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

CLAIM OF MODERN CHRISTIANS CLAIM OF BIODIAN CHART C

CONTENTS: ; Introduction; List A. ally Condemning the Prefatory No gos Unequity ing. List ijoining tho th, or inclu-B.ho ribes, etc., 1 among the ru-he Disobedient. J. ally Condemning / stated Occasions, 'Mensions, (meni etc., or Inch ng the Punis sobedient. L that assagos Intovicato

"Every honest and rational movement in avor of temperance is to be commended, but its nenseating shafe called "Bible Temper-nee' is unbeauchie. I have long felt that its sham ought to be punchiret." It has een donent last, and most effectually done y the logical pen of K. G. Walker. Journ E. REASEDURG. ance this

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Land Tenure, The government's numercial rents, inferest rent, fullity of itrary legislation, potency of natural thesis, colonization, country rente, uso vs. al theets, -equal right usury, vs. adminis-tion, sizo and character of cities, land ten-bet index or civilization, tist of land

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BY ALICE CARY, We're married, they a y, and you think you Well state they say a new your sound you have won no. Well, take this white yill from my head and look on me; Here's matter to vex you and matter to grifey you. Here's doubt to distrust you and faith to bellow you. I am all as you see, common earth, common dow:

THE BRIDAL VEIL

dow; Be wary and mould me to roscs, not rue! Ahl shake out the filmy thing, fold after fold And see if you have me to keep and to hold-Look close on my heart-see the worst of it Look close on my heart-see the worst of its similar. It is not yours to-day for the yesterday's winning. The past is not mine-1 am too proud to borrow to new heights if I love you to-morrow.

We'ro married! I'm plighted to hold up your proises, As the turf at your feet does its handiul of datsees; That way lies my honor-my pathway of pride. But, mark you, it greener grass grow either side. suc, I shall know it, and keeping in body with you, Shall walk in my spirit with feet on the dew,

We're married! O, pray that our love do not inili I have wings flattened down and hid under 1011 1 have wings flattened down and hid under my veli, They are subtle as light--you can never undo them. Asswift in their flight-you can never pursue

them, And spile of all clasping, spile of all bands, I can slip like a shadow, a dream, irom your hands.

Nay, call monot cruck and fear not to take ne, 1 am yours for my lifetime to be what you make memake me-To wear my while yell for a sign or a cover, As you shall be proven my lord or my loyer; A cover for poace that is dead, or a token Of bliss that can never be written or spoken. The spirit of Erection speaks in the utterances of the poets, ortholox or heterodox. The religious Alice Cary perceived oue side of a great truth, and had she lived a generation later she would have seen that ethics are subordinated to superstition when for a "lifetime" a woman lives with a man whose relations to her have left her no choice but to wear her while veil as "A cover for peace that is dead." Such as-Eociations are in every way injudicious, immoral and destructive of the health, character and happiness of offspring.

"The Marriage Bond." That is good. That is expressive. The term, the word, (marringe) means bondage-means slavery. In ninety-nine cases out of each hundred, one or the other of the parties to a marriage is a slave. The word should be written, mar-age. It mars the life of the individual. It does worse: It annihilates the individual. The whole thing is out of place, because unnatural. Because au abdication of selfhood. As a man! As a woman! I am supremo

in the sphere of my individuality. No one can touch this without doing me perconal violence. Wifel husband! interfores with this individualism. It takes away from us (the victims of the false relation) the prerogatives of the divine

Ego, To be at all times in barmony with I must not al-To be at all times in farmony with myself I must be myself. I must not al-low any one to say why do you do this? Or why don't you do so and so? The fact that I do, is a sufficient reason to any other person. The whys and the wherefores are something for

me to settle with myself. Husbandl wifel constantly interfere with this in-

dividual integrity. If I desire the advice of any person If I desire the advice of any person I will go to him, or her, for it, and preserve my individual liberty. If I place myself in a position where I must advise with another, I have abdicated myself, and become a slave. So I end as I com-menced, that marriage is bondage, is J. W. C. slavery.

