences depends solely upon the progress of language; and that correct language alone could give analysis that degree of simplicity and precision of which it is susceptible, according to the nature of our studies."  
"We reason the same way in all sciences." Condillac's Logic.

the relations should not know what bearing they were to have. In many of the early cases, the relations, knowing nothing of the theories, after stating an experience would add that to them it seemed utterly inexplicable; while the results were precisely what my theories demanded. The difficulty of obtaining facts that I could use, was much increased by the fact that I was endeavoring to discriminate between different functions of the same organs, hitherto universally confounded, and supposed to be the same.

With the collection of these facts originated the correspondence which Mrs. Slenker has at last been arrested for aiding.

In the statement of facts, some of the writers were willing at once to write freely, caring nothing for the world, so long as they expressed the ideas, confident that they would be understood by me to be intended for that purpose only. Other writers attempted to express their ideas in conventional language. After having compiled many thousand pages of such facts, I think I may say that I have never yet seen one, written under such shackles of conventionality, which was sufficiently definite and certain to serve any useful purpose. To attempt to verify the new theories by such statements, was like attempting to verify the existence of the moons of Mars by looking for them with an opera glass.

But men and women were found brave enough to furnish the required evidence; and the original theories, after such modification as these facts showed to be necessary, were placed upon a solid foundation.

In order to show that my investigation has been successful, it is necessary to point out wherein the principles I established are original and new.

The first principle, of "Alphism," although original, turned out not to be new. But it had been taught as a moral principle only, to be obeyed at a sacrifice; whereas, Diana teaches it also as a physical principle, the violation of which is a sacrifice. The second principle, of sexual contact, was taught by Fowler, but lacked two things. It was not associated with Alphism; and it is in the combination of the two principles that the greatest advantage lies; and it was not founded upon physical, but rather upon mental principles. Neither Alphism, as taught in the Alpha, nor sexual contact, as taught by Fowler, had reference to sex as a physical fact; they aimed to subordinate the physical to the mental, and stopped there. If a boy has a passion for music, and disturbs the neighborhood with his French horn, one remedy is to divert his mind into other channels, to cultivate a taste for painting, literature, or mathematics, and to let the musical talent weaken from disuse; but if he can be induced to substitute the soothing strains of the flute, the remedy is as complete, and the musical talent continues to be cultivated for exercise. The theory of Diana, by showing the dual function of the sexual organs, the correlation between the two forms of sexual force, and the transmutation of one into the other, reduces to a system, needing only an intelligent regulation, that which all former theories attempted to control by repression, either directly or through mental diversion, meeting with constant failures from the neglect to cultivate and to satisfy the physical sex nature.

Those to whom I communicated the discoveries I had made, urged their publication. There were two great obstacles. The first, my desire not to be turned aside from my other pursuits, in which I thought I could be more needfully employed than in entering a new field, could be overcome by publishing anonymously, and remaining unknown.

The other obstacle, the difficulty of translating the theories, and the reasons for them, into conventional language, which would not be misunderstood, has been yet only partially overcome. The name of "Diana" was selected for these new theories, for the reason that in the heathen mythology Diana was the goddess of chastity; and it was thought that the name would of itself aid in explaining the meaning.

But the first edition of "Diana" had hardly been printed, before it was discovered that the book was liable to misinterpretation; and the publishers for that reason refused to allow their names to remain upon the title page. These copies were distributed among investigators in this branch, in most cases leading to correspondence and to suggestions, which enabled us to make such modifications, as it was thought, or at  
(Continued on third page.)

MOSES HARMAN & E. C. WALKER EDITORS. M. HARMAN and GEO. S. HARMAN PUBLISHERS.

OUR PLATFORM.

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We date from the First of January, 1601. This era is called the Era of Man (E. M.), to distinguish it from the theological epoch that preceded it. In that epoch the earth was supposed to be flat, the sun was its attendant Light revolving about it. Above was Heaven where God ruled supreme over all potatoes and pipers; on earth ruled the Pope as the viceroy of God; below was the kingdom of the Devil, Hell. So taught the Bible. Then came the New Astronomy, the astronomy of Copernicus, Galileo and Bruno. It demonstrated that the earth is a globe revolving about the sun; that the stars are worlds and suns; that there is no "up" and "down" in space. Vanished the old heaven, vanished the old hell; the earth became the home of man. Bruno sealed his devotion to the new truth with his life on the 17th day of February, 1600. During the 17th century Grotius wrote the first work upon international law. This was the herald of the Arbitration which is to supplant war in the settlement of national differences.

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

Through our veteran friend Joseph Henry of Salina, Kan., we are in receipt of the circular announcing the "Congress International Rationaliste de 1887," to be held in London September 10, 12, and 13. This circular is printed at Brussels, Belgium, and is in the French language. We translate the "questions which compose the order of the day of the London Congress:

- (1) Lay instruction. Should this instruction be neutral in the sense of indifference to religious dogmas, or ought it to be clearly hostile to religious beliefs? (2) What is Free-Thought? Examination of philosophic doctrines: Spiritism, Materialism, Positivism. (3) Can we separate the question of Free-thought from the social question? (4) The social role of Free-thought in the past, the present and the future. (5) The influence of hypnotism upon moral responsibility. (6) Secularization of sepulture.—Cremation.

All Free-thought Societies, anti-clerical circles, lay communities; all rationalistic groups, whether spiritualistic, materialistic, or positivist—all cremation or civil funeral societies, all groups whose object is free philosophic research or scientific investigation, etc., are invited to take part in the London Congress, or to send it reports of studies, observations or works, manuscripts or prints, treating upon the questions in the order of the day of the Congress. For full information address Charles Bradlaugh, 23 Circus Road, St. John's Wood, London, N. W.

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REFORM FORCES.

There are millions who perceive the inequality, servitude and injustice which prevail in all parts of the so-called civilized world, and these men and women are anxious to do something to establish equality, liberty and justice. They would gladly come out from the black night of the social Egypt into the sweet day of a disenthralled Humanity and bring all their fellow-sufferers with them. In their minds, all barriers are "burned away," their patriotism is not limited by considerations of color, of race, of sex, of religion, or of country. They believe in the Brotherhood of Man even though they may know nothing of the asserted fatherhood of "God." The "Solidarity of the race" is with them at once a conviction and an inspiration to labor. That the ideal life may be the real, they are willing to work, to suffer, if need be, to die. That ideal life is to be free, equal in opportunities, and fraternal in all its relations. Slavery will no more exist; religion will have become the binding forces of brotherhood instead of being, as in the past and present, the worship of an almighty despot or the adoration of an incomprehensible impersonal power, coupled always with the profanation and destruction of human rights; war will no longer cover the hill slopes and fill the valleys of earth with the bones of sacrificed millions; famine and pestilence will be unknown, for man will have learned to lead an approximately hygienic life, and the fruits of the toil of each will be his own; happiness will be sought and found in a rational adaptation of means to ends, for factories will have given place to facts and the inductive method will be followed in all experiments looking to the further amelioration of the conditions of human existence.

This, roughly and imperfectly printed, is the picture of the Future which every earnest reformer sees in his day dreams, and to which he strives to add some line of truth or beauty. But, alas! there are those who, stung to almost madness by the horrible crimes against man committed by Church and State and Society, and in despair because of the apathy, indifference and cowardice of the masses, see no way to reach the goal of their hopes save through seas of blood, under the storm-banner of Revolution. They would use as a means that which they abhor as an end. Having justifiably lost faith in the ballot, they turn to another form of force and dream of finding in it a savior from the evils engendered or perpetuated by ballot-box-ism. They aim only—most of them—at a change of States, not at the elimination of the State itself. Very nearly all of those who directly or indirectly, advocate war as a means of reformation, and who hate the present State so bitterly that they are willing to risk all in the attempt to overthrow it by violence, would set up upon its ruins a new State which would be the old State tenfold augmented and intensified in its power for evil. In it the individual would be cipher, the State every thing. There are a few things in which the existing State does not seriously attempt to enforce conformity; in the Socialistic State there would be nothing left to the individual's choice and control.

Is it worth while to court the fiend of Death upon the field of internecine strife to achieve such result as this? And does not the higher humanity within us plead that we shall accept, except as the last fell resort when actually assaulted, appeal to the force of arms in defense of our rights? And this, not from any false sentiment respecting the assumed rights of tyrants,—for tyrants, as tyrants have no rights,—but because war is disastrous in its results. There is only one evil greater, and that is slavery, and so long as slavery may be averted or escaped in any other way, or in other ways, war is a remedy which no thoughtful lover of his kind will recommend.

War is not, in itself, a moral solvent; only as it may overthrow a tyrannous government is it a possible help in settling vexing difficulties. Certainly, all despots should realize that their victims cannot safely be driven beyond a clearly-defined limit, but when the despots are a majority, or a large and controlling minority, of the people, what then? Whence can relief come? Is it not in all respects best

to work patiently for the education in the fundamental principles of Liberty and Equity of all the people whom we can reach, and for the practicalization of those principles in our individual and associative life? Printer's ink is better than gunpowder and successful self-help and wise co-operation in production and exchange are worth more than all the dynamite that can be made and used.

War is barbarism, undevelopment, unlimited waste and wholesale murder. If it is inevitable and comes in our day we must act our parts manfully and womanfully in its terrible drama, but let us not talk of it as of one of the desirable Forces of Reform; let us teach the beauty of a peaceful propaganda and inculcate the lesson that the worst possible use to which you can put a man is to kill him, either legally or illegally, by hanging on the State's scaffold, or the tree of the mob, or by the indiscriminate slaughter of the battlefield. Thus teaching and acting, we shall set the best possible of examples and most effectively rebuke the organized savagery and violence of the State.

LIFE, DEATH AND FUNERALS.

As most of our readers are aware a series of articles on "Death and Funerals," written by Joseph Henry of Salina, Kan., were published sometime since in the columns of LUCIFER. These articles have been put in pamphlet form and are now offered for sale by us, and by the author, at 25c per copy. The series makes a pamphlet of 32 double-column, compactly printed pages. The following article, with the exception of a few supplementary thoughts, constitutes the preface or introduction:

Not long since a rich man was making preparations to celebrate the anniversary of the death of a near and dear friend. He invited his neighbors to a costly banquet, promising them a display of fireworks and other attractions. His neighbors were alarmed; they talked of a legal investigation to inquire whether an asylum for the insane were not the proper place for him.

But who knows? Perhaps the time is not far distant when the ostentatious, expensive and ridiculous funeral ceremonies and burial rites of the present day will be looked upon as being quite as much out of place, as clearly evidence of mental unsoundness, as would now be considered such ostentatious rejoicings to commemorate the death of a friend, as in the case just related.

The funeral customs of to-day are legacies bequeathed to us from pre-scientific ages, and are founded upon theories in regard to life, death, resurrection, re-incarnation etc., that are rapidly taking their places beside the old cosmical theories that have been relegated to the dust and gloom of ancestral cloisters. Modern science has much to answer for. As a slayer of giants, good and bad, it bents Great-heart, the hero of Bunyan's story-book. Santa Claus and the fairies are gone; spooks and goblins are gone; anthropomorphic gods and beast-like devils are gone—gone the way of the flat-and-stationary earth, the solid-dome heaven, the fire-and-brimstone hell. And, as the old diagrams, pictures and planetariums used in teaching astronomy and cosmography 1000 years ago, would be quite useless and absurd in schools at the present time, so the funeral and inhumation rites of to-day are quite out of place as illustrative of our reconstructed theories in regard to death, life, immortality, etc.

While as secularists we modestly acknowledge our ignorance as to what life really is, or how and where it originated, if it originated at all, we now no longer believe that death is a monster of huge dimensions and of horrid mien, between whom and life a war of extermination is constantly being waged. We no longer look upon death as an entity, at all. We regard it as only another name for Disorganization—a necessary step in the ceaseless march of Transformation—an inevitable sequence in the endless round called Change.

We now understand that whether life or death be good and desirable or the reverse depends altogether upon circumstances or conditions. Life may be a curse and not a blessing to its possessor, and likewise the change called death may be a blessing or a misfortune according to attendant circumstances and conditions. Life, in all so-called living forms, begins, so far as we know, in a single life-cell. When this cell adds to itself other life-cells then organization begins, and when this process ceases dis-organization or death of the organism ensues.