The New Constock Measure

And what shall we say of the Com-stock bill? As originally introduced, it

needed instruction on the laws of life for forging despotio medical laws be-and health. Nothing was allowed to be printed upon these subjects excepting in the medical standard; because they text-books for a few medical schoolst believe in a better education in medi-And this direct assault was attempted upon a people who have ever boasted

of free press and free speech! Do not read this hurriedly! Stop for a moment and think of it! Let these facts burn into the very depths of your soul while you read! Let them, enkindle a flame that fibell make you 'red hot with indignation. Only the hardest and flercest opposition from the National Defense association and a few others in sympathy therewith, prevented this measure from becoming a lawl It was reported favorably to the Committee of the Whole; it was returned to the Judi-ciary Committee; it nearly died from its own poison in the hands of that Committee until some of those more object tionable features were climinated. But with these hideous features, removed, it was comparatively an easy, matter to enable it to evade the criticism of our so-called law makers, and when bills wore being pushed through by the hun-dred, this went through with the rest! It was hoped that it might be defeated in the hands of the Governor. Whatinfluences were brought to bear on his mind, we know not but as the time draw mind, we know not but as the time draw near when the bill would have died by the expiration of the time the Governor might sign it, for some reason or other, or for no reason at all, big the dure was given to it, and what was supposed to be a dying attempt to still further invade our liberties, was given new life. No one thought that the Governor would sign the bill. This sense of security did not lead its opponents to go to sleep

sign the bill. This sense of security did not lead its opponents to go to sleep over it, but in the face of all their of-forts, the bill became a law. The main objection to this bill is that it provides that nobody shall write or pub-lish anything that is "filthy" or "dis-gusting." When such a learned jurist as the Hon. Edward Lavingston said "obsecnity" could not be defined, how are these terms to be defined? Who that publishes books is safe under the law? It is an attack made from anhush on freedom of press and speech! Under the law previously existing, well meaning men and women who were sacrificing their own comfort in promoting what they believe to be reform, were placed in the company of burglars, inceudiaries and thieves an our penal institutions. Making it now a misdeeneemor to print anything which may be considered "filthy" or "disgusting," cultarges the powers of a censor who has thus far shown nother intelligence nor discrimi-ination-one, indication, who is governod more by vindictiveness than by any good morie whatscover. Just when the great American people are to be awakened to the danger that confronts them, so that they will rise in their might and put down this growing despotizen, remains to be seen.—Foote's Health Monthly. Macdical Monopoly.

Medical Monopoly. There are three schools of medicine the Eclectic and the Homepathic, Each of these schools has a limited number of colleges in the United States; most of them are in large centers like New York and Philadelphia. In this city there are soven, and elsewhere in the State four more, while the population of the State is five multions!

The colleges of all the States where me dical education can be obtained, may be counted on the fingers and toes, and the population of the United States is over sixty millions! Now, the real object of sixty minimum Arow, its real object of these medical laws is to drive everybody who wishes to practice medicine, into these few colleges. And is it proposed to extend these educational facilities? By no means. It is almost impossible to obtain a charter for a medical college. The moment an application is made, a conspiracy arises among these college stock bill? As originally introduced, it conspiracy arises among these colleges "The name of the author can be obtained to prevent the new aspirant from ob-fense to publish a work that the people thining a charter! How inconsistent at large could have understood, giving then to excuse these proscriptive people true the same source."

cine. Buch talk makes one sick. WHO FAVOR HIGHER EDUCATION

The opposers of these (medical) bills are in favor of the widest facilities for ob-

The opposers of these (medical) bills are in favor of the widest facilities for ob-taining a medical education. They would multiply our medical colleges. They would have anatomy and physiology taught without emasculation in our common schools throughout the country. In brief, they believe in the most or condent facilities for obtaining medical learning, and joinily with this, they be-lieve in the wildest medical freedom, and why? Simply because progress in medicine comes not from what are called the "lights of the profession"--comes not from those who learn a faw estab-lished rules and who not only abide by these rules but insist that everybody else shall also be bound by them. Most of our valuable discoveries in surgery and medicine come from those who are working for these laws; so was Press-nitz the founder of hydropathy. So was Hunter, who brought out the dirst value-ble works on syphilms. So was Shu Thompson, and a host of others wo might name, have brought rich treasures into the did or medicine. Under the free-dom which existed before proscriptive hum be indicine. Under the free-dom which existed before proscriptive and reliabing the discover index work ing the tails in this country that our hamerican practice won respect, and ad-miration throughout the civilized world; our dentistry the same. It is useless under the pretense of here and there suppressing a quack to make such restrictions as will overywhere discour-age native geoius and make it a mis-demeanor, punishile with a fine and imprisonment, for come inventive mind athindly hand, to give relief to human suffering because he is not a graduate of some one of our medical colleges All this talk however, about suppress-ing quackery, would be taken for just what it is worth, it is witherly worthless-it the selfish interests which inspire the advocates of medical legislation could be generally understood.-*Poot's Health*. *Mouthly*. taining a medical education. They would

The Marriage Question?

LADY ANSWERS ZOA TOPSIS' OUISTION

ZOA TOPRIS, Dear Comrade :--- Yours of April 25th came duly to hand, and I sont a postal acknowledging. Yes, I had read in Luciren the writings of "Zoa Topsis," with interest. As to the incarceration and outcome of Walker and Lallian, it has advertised extensive ly a protest against Church and State authorty in sex relations, and I am glad to have them restored to activity. In my estimation, it is wiser and more feasible to root out the old by a steady mishing of ideas than by any bucking against laws and institutions, in jails. Nothing could suit the conservatives better than to muzzle and smother ex-pressiona by voice and pen. Time, knowledge instruction, a steady fire of thought, a continued exposition of the wrongs inhering in the present order, and the passing many of brains that were bred and have been trained in ruts,--these together will bring a new set of thinkers and make conditions for a higher grade of life. The time is not very distant when wrong will begin to take its place in the dust and right on the throne of the peoples' hearts and loyalty.

I will answer your questions as best I can, viewing the marriage system as 1 do, a device of men to save them selves the possible care and responsibili-ty of maintaining some other men's children,-while the sontiments con-cerning it arise from the innate perception of the law of matchood, which can

only be between one man and one QUESTION I. Has it occurred to you that our civil marriage laws are defective?

Answen. Most decidedly, in that they are based purely on the animal quality of sex, and ignore the requirements of maternity.

Q. 2. If so, would a National or uni-form marriage law be beneficial? A. It might serve to prevent some parties from cheating two or more wonuon.

Q, 3. What influence would Woman's Suffrage, and Woman's admission to an equal opportunity in gaining a Inveli-hood, have in remedying the svil?

hood, have in remedying the ovil? A. The "admission of women" to dif-ferent and more nearly equal opper-tunities to gain a livelihood, is already operating to remedy one evil, that of the marriage for a home by women. It is tending, too, to disprove the old idea that a wife who fulfills the duties of housekeeper, general seamstress, coat, lavelihors wave methes and wife cook, laundress, nurso, mother and wite, is supported by the husband. It is inpossible to foretell what would be the result of the universal adoption of Woman's Suffrage upon this or any other social question. Marriage Reform, the most strenuously needed of all social reforms, cannot, in my opinion, be accomplished by legislation, or statute onforcement. It may be expected that woman would be broadened in thought, and character, by the exorcise of the franchise and a responsibility in genoral affairs as she is by any study or pur-suit that transfers her soul force from feeling, caelasively, to the activity of thought and conscience.