But life and death, organization and disorganization, are constantly going on in the same organism. Old cells are constantly dying and new cells are constantly springing into life; and, what seems strange enough—the life-cell that ultimately grows to be an oak-tree is nowise distinguishable from the cell that develops into a squash-vine, a toad-stool, a toad, a serpent, a whale, an elephant or a man. And what seems stranger still, the human animal in its fetal development, passes through the various forms of mollusk, reptile, bird, quadruped, anthropoid ape, until finally the human form is reached; so that man seems to be not only the descendant and heir but also the epitome of all the so-called lower orders of living organisms.

In brief: we learn from the study of physiology and of comparative anatomy as well as from geology and archeology, that man has not "fallen" from a primitive perfect and sinless state, in which there was no death nor suffering, but that he has developed upward through all the so-called lower orders of animal organism to his present place in nature; and that in this upward growth death—disorganization—has been an inevitable incident if not a necessary factor. The lower and less complex organisms must die—must disorganize—in order to give place to the higher and more complex. At what point in this scale of progressive consciousness began, and whether individual consciousness ever in any case survives the disorganization or death of the individual organism, are disputed questions upon which we cannot now enter; our object being simply to show that death—disorganization—no less than organization, is a natural process, and that under proper conditions it is no more to be dreaded or shunned than is life, or organization.

Another thought: Since all living organisms are natural growths, and since it seems the economy of nature to utilize all old forms in making newer and better; and since it is only a question of time as to how soon the chemical forces of nature will defeat every human device aimed to prevent the complete disorganization of all organisms, and thus compel the re-distribution of the elements that go to make up these organisms; does it not seem a foolish waste of time and money when we try to keep the bodies of the so-called dead from immediate and perfect disintegration or decomposition? The body of Roger Williams, for instance, was carefully inclosed in a coffin, then lowered into a grave and covered with four or five feet of earth, there to remain till the "resurrection morn!" But all this care did not prevent the roots of the apple-tree from finding out and utilizing the mortal remains of the good Roger, bones and all! Having thus passed into other organisms, animal as well as vegetable, who can tell how widely those mortal elements are now scattered, and how many forms they have helped to build up since they were deposited in the graveyard at Providence, R. I., only two hundred years ago? And, suppose, instead of the wooden coffin an airtight metallic casket or costly stone sarcophagus had been used; would not the result be the same in process of the ages, the cycles and the eons? Can Nature be cheated of her own?

In view of these and other facts and principles pointing in the same direction, does it not seem that a more rational, more scientific and at the same time less expensive method of restoring the worn-out mortal remains of our friends to the bosom of Mother Nature, is one of the demands of the times?

One chief object of secular education is or should be the enfranchisement of the human mind from bondage to the "fear of death" that "fear which hath torment." There is no custom or class of customs of the present day that do more to perpetuate and strengthen this slavish fear—founded in ignorance and nurtured by superstition—than do our funeral and burial customs. As a valuable contribution to the literature necessary to bring about the needed reforms in these customs we heartily commend the following pages written by a veteran worker in humanity's vineyard. The author is a plain, unpretending farmer, now in his 75th year. This pamphlet, as he himself explains, is one of a series on the same class of subjects—a class of subjects that we learn from the official statement of program, is to occupy a prominent place in the deliberations of the World's Congress of Free-thinkers whose next annual meeting will be held at Science Hall, London, Sept. 10, 11 and 12.

The publication of this pamphlet was begun some two years ago in the

pages of LUCIFER, but owing to a multitude of causes, prominent among which were lack of facilities for doing pamphlet work in our office, and the persecutions to which the publishers have been subjected, the completion of the publication has been delayed till now.

M. HARMAN, Valley Falls, Kansas, July 21, 1887.

CURRENT COMMENT.

Again we call attention to the fact that we are publishing from week to week Moses Hull's report of his side of the debate between himself and Clark Braden here in Valley Falls in April last. This report needs no words of commendation from us. It speaks for itself.

As if replying to our opinion, lately expressed in these columns, that it is the duty of freethought lecturers to meet the Christian champion, Clark Braden, in debate, The Truth Seeker of last week says:

"Those who wish to know the reason why self-respecting Freethought lecturers decline to do this, will find the answer referred to in a pamphlet by B. F. Underwood, entitled, 'The Kind of Man Clark Braden Is.' Also to anyone acquainted with Braden's character for truth and veracity.

Let us see how this plan works: When Braden was here, we acted upon the advice of the Truthseeker. We sent to the publisher and to the author of the tract spoken of and could get but two copies. Braden, through his friends, captured one of these, and very easily, so we are told, satisfied his hearers that Underwood in writing that pamphlet was a calumniator, if not an outright liar, and that he, Braden, had utterly demolished Underwood in debate; hence the publication of the pamphlet, 'The Kind of Man Clark Braden Is.'

And, suppose every hearer should be fully convinced that Braden himself has no "character for truth and veracity," his partisans can still say, as they did in substance at this place: "What does it matter to you whether Clark Braden and his methods are indorsed by the churches or not. His arguments, his logic, his facts taken from history, are unanswered and unanswerable."

To illustrate our point we insert the following which we find among our clippings:

"This office has received a pamphlet entitled 'Ingersoll Unmasked,' by Clark Braden. Braden requests us to advertise himself and his pamphlet free, which is characteristic of the dead about the Kansas 'Journal' and 'Independent' Omaha 'Watchman,' and a few other exchanges have pushed this fraud, and we hope they will publish our version of Braden's Unmasked. We personally know Clark Braden to be an unscrupulous liar. A number of years ago in Pawnee City, Nebraska, he villainously slandered the memory of Joshua K. Giddings, the old anti-slavery hero, for which he was called to account in and there. Braden is a liar by nature and a charlatan by profession. He exhausted his resources for levary in this state, and is no longer recognized by his own church in the East. No respectable publishing house would take Braden's pamphlet, and he was obliged to print it at his own expense and in his own name.—Falls City (Nebraska) Journal.

This complimentary (?) advertisement seems to have been going the rounds, but what cares Braden and his friends? It seems that some men court notoriety of this kind rather than shun it. We have all heard the story of the Congressman from some Western state who when asked how it happened that he, with no qualifications for the position, had managed to get himself elected: "I stole a sheep!" was the reply.