Q. 4. What effect would a home edu-cation -fostoring an independent, self-helpful churacter in young girls--have in changing the laws?

A. Home education of both boys and girls to more intelligent and higher views of sex relations, and to the true value of woman's work in the home, and, also, or woman's work in the none, and, and, fostering an independent self-helpful character in girls the same as the boys, would indoubtedly prepare a generation to live according to higher laws of just ice, and probably change Statutes in that direction. It is not my opinion that work in outside pursuits, for gain, is the true position for women as a class --or, that it will result in social elevation, especially in marriage reform, and better homes. This stage of woman's advancement is transitional. What we need to reach, is,--Marriage for Love only, an open union governed by the consenting parties, the with an equal partner in all departments of business, having equal control of income as the equal sharer of burdens and responsiblitics in housekeeping and child rear-

ing. O. 5. How would the situation be qualified by making divorce easier--say the way out of civil marriage as easy as the way in? When parties find they have madea

mistake, or if a time arrives when for mistake, or if a time arrives when for good cause love and respect coase, di yorce is natural justice, and the only protection of social purity and social weifare. In my estimation, the way out of marriage should be as easy as the way in. Matual consent to part (Concluded on third page.)

Give Them a Chance,

Cits e Them a Chance. That is to say, your langs. Also all your tronathing machinery. Very wondorful ma-chinery it is. Not only the larger air-paa-narges, but the thousands of little tabes and cavities leading from them. When these are clogged and choked with matter which ought not to be there, your large do, they cannot do well. Gail it cold, cough, croup, pheunonia, catarrh, consumpton or any of the family of throat and now and head and lang obstrae tions, all ne bad. All ought to be got rid of. That is to take Mochees & German Sing which ary druggist will sell you for 75 cents a borito. Even if wery thur else has failed you, you may depend upon this for certain.

LUCIFER

VALLEY FALLS. KAS., Aug. 5, 287. MOSES HARMAN & E. C. WALKER

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Self-Government the only true Government laboriy and Responsibility the only Basis of Morality.

CHRISTIAN CLAIMS.

• Our "Opposition" column is this week a repository of the reactionary atterances of various champions of the National Reform,--God-in-the-Constitution,--movement. Secretary Weir po titions Pennsylvania Prohibitionists to adopt the Religious Amendment plat-form. Let us glance briefly at his doc-

ument: Mr. Weir asserts that the doctrine of "The Christian Sabbath" is taught in the Scriptures. He cannot make good his assertion. The Table teaches not one thing concerning a "Christian Sab-bath," and it would be an unwarranta-ble reflection upon Mr. Weir's intelligences to suppose that he is unaware of its silence on this subject. The only "Sabbath" then known was that of the Jews, our Saturday, and both Jesus and Paul were very careless and latitudi-

Will Mr. Weir please define what "Christian Marriage" is, as a Bible in-

"It is high time American Christ ianity should bear rule," says Mr. Weir. "My kingdom is not of this world," the Bible reports Jeans as say-

It seems that our Secretary is not sat-It seems that our Seercary is not su-isfied with the simple Theism of the Prohibition party, he wants it to adopt the distinctive principles of Christian-ity. Of course this would leave prchi-bitionists of the Jowish faith out in the cold, as it would all others not Christ-ians. It course to me that Mr. Wair, as ians. It occurs to me that Mr. Weir, as the minister of a church whose roputed founder (Jesus) said notone word against the use of intoxicants, and who teaches from a book (the Bible) which is much moro nearly the taxt-book of intemper-ance than it is of sobriety, has altogeth-er too much assurance. Its wants ov-erything for his narrow oreed, forget-ting that his "Master" declared that they who would be first in the kingdom shall be last. ians. It occurs to me that Mr. Weir, as

Jottings.

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ROBBERY OF THE POOR. Among the many methods by which the workers in the human hive are robbed by the scheming non-producers—the drones— a prominent place must be accorded to the very comtaon, not to say very fashionable and popular one of bank-robbery. Not the kind of bank robbery for shich the James boys and the Youngers were once so noted, but the more common, more respectable, and yet infinitely mean-er, because more cowardly, method by which the bank official inveigles the contiding public into depositing their earnings in his vaults and then proceeds to use and abuse this trust by private speculation, or by skip-

ROBBERY OF THE POOR.

by private speculation, or by skip-by private speculation, or by skip-ping out with the money to Cana-da, leaving his depositors, or per-chance his bondsmen, to bear the loss as best they can.

During the past week two some

During the past week two some-what noted instances of this spe-cies of robbery have been given by the papers—one in the west and one in the cast. The first was that of the Leavenworth savings bank. Speaking of this a "special" to the Kansa City Times says: It is the most disastrous failure that has occurred here for years, owing to the large number of small deposits, all coming from the porce classes. The liabilities will reach over \$75,000, while the assets are only whout \$20,000. In the language of John Wilson, president of the Great Western man-informing company of this city, who was made temporary assignes, "It's a complete wreck."

The parties most directly impli

The parties most directly impli-ented in this robbery are the presi-dent and eashier, R. P. Clement, and a directer and stockholder named Slo-son. R. P. Clement, the president and cashier, has abscended, leaving for Ganada Sunday night, and though the officials of the bank knew that he had gone for good and that the institution was a wreck they continued to receive deposite until the close of banking fours yesterday afferment. Thus it would seem that it was a regularly organized conspiracy to rob the depositors, about three lum-dred of whose names are published, nearly all of whom were poor work-ing people. "Throughout the day," says the corespondent of the Time, "men, women, little boys and girls who had their little mittes in the bank, attempted to gain entrance but failed."

but failed." Of Clement the reportersavs: The abscending efficer left a letter, ad-dreared to the directors, in which he stated that when he came to Leavenworth he was in debt about \$15,000, having invested in mining tocks and other enterprises, in all of which he lost. This he repaid oct of the bank's money. He had also used \$22,000 in a wheat deal and had lost that sum. Other bad epeculations made a total indebtedness to the bank of \$51,000. He stated further that he was a runed man and couldu't face those when he had ruined. Of Slosson the writer has this to \$200'

SRV: W. II. Slosson, a member of the state tem-perance union, and a director and stock-holder in the bank, with a nominal amount appeared to be the bend and front of the in-stitution. Ho was instrumental in drawing in a number of new directors and soliciting densatic

deposits. From the following statement it would seem that leading merchants and the press were in collusion with the officers of the bank to rob the poor people whose small deposits often represented their entire wealth: ano F wealth: The say

wealth: The savings bank had been doing a thre-ing business since its creatization because of the annoancement of the directors which couldn's the names of the best merchants in the city, though the amount of stock hold anch did not exceed \$330. To be controved the backets terms, urging the poorer people to deposit their earnings. In treating of the moral aspects of human conduct it is always le-gitimate to inquire for the probable incentives or impelling motives. With depositors the motives were doubtless,

ing the loss of their scanty earn-

And what of the absconding and defaulting Clement? What were his controlling motives? From Fredonia, N. Y., where he formerly lived, comes the word that he was cashier of the Fredonia national bank, while there, and "had tho highest reputation for integrity. He was an active elder in the Pres-byterian church, was interested in all church work, and when he went it was felt that the whole commun-ity had suffered a loss. He was the guardian of many trusts, and many persons of moderate means in Fre-donia put in his hands their small savings and are now left penniles." In Leavenworth, it is sold of him that he "was a great Sunday School man, that he attended church regu-larly and was in the habit of mak-ing talks in class-meeting." By many it will be said, now since he is fallen, that he was al-ways a scheming hypoerite and that he used the church and Sunday School as aids in order the more cavily to cheat his fellowmen. This explanation may be the correct one, but a more probable theory is that Clement was no worse than the av-rage of men, perhaps not so gross-ly selfish as the average. Ite was