In all earnestness and sincerity we again give it as our humble but honest opinion that ignoring Clark Braden will not consign him to obscurity—to "innocuous desuetude." Christians recognize that with all his faults he is the ablest champion that they now have in the field, and they support and honor him accordingly. And as to these faults it must be remembered that they are such as have always been roundly condoned by the church when used in its defense. Mosheim, the church historian, testifies that the Christians of the 3d and 4th centuries defended the use of deception and lying when the "cause of piety could be promoted thereby." And all through the ages the same can be truthfully said of the practice of the church, whatever may have been its professions. And the only difference to-day between the methods of Clark Braden and those of average Christian ministers, in their treatment of Infidels and Infidelity—so-called—is that he uses plain language and makes more personal applications, whereas the average minister is more suave, more crafty, more insinuating and hypocritical. They all, or nearly all, make free use of misrepresentation and downright falsehood when speaking of the principles, aims and characters of Freethinkers or skeptics.

If, then, our opinion is worth anything in this matter, it is that Mr. Hull's treatment of Mr. Braden is the correct way.

He met him, refuted his arguments, paying but little attention to his lack of good manners. Under all the insulting things of Braden, Mr. H. preserved an even temper, and illustrated by contrast, better than written volumes could have done, the superiority of the Freethought gentleman over the traditional "Christian gentleman." In one thing only, as it seems to us, was Mr. Hull lacking, and that is he was not always provided with the printed documents upon which he based his arguments. For instance, when he referred to the book called "Crimes of Preachers," Mr. Braden interrupted with, "It's an infamous lie," and then challenged Mr. Hull to produce the book, saying that he could show from the work itself that it was unworthy of credence. Among other statements Braden said that the book included W. S. Bell, a Freethought lecturer, as among those who had committed crimes for which he had been deposed from the ministry. If Mr. Hull had had the book at hand he could have shown the utter falsity of this charge.

As Mr. Hull said of him, there is not probably another man living who is so well posted on all points of controversy between Christians and Secularists as is this same Clark Braden, and there is no man more able and more ready to use these points to the best advantage for the cause of Christianity.

We hope, therefore, that our readers will not neglect to read the arguments of Mr. Hull as given in the current numbers of *LUCIFER* simply because they want to hear no more of Clark Braden. And furthermore, we will say here that although our space is small, if Mr. Braden or his friends think that injustice has been done to him by these reports we are always ready to vindicate our claim to fairness by giving him or them a chance to be heard in reply.

Speaking of the report that the "Chicago Communists" had sent an agent to San Domingo to look for a place to which they might emigrate and establish their Commune, the *Christian Statesman* says:

All good citizens will join in the hope that they may conclude to go; and while we extend sincere sympathy to the country which may receive them, we will watch with interest the development of a social order which recognizes no God, no law, no government, no family tie, and no right of property. Perhaps the world still needs the lesson which such an experiment somewhere would present.

As to the "no right to property" feature we wonder if the *Statesman* never heard of a little "experiment" of that kind made some centuries ago in Western Asia by some people called Christians. Does he remember the little episode in that experiment that resulted in the death of a man named Ananias and of a woman named Sapphira? As to the other features mentioned, "no God, no law, no government, no family ties," it is probable that the "Statesman" takes his information in regard to the Communists from the Chicago papers and the Associated press dispatches, and has never taken the pains to learn from these people themselves what it really is that they advocate. While it is very probable that they would not "recognize" the old Jewish god, worshipped by the "Statesman," nor the laws and government made by Christians to oppress and rob their fellow-men, nor the "family ties" which makes the woman the sex-slave of her husband, it would probably be found that in their Commune they would allow every one to worship one god or a hundred; they would recognize all laws necessary for the restraint of evil doers, and they would encourage such family ties as are founded in nature, reason and justice.

If the editor of the "Statesman" is possessed of the smallest measure of that fairness which never condemns till it hears all sides, we would advise him to read a little book called the "Autobiography of August Spies," including his "Speech in Court."

Our correspondent "I. E. R." whose letter appears on 1th page, asks a question in regard to the name of our paper, to which we reply, No. And yet, if we had been looking for a hero "in allegory," from whom to name our paper, we do not know but that Milton's "prince of darkness," would have been about as good as any. Milton's Satan was simply a rebel, a revolutionist, against a despotic, paternalistic, selfish and excessively vain monarch, and we are not at all sure that under like circumstances we would not have done pretty much as Milton makes his hero do.

But our "Lucifer" was named for the "Son of the Morning." Read what Webster's Unabridged has to say of the origin of this word. Read especially the note marked 37. This will show

the reader that the name "Lucifer" as applied to Satan, is simply one of the many pious frauds, one of the unblushing thefts for which the Christian church has always been distinguished. Lucifer has been in bondage to fraud and superstition for Lo three many centuries, and now we have undertaken the work of redeeming him from this cruel and hateful bondage.

"Chicago, in summing up the best casualties, lists that in three days 183 persons died from the effects of the torrid wave." Ex.

If Providence tempers the wind to the shorn lamb, ought he not also to temper the heat to those who must live in the close and unwholesome confines of the crowded cities? If there is a kind heavenly father, why does he not take better care of his children?

When Dr. Monroe, of the Iron-clad Age, in his "editorial notes" says: "Anarchy, after getting a fair hold upon the managers of the Secular Union, didn't seem to be satisfied," Editor Macdonald of the "Truth Seeker," takes him to task thuswise:

"There are some editors who don't seem to be satisfied unless they can work into their papers occasionally an insinuation that is rather worse than outright falsehood."

It is none of our funeral, but we must say we think friend Mac is worse scared than hurt by Monroe's soft impeachment. Col. Ingersoll is, if we mistake not, one of the managers of the Secular Union, and his utterances of late have been decidedly anarchistic, if correctly reported. Ingersoll calls himself an "Individualist,"—which is but another name for Anarchist. He also says the "only way party now needed is a party to agitate for repeal of laws." Anarchism most rank! S. P. Putnam, Secretary of the Union,—here at Valley Falls, uttered many sentences which if logically followed up would land him square in the Anarchist encampment. Even our friend Macdonald claims to be a disciple of Jefferson, if we mistake not, and if so, it is rather late in the day for him to express fears that some one will accuse him of being favorable to Anarchism.

H.

### Why I Wrote "Diana."

Concluded From First Page.

least hoped, would prevent ambiguity. The second edition, partly in consequence of these changes, and partly in consequence of the correspondence, which had expressed the ideas more plainly than they could be expressed in print, was much better understood; many accounts were received from persons who had been benefited by the new plan. But still it met with much misunderstanding, and various questions were raised in connection with the theories.

The third edition was still further modified, each time in the direction of stating more explicitly that the term "continuance" was not used in the sense in which it had been used by Dr. Noyes; and still the correspondence reveals that new readers often fall into the same error. Published alone, expressing the ideas as plainly as is consistent with prudence, in the present state of public opinion, using the precise expression and definition employed by the Moral Education Society of Washington City, in its definition of Alplism, there is still danger of misapprehension; but this danger has been, I think, completely obviated by the correspondence.

It appeared from the correspondence that there were three different theories, all of them to my mind objectionable, but all claiming to be in harmony with the fundamental principles of Diana. All of these were widely believed in, and two of them widely advocated. Although I made changes in "Diana" for the express purpose of indicating the fact that I objected to these theories, I could not explain my objections, or answer the arguments for these theories, in any other way than through the private correspondence.

It was at this stage that the invasion by the Post Office Department occurred. They learned in some way—I will not charge it upon them that they tampered with sealed letters, but they are certainly open to that suspicion—that such a correspondence was going on. By decoy letters, and by what other despicable machinations I know not, they obtained possession of some of it. What were the motives of the writers of the several papers seized I do not know, and that is irrelevant here; but I know, as well as one person can know the operation of the mind of another, that so far as matters were sent to me, it was for the purpose of enabling me, either to accumulate further facts to support the theories of Diana, or to answer objections, or to explain difficulties; and I believe that the whole correspondence, so far as it passed through Mrs. Sleuiker's hands, was intended by her to aid me in that way, not merely the selected portions which I saw, but the much larger portion which she did not consider worth sending to me; or, to obtain information in her own investigations, relating to heredity, in which many of the writers took a deep interest, and which also required the collection of many facts.

Of the value of the writings circulated among those who were studying these subjects, so far as they related to the theories of Diana, I have a right to say that I consider many of them of the ut-

most importance; valuable contributions were also received relating to other cognate subjects not strictly included within these theories; and the numerous contributions of Mrs. Sleuiker, published in many different periodicals for several years past, upon the subject of heredity and allied subjects, will attest the value of her own researches.

Upon what ground is the investigation interrupted? Can companies be incorporated to "improve the breed of horses," and shall any attempt to improve the human race be forbidden? Is it because we are not licensed physicians, and therefore are not entitled to "know that we have a liver?"—Practicing physicians took an active part in this correspondence; and so far as the officers knew when they made the arrest, they were all physicians excepting Mrs. Sleuiker herself, who acted as secretary. Indeed, I had been familiarly called "Doctor" and "Professor" for so many years, sometimes in scientific journals and official documents, as almost to believe myself to belong to the fraternity.

There were many intelligent men and women, in high positions in life; there were many average men and women, and there were also many unlettered and comparatively ignorant, but evidently honest; nearly all either married or who had been married, the theories being presented exclusively to the attention of married persons, and intended for them only, as may be seen from the title page of the book; to say nothing of the Judas Iscariots, of whom I know nothing.

It was necessary that the theories should stand the test of examination and criticism by all classes of honest married persons, in order to make them worthy of public and general acceptance. What other mode was open to us of obtaining knowledge?

As to the Comstock law, we have a right to assume that its legal intentment is not to suppress or to interfere with honest scientific investigation of any branch of human knowledge; for such a construction would make it a flagrant violation, not only of all the principles of unimpaired individual sovereignty, but of the Constitution itself, which, giving to Congress no other power over the mails, than "to establish post offices and post roads," expressly prohibits "abridging the freedom of speech or of the press," and declares that "the right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated."

HENRY M. PARKHURST,  
25 Chambers St., N. Y. City.

It is reported that this correspondence was intended to be sent to a select circle of persons at Coney Island; but I do not see that that weakens the argument.

A distinguished physician, whose name I am happy to omit, is reported to have opposed educating women as physicians, on the ground that a woman ought not to know that she has a liver.

### Obscurity.

It is related of Dr. Johnson (the Dr. Johnson) that when asked by one of his students: "Doctor! is not that an obscene picture?" pointing to a nude Venus on the wall, he promptly replied: "Certainly, to you, because you ask it!" Herein lies the whole secret of the matter. The man who could see in that picture (that was presumably a work of art) nothing but the nudity, was surely so corrupt that he really should not have looked at it. For that young man, the nudity of Venus was really offensive, because his mind could dwell upon that only which necessarily, by the association of ideas, brought up nothing but filthy images. Whereas, on the other hand, to the pure, educated and elevated mind, that could conceive of higher things, which had lofty ideas and noble aims, there was the marvel of art, the beauty of nature, the master's skill in the picture, to be admired, while the nudities of the nudity (if I may so express myself) entirely disappeared behind the true copy of nature. For "the light of the body (and of the mind, too) is the eye. If therefore thine eye be single i. e., unclouded with lust and coarseness, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."—Matt. vi:22,23. A man with an evil eye, can see only evil things, looks always at the base side of things. The bat hates the light, because it cannot see the light. The blind-born cannot conceive of the beauty of colors. And if one could possibly, all of a sudden, hold before that man's gaze the rainbow, he, the blind-born, would most probably declare it to be an outrage on art, an absurd mixture of colors, if not a profanation of nature. Even he who has been kept for a comparatively brief period of time in darkness,—in a dark cell or dungeon, for instance,—we know that, on returning to the light, it pains him to look at it, so that the very thing which is the source of the greatest enjoyment to others, causes him actual suffering, until by degrees he has accustomed himself to it again, or, in other words, has regained the normal and healthy condition of sight.

What wonder, then, that beatified bigots like Comstock & Co. should hate and abhor the light of reason? Besides, "Society" naturally dislikes to have its failings shown up to the world, and its illthiness exposed to the eye. But the wonder is, on the other hand, that those who claim to love the light and the truth often should persist nevertheless in "standing in their own light," as it were, and should pervert the truth, by calling it error, or even—insanity....