but a more probable theory is that Clement was no worse than the av-erage of men, perhaps not so gross-ly selfish as the average. He was drawn to the church and Sunday School from conscientions motives, believing it to be his duty to work with and for them. But he also loved respectability—popularity— and he saw that to be respectable and popular it wasnece sary to have money. He saw that to get money he must get out of the herd of wage-laborers or of the tolers at productive employment. To get money he must have other people to work for him—that is, he must be a speculatist, or he must be a specu-lator. To become either of these he must have the use of some mon-ey to begin with. To start a Sav-ing's Bank and thereby get the use of other people's money, seemed to him, no doubt, the easiest and best way. He knew also that he could bauk largely upon the credulity of men and especially women and child-ren. His observation and experience in the church and SundaySchool had shown kim that the elergy depend largely if not solely upon the cred-ulity of their hearers for success in business; then why should not he make use of the same element or principle in human induce to secure success in his business? Quoting again from the *Times*? correspondence: Slosson, only last week, wrote a lotter to the Hon. R. W. Parrott at Waco, Texas, in which he stated that since the prohibitory

Correspondence: Slosson, only last week, wrote a letter to the Hon. R. W. Parrott at Waco, Texas, in which he stated that since the prohibitory law was enforced in Leavenworth the labor-ing chasses had been saving their noney to such an extent as to require the organization of a saving bank, which was doing a big bustness.

business. So, then, this is to be the outcome of the prohibition-law-and-order movement in Leavenworth, viz: Men and boys are to be stopped from spending their money in sa-loons so that the leaders in Christian or Sunday School morality may have a better chance to fleece the dear people through savings banks and other swindling devices! Great is Humbug! and Kansas Prohibition is his prophet! 11.

THE CRIME OF INCEST. QUILTY OF A HORRISLE CRIME.

filed, Mo., July 20.-Stubba was a the north part of the county let as he was leaving for other p

maxim that meets with universal accentance

Take then the case just quoted. Un-ess it can be shown that the daughter did not give her consent to such association, or that her consent was obtained by threats, by punishment or by influence of some sort that amounted to compalsion, then we think that the

charge of crime cannot be sustained. What then? The moral sense of civilized mankind revolts against the idea of sex-association between parents and children, brothers and sisters etc., and why? The only cause or reason founded why? in nature, so far as we know, is that observation has allown that the offspring of sox-unions between near relatives is apt to be weak or diseased in body, mind, or both. But the same objection is true as against the union of parents possessing the same or nearly the same "temperaments," whether related by consanguinity or not.

If then, the state undertakes to pre-vent the evils of intermarriage or sex-association between these who are not association between those who are not fit to beget healthy children, should it not also prohibit the sex-association of all who are of the same or similar bodily temperament? Any physician or physiologist will tell you that members of the same family, brothers and sizters, fathers and daughters, mothers and sizers, are often more unlike temperamentally, and therefore better qualified by nature to beget healthy offspring, than often are men and women that are nowise related by ties of blood-kinship.

But besides the reasons founded in nature against the sex-association of those nearly related by consanguinity there are thought to be cortain supernatural or theologic reasons. It is believed that God--whatever that word may mean--has forbidden such as-sociation and will punish those who are guilty thereof. But if we take the re-cords that are usually relied on to show what the mind of God is, in regard to such matters, there is room for grave doubt as to whether he always did and always would condemn such association. always would condemn such association. In the first place he is said to have created the human race under conditions and the human face under conditions such as would compet the commission of incest. Cain must have committed in-cest with his sister or his mother, else he must have sought a mate among the brate beasts! So, in the case of Lot and his daughters. God not only permitted but seems to have greatly blessed the act which we now punish under the name of incost.