And the wonder is again, that our "paternal" Government should insist upon covering from view questions of vital concern to her subjects, and keeping the latter in darkness and ignorance on these points that

so much concern not only them but all future generations as well. Any parent in the miniature State (the family) would surely be held guilty of criminal action, were he to treat his children in like manner, shutting them up in dungeons, and depriving them of the most important knowledge, feeding them on poison, disabling their bodies and their minds alike. Or what would we think of the cruel parent who should have the audacity (aye, the insanity,) to imprison the physician or the nurse who came to cure or to tend his child who was dangerously ill, and deprive the latter of the medicine that might cure it? And yet this is exactly the way the State acts in the case of Mrs. Sleuiker. She wished to help Society to "born better babies," to instruct her sisters how to preserve their health, their bodies and their souls. She offered the best remedies she could think of—she wrote books to educate them. And what is her reward? Well, she is put in jail, and her books are declared infamous, obscene, and thus her poor sisters are at once deprived of the physician, the nurse and the medicine! And all in the name of "Society," of the family bonds, (any, bondage!) Verily, verily, Anthony Comstock and confederates, I say unto you in the words of him, whom you profane by calling him your Master: "Woe unto you, and all blind guides, which strain at a gnat, and swallow a camel. Woe unto you,.... hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones (of old customs and superstitions) and of all uncleanness.... of hypocrisy and iniquity."—Matt. xxiii: 24. ff.

RUDOLPH WYLLER.

N. Y. City, 6-28-'87.

### The Valley Falls Debate.

Moses Hall's Third Speech in Reply to Eld. Clark Braden.

Gentlemen Moderators, Ladies and Gentlemen:

The continued presence of this audience is proof to me that something more than curiosity is at work here. Curiosity may bring people out on one or two occasions but when people continue to leave their work and attend, I know that there is an interest—an interest which says, we want to know the truth for ourselves.

I am glad my respected opponent has undertaken to reply to my replies. Even a weak attempt to point out the errors of an adversary shows that some mischief is apprehended from what has been said. I am sorry the work of replying to me was not undertaken in a less bitter spirit; the Elder's scoldings and complainings as a substitute for weighty reasons why some of my positions were not true, indicates a liver sadly out of repair, as well as a lack of legitimate ammunition. I am afraid the audience will so construe it. It is for his sake, not for the sake of this audience or myself, that I regret that he is not more cheerful, and does not deal more in argument and a little less in denunciation.

He admits that I am right in one thing, that is, that the teachings he has been enlogizing as parts and parcels of Christianity are not Christianity alone—that many of them are, alike, the doctrines of pagans and of Christians, and that the pagans did not get them from the Christians. He also concedes that many of them are much older than Christianity and that therefore Christianity could not have originated them. But he says, the fact of their adopting them makes them a part of the system. That may be true; now, if, when he comes to such things in the future he will enlogize Christianity for having stolen, or borrowed, or, if he prefers to use the term, he may say Christianity adopted these grand pagan truths, or that Christianity in common with all the rest of the world believes the things he sets forth, it will very much change the course of my argument. From what he has said it seems to me every one must have inferred that he was showing you, not the good points of the religions of the world that Christianity has adopted, but the beautiful truths that Christianity, as a revelation from heaven, has brought down as its peculiar property, and that the gentiles and "dogs" can only have the benefit of these truths by going into Christianity or by infringing on Christianity's patent.

Now that we understand each other better I will proceed to a review of his thirty-four propositions, which are but little more than two or three propositions stated in thirty-four different ways. These thirty-four methods of stating the same thing, may have blinded you somewhat, but as I am familiar with the Elder's incomings and outgoings they have little effect upon me. My notes present one more point which demands a few words before I begin my review of his propositions. Mr. Braden has talked long and learnedly about the loving self-sacrifice of Christianity; I have shown and will further show that that is nothing peculiar to Christianity; every one sacrifices for his religion, whatever that religion may be. Roger Bacon sacrificed his all for science; I might, if necessary, add thousands of names to the list already given, of persons who were martyrs not to Christianity but by Christianity, to truth. Christianity always had its Constatutions, its Torquemadas and its Anthony Comstocks. On this, permit me to read the following extracts, prepared to my hand by another:

In 1556, Heribold Von Holzbach was burnt alive at Sultre, for simply preaching that a layman enlightened by God was as competent to teach others as the most learned priest.

In 1511, Hermann, of Ljswick, was burnt for

In 1516, Stephen Holet, a printer and book-seller of Lyons, was burnt at Paris for Atheism.

In 1553, Wm. Tyndale was burned by Henry VIII, for translating the Bible.

In 1560, Adonis Talouarlus was hung and then burnt for scepticism.

In 1574, Geofrolle Vallio D'Orleans, of Paris, was hung and then burnt by order of the Inquisition for publishing his "Benitude des Chretiens."

In 1574, John Gonzaelle was poisoned for infidelity, the holy sacrament being used as the means.

In 1578, Matthew Hamont, Norfolk, England, was condemned to have his ears cut off and to be burnt alive, for denying that Christ was God or the Savior. The first barbarity was executed in the market-place, and he was afterwards burnt in the castle of Norwich.

In 1583, John Lewes, for denying the Godhead of Christ, was burnt at Norwich. An old author says: "He died without repentance and any speech."

In 1589, Francis Kett, who was elected Fellow of Bonnet College, Cambridge, England, was burnt at Norwich, for holding "divers detestable opinions against Christ our Saviour."

In 1600, Giordano Bruno was burnt for Atheism in Italy.

In 1611, Edward Wightman, of Burton-upon-Trent, was burnt at Litchfield for denying the divinity of Christ and the immortality of the soul.

In 1629, Alexander Leighton was imprisoned from 1629 to 1650, had his nose slit and his ears cut off, and was whipped from Newgate to Oldgate and then to Tyburn. He died in prison in 1644, and suffered all this for merely writing the works entitled "Ston's Leap," reflecting on miracles, and "The Looking Glass of the Holy War."

In 1619, Luellio Vanini, an Italian, was burnt at Toulouse for his "Atheistical" tenets.

In 1760, De la Harre was beheaded, after having had his tongue cut out and being tortured upon the rack, in France, for insulting a wooden cross. He was seventeen years of age.

In 1551, (Mary's time,) 277 persons were burnt at the stake for heresy in England.

Now, I acknowledge Christianity preaches loud and long about "peace on earth and good will toward men," but the foregoing is a list of facts which does not very well harmonize with its professions or with some of Mr. Braden's propositions.

Mr. Braden's sixteenth proposition is subject to the same criticism as the most of the others. He affirms that "Christianity teaches that our father in heaven exercises a providential care over his creatures and works." Whether this is true or not, it is nothing new. The heathens had a god six hundred years before Christ, whose name was Providence. Mr. Braden is a scholar and will tell you the meaning of the word Providence, is providence. Pro—before hand, thus—god,—a providing god. That is exactly what is meant by the word. The Grecians and, in fact, all the heathens, saw the smiles and the frowns of the gods in every thing that came to them.