With such eminent examples set be with such enhance wanning set be-fore them it should not be thought strange, perhaps, that pious men are sometimes known to be guilty of the erime (or vice) of incest, as in the fol-lowing case which we quote from the *Truth Secker* of the 30th, ult.

William Becker of the doring int. Int. William B, Oakley, of 11ts field. Mass, been lound guilty of the crime of incest his two daughters, Altreda, nood sover and Isadore, aged thicteen. The testin showed that for several years past, whe freda refused to obey hun her father w whip her with a strup and kick her. glisdid not daru to reveal their father's duct, because he had thereatned to kill. solid most dare to reveal their futher t, because he hat threatened to kill bey exposed him. Affreda unally to y in March last to her mollor, an was soon after arrested. Two physic field that the girls had been to the that the girls had been to the his bible into court with hom

It is not stated for what purpose Oakley carried his Bibls into court, but it is reasonable to suppose that he intended, if opportunity had been offered him, to show from it that incest is not necessarily wrong, since God had given it such emi-nent sanction. As corroborative of this

become a crime it must take the characbecome a crime it must start ter of rape, or of abuse of power by us-ing the sexbood of one not compotent to give consent. II.

BEHOLD THE CLOVEN FOOT: The Protestants have plead most strongly against the division of the school fund among the various denominations. So far, such a division has been regarded as a Catholio measure, and the Protestants, secure, as they supposed, in the control of public educa-tion, could afford to be virtuously indignant at anything so un-American as government appropriations for reli-gious purposes. But now the wind has veered and they appear to be trimming their sails anew. The Pecksmilian Ly-pocrite, Blair, of New Hampshire, could think of no constitutional way in which to dispose of the "surplus" funds in the to dispose of the "arrputs" funds in the treasury and so, instead of trying to appropriate them toward the payment of the bonded debt, he drafted a bill providing for the distribution among the States, according to their illiteracy, of many millions of dollars. The church people blessed their favorite Sonator and seemed quite happy at the prospect of having so much money practically under their control. But now it ap-pears they have found something bitter pents they have found something bitter in their cup of sweet. According to the Rev. Everts, D. D., (See "Spirit of the Opposition") some "cultured skeptics" are likely, as teachers, etc., to get a por-tion of this money. It is too bad! The idea of an Infidel being "cultured" and teaching school and even getting a piece of the nice plum which the pione Sena-tor Blair is trying to shake into the Church basket! The impudent Infidel pedagoguel

Rev. Everts says of religious people -"in all ages and all lands the trusted educators of the people." The people may have trasted you as educators but theor trust has been most sadly mis-placed and viltainously betrayed. Yes, there was a time when, for a thousand years, you had control of education, and with such effect that the high noon of With such check that the high hoof, of Faith was the dark midnight of Learn-ing. The Church has always taught just so much as she deemed would be to her advantage, and laid her iron hand on every teacher who dared to think beyond the shadows of her creed. The beyond the shadows of her credd. The religious South has ever been yours to blind and lead astray and so potent has been your mis-teaching that the educators and money of the comthe educators and money of the com-paratively freethinking North are deemed absolutely essential to her en-lightenment. And now you, to your shame be it said, cry out in augry protest because you foar that Free-thinking men and women will receive for their help in whereing the receive for their help in educating the people whom you regard as in an especial sense the children of the Church, some portion of the money unconstitutionality appro-priated by Congress to do a work which was rendered necessary by the passive. and in many cases, active, support which the Amorican Churches gave to slavery.