Providence, by the way, was a name more than six hundred years before we had a Jesus-god. Get Potter's translation of Aeschylus' poem "Prometheus Bound," and you will find not only most of the doctrines but the facts of Christianity anticipated in that Prometheus was crucified—himself made a cross, as he was lashed to the rocks for the violence he did his victim.

"Call me not the sun in darkness hide,  
And shut his glories in;  
When God, the great Prometheus, died  
For man, the creature's sin."

Now though Christianity and heathenism both teach this "providence," Providence is a name used generally the intelligent, frugal and industrious farmer raises a crop, while those who depend upon providence to feed and clothe them as he does the sparrows and the lilies, find that providence is perfectly willing they should freeze or starve.

A minister told his son that a kind providence had given the stork long legs and a long neck so he could pick up fishes. "Thus god proves his goodness even to storks," said the father to his child. "Yes," said the little fellow, "but, papa, don't you think it rather a serious joke on the fishes?"

This providence story has two sides to it, if any. Did providence help the Vandobills and the Gaults to raise their great wealth? If so, was not providence rather liberal on the part of "shes," whom these rich rascals robbed, to give their booty? I never hear of this special paternal providence but I think of Daniel Drow who signed \$10,000 toward building a church. In relating the goodness of God to him he said: "When I made that subscription I did not know how it was to be paid, but I went down on to Wall street and got by the grace of God I signed it out of those fellows in less than a week." Providence helps those who help themselves; so, with Cromwell, I say, "trust in providence, but be sore and keep your powder dry."

The truth is, heathenism and Christianity to the contrary notwithstanding, there can be no especial providence. Why god had some of his people, themselves, when he rains bread down from heaven; when he gives people crops without their plowing or sowing; when he causes houses to grow for children; when painless, veins and oaks grow on the trees; when quails and blarkeys can be dropped from heaven just for the asking, then is science a farce, then are we under the caprice of a deity, deity is under the hand of a god, then is deity a farce, and what may happen can be told only by taking chances on the prayers of fanatics and fools.

In the name of reason let me exhort you to drop this silly stuff about providence, and go to work and provide for yourselves.

We did not have room for the appendix of which Mr. Parkhurst speaks, which is simply a catalogue of books and a list of investigations by the author of "Diana."

### A TRACT FOR THE TIMES.

## Anarchy.

By C. L. JAMES.

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

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**WOMAN:**  
 Give us that grand word "woman" once again,  
 And let's have done with "lady."  
 (One's a term,  
 Full of the force—strong, beautiful, and firm,  
 Fit for the noblest use of tongue or pen—  
 And one's a word for lackey.)  
 (One suggests  
 The mother, wife, and sister; one the dame  
 Whose costly robe, perhaps, gave her the  
 name.)  
 (One word upon its own strength leans and  
 The other minces, tiptoe.)  
 Who would be  
 The "perfect woman" must grow brave of  
 heart  
 And proud of soul, to play her troubled part  
 Well in life's drama. While each day we see  
 The "perfect lady" skilled in what to do,  
 And what to say, grace in each tone, and act  
 ("To be taught in school, but needs scarce native  
 wit.")  
 Yet narrow in her mind as in her shoe.  
 Give the first place, then, to the nobler phrase  
 And leave the less to her for lease.  
 LILLA WHEELER WILCOX.

prejudiced by education and conventional-  
 isms against free love and free lovers I  
 must give my verdict, as a whole, in favor  
 of the doctrine. I am myself a strict monog-  
 amist and living in accordance with the law  
 of the land so far as marriage relations are  
 concerned.  
 In speaking of husbands going elsewhere  
 for satisfaction, many wives are terrified  
 and alarmed for the safety of home happi-  
 ness—but they will find no more broken up  
 homes under the new regime than under the  
 one now fashionable. Perhaps not so many.  
 The newspapers are crammed full of mur-  
 ders, divorces, suicides, law suits, etc., etc.,  
 caused by illegitimate sexual connections  
 carried on in various underground ways, and  
 there are few neighborhoods where there are  
 not more or less criminal connexions among  
 all classes from the highest to the lowest.  
 I know of many families of Free Lovers  
 who live in love, peace, harmony and happi-  
 ness, where wife and husband are both free  
 and cohabit wherever either desires without  
 reproach or hindrance from the other. I  
 find that any doctrine that is bravely brought  
 before the public, that is criticized, purified  
 and humanized by the "consensus of the com-  
 petent" is full of pleasant avenues lead-  
 ing to the virtues and the blisses.  
 Remember, variety in love does not neces-  
 sarily mean variety in cohabiting. We need  
 a variety of friends. If shut out from the  
 world, on a desert island with one we adore  
 and love we should starve for other compan-  
 ionship. I have, before now, spent hour af-  
 ter hour coming the pages of thinkers and  
 philosophers till finally becoming tired of  
 the strain, have thrown down books and  
 papers and gone on to seek the human  
 companionship of some flesh and blood  
 neighbor, who had hardly a thought beyond  
 her home, children and garden, and I've re-  
 turned refreshed and invigorated by the "vari-  
 ety." We love the rose, the lily, the violet  
 and the pansy, each with a love born of the  
 self-hood and individuality of the flower, and  
 its just so with our kind. We seek and love  
 each one, for something pertaining to that  
 one alone, and in variety find completeness.  
 There is no grander word in the language  
 than Freedom. There is no other name  
 whereby we can be saved. Cling to it as  
 the rock whereon to build the ark of Virtue.  
 You cannot fetter mind.  
 You can only educate, guide and lead.  
 Prisons and punishments must go; they are  
 relics of the childhood of the race. The  
 full grown man needs them not. Hell has  
 vanished into Hades and Sheol, and will  
 finally disappear altogether. The whips and  
 dark closets of the past are nearly eliminated  
 from our schools and homes; children are  
 being treated with respect and consideration,  
 and shall we not treat men and women with  
 still more? Shall there not be freedom for all,  
 equal rights for all and a cultivated desire to  
 respect others' rights as much, if not more,  
 than our own? We grow, but Oh! so slowly,  
 yet we grow.  
 "Only themselves understand themselves  
 and the like of themselves."  
 As souls only understand souls.—Whitman.  
 LEMMA.

**FREE PLATFORM.**

**Temperamental Exponents.**  
 Even in conversation, honest thinkers now  
 and then create confusion by forgetting the  
 useful precept "Define your terms." Mis-  
 apprehension from this cause is of course  
 more frequent in print, for the majority of  
 writers struggle for brevity, and explana-  
 tions are apt to seem prolix and dull. It of-  
 ten happens that ambiguities require a sec-  
 ond article,—double space at least,—for their  
 correction, so that no economy results  
 from the abbreviation; and further, it is real-  
 ly rare that the correction and the mistake  
 meet the same eye. Even so short and well-  
 filled a paper as LUCIFER is not always read  
 through, as it deserves. And, taken by them-  
 selves, errors are injurious, corrections ridi-  
 culous. Nor let it be supposed that these ob-  
 servations apply only to the little birds that  
 can't sing by note, but who ought to sing all  
 the same; even the brilliant Tucker has had  
 within memory to make a lame apology for  
 the slippery word "right" (droit). Is it not  
 sad to see two champions of freedom at war  
 over a name? The counters we use for  
 thoughts, despite their multitude, are really  
 too few for the necessities of exchange. How  
 can we specialize their use?  
 Let (e) indicate the common, conserva-  
 tive, Christian, cave-dweller's acceptation of  
 a word; thus, "marriage (e)" means the pad-  
 dock.  
 Let (m) indicate an unusual signification,  
 "what it means for myself," which the au-  
 thor will feel that he must explain at length,  
 and cannot venture to guess.  
 Let (c) indicate the etymological signifi-  
 cation.  
 Examples:  
 Anarchy (e) "confusion, promiscuous in-  
 terference."  
 "Anarchy (m) "non-interference."  
 Anarchy (c) "mind your own business,  
 and see that others mind theirs."  
 "Somebody will doubtless develop these  
 ideas."  
 Tom.

**Free-Love.**

"I would like to ask you how much 'stock'  
 you take in *The World's* copy of May 5th you  
 sent with 'Diana.' I have never seen but  
 that one copy, but judge it is an out and out  
 Free Love advocate. I have no use for a pa-  
 per or a doctrine teaching Free Love, and  
 the abolition of the marriage relation, and I  
 would willingly spend my last breath and my  
 last cent securing the conviction and impar-  
 sonment of the teachers and senders of  
 such infamous creed."—Mrs. E. M. E.  
 Thus writes a correspondent who evident-  
 ly knows nothing at all of the creed she con-  
 demns. It is like judging of Christianity  
 and Christians by reading Billings' "Crimes  
 of Preachers," or Bennett's "Champions of  
 the Church." She has probably heard the  
 criticisms of the enemies of the faith and so  
 based her opinion of the whole of them on  
 this one-sided view.  
 There is really as much difference in the  
 lives and beliefs of Free Lovers, as there is  
 of individual Christians, as well as of the dif-  
 ferent sects of Christians, from Catholics to  
 Unitarians inclusive. There are good, bad  
 and indifferent Free Lovers just as there are  
 good, bad and indifferent Christians. It no  
 more conveys a real idea of a person's life  
 and character, to say that he is a Christian  
 than it does to say he is a Free Lover. Some  
 Free Lovers are Adamites—they believe in  
 marriage. Have one wife and one husband  
 in the home, and these two care for all the  
 children born of the wife, no matter who  
 the father of them may be. Rather a one-sided  
 arrangement, for the mother thus cares only  
 for her own while the father may not even  
 know his own. Then there are Monogamists  
 who live in lawful relations so far as par-  
 entage is concerned, but believe love itself  
 is free for all.  
 Others believe the woman shall decide to whom  
 and when she will bear children, whether she  
 is married or single. Others are really lewd,  
 lustful and promiscuous, almost regardless  
 of consequences, thinking more of sexual  
 gratification than all else. Another class  
 embrace Alpha Free Lovers. These be-  
 lieve in no cohabiting—in marriage or out-  
 side for parentage. Some of these are Monogamists  
 and some Varietists.  
 But take the avowed Free Lovers as a  
 class, and I'll wager that there is more puri-  
 ty, less sexual congress, less rape, seduction  
 and venereal disease than you will find  
 among an equal number of married lovers  
 (bound lovers) if taken just as they come  
 without previous knowledge of their lives  
 and actions.  
 I have carefully studied this subject of  
 love, marriage and sexual intercourse as a  
 special hobby, for ten years or more and in  
 a general way, nearly all my life, and while

**In Bed, And To The Point.**

Dyspepsia is dreadful. Disordered liver is  
 misery. Indigestion is a foe to good nature.  
 The human digestive apparatus is one of  
 the most complicated and wonderful things  
 in existence. It is easily put out of order.  
 Greasy food, tough food, sloppy food, bad  
 cooking, mental worry, late hours, irregular  
 habits, and many other things, which ought  
 not to be, have made the American people a  
 nation of dyspeptics.  
 But Green's August Flower has done a  
 wonderful work in reforming this sad busi-  
 ness and making the American people so  
 healthy that they can enjoy their meals and  
 be happy.  
 Remember—No happiness without health.  
 But Green's August Flower brings health and  
 happiness to the dyspeptic. Ask your drug-  
 gist for a bottle. Seventy-five cents.  
 To the Editor, Dear Sir: I am obliged by  
 your sending me a simple copy of your pa-  
 per and am in thorough sympathy with ev-  
 ery movement in favor of freedom of opin-  
 ion and action. Every human being has an  
 inheritance as a human being, and that is  
 the power of choice—which is in itself free-  
 dom. Women having this equally with men,  
 have as great a right to choice in all the re-  
 lations of life as men, and it is in ignoring  
 this simple fact, that the evils of the mar-  
 riage tie as at present regarded, originated.  
 In all ages, choice has been looked upon  
 as the privilege of the male, acceptance as  
 the option of the female, whereas, both have  
 an equal right to the former. If this were  
 fully recognized as a law of human nature,  
 it would permeate all relationships and  
 among others regulate sexual intercourse  
 which, in the nature of things, can only be  
 regulated by an innate law of human nature.  
 No laws made by government can touch ap-  
 petite, nor even the law of public opinion.  
 In that every human being is a law to him-  
 self, and this applies to sexual as well as  
 to other appetites.  
 In making your paper LUCIFER, did you re-  
 member that he was the prince of dark-  
 ness in allegory? Was it to point a contrast?  
 Yours truly,  
 I. E. R.  
 Morris Plains, N. J.

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