And now you have come upon the Catholic ground and demand that the denominational schools share the State funds! It is wise in you to go home to your mother, for she needs you and you need hor, but it will be the saddest of all sad days for Liberty when this new Evangelical Alliance marches with com-pact ranks upon the field of battle. That hour brings us to Armageddon.

of the State, so far as the liquor traffic is concerned. They utterly disregard the Constitution and flaunt U.S. laws when riding their despotic hobby. They, when talking as Republicans, say that the States'-right doctrine went down in blood on the battle-fields of the re-bellion, but if it did die then the Christ of Prohibition has resurrected it. "For as all the rights of the States died in Jcf-ferson Davis and Robert Tombs, even so arothey all male alive in John P. St. John and John A. Martin," It the Republicaus are right and the nation is supreme over the States, then overy State law which diminishes the national revenue from liquor, by prohibiting its manu-facture and sale, is a defiant menace to the Nation, a gun fired on Sumpter. If the dogma of States' rights is treasonsble, then the "loyal" States of Iowa and Kansas are to-day in open rebéllion against the government,

Arguments must be weighed, not counted.—N. Y. Voice (Probibitionist.) Most true, O Voicel And did you not know that prohibition counts instead of weighing? With you, the many noses are what is needed for victory, not the weight of brains.

The American Sentinel (Seventh-Day Adventist), Oakland, Cal., is one of the ablest newspaper opposents of the God-in-the-Constitution movement. It is courageous and acute, and logical also, from the standpoint of Americanism, although the "Religious Amendment folks have the best of the argument when it comes to principles based upon the common assumption that there is a divine Lawgiver who has revealed through the Bible his will to us, and whose laws we are bound to respect and obey. Upon this ground, occupied by all Christians, Adventists included, the Covenanters can resist successfully all assaults save those of the Sccularists and Anarchists.

The weak cry for protection. The strong challonge combat. Medical men only have sought and secured legal chactments..."Medi-cal Liberator (Des Moines).

Very true. The school of medicine that needs penal law against the practitioners of other systems, is confeesedly weak, and the sick patronze it at great risk. The same is true of a church that asks for laws against "hercey" and "blasphemy;" of the social system that demands a consorbilip of the press and demands a concorship of the press and soluble marriage are generally regarded mails in the asserted interest of morelity [as in the greatest degree conducive to and of the marriage institution whose defenders dare not leave it to stand or fall upon its own merits or demerits but must buttress it with tyrannous statutes. All this proscriptive legislation is born of a far of the Truth or doubt of the puissance of the creed which is claimed to be the Truth

Men have dared to insult the moral people of the country by arguing that polygamy is ne worse than icentionsness in the states of other territories, -- Chicago Mail.

Then you hold that it is as bad or orse? You hold that a system which provides for all the children born under it is as bad or worse than the licentious ness which leaves hundreds of thousands of children without homes, food or clothing? It so, you hold that a system which secures useful employment for its boys and girls is as bad or worse than a state of society which leaves multitudes to grow up into vagrants and prostitutes. Again, do you hold that the absence of virulent venercal diseases is as bad or worso than their wide-spread prevalence? Such 18 the logic of your argument, if argument it may be called. It is the teaching of prejudice-blind fauaticism or the cheap plea of the politician. Which?

Last winter the W. C. T. U. and Rev. G. F. Crafts precented to the Army Regulations Revising Board numerons petitions against the "descention of the Sabbath" by Sunday dress parades and inspections. The report of the Board is now before the Secretary of War, and it recommends that the dress purades bo discontinued. So, step by step, the church and its jesuitical ally, the W. C. church and its jesuitical ally, the W. C. T. U., encroach upon the domain of the civil power. Think of the absurdity of suppresing that a day can be "dese-crated!" And that an army dress pa-rade is more harmful on Sunday than Monday or Saturday. The crafty med-dlers know that they have no scriptural cuttority for their villainous attempt to authority for their villainous attempt to enforce the observance of Sunday as the Jewish Saturday or Sabbath. Keep this before the people.

Commenting upon the utterances of ev. Everts (see our "Opposition" col-Rev. Everts (see our "Opposition" c num) the Christian Statesman onys: "The question of the reinternet of our pul-llo clucation to relation is set to be alending question in the United Mattawa, Turseighted mee will press the discussion steadily and carnesity along the line."

These are portentions words, And warning ones. The only proper rela tion of "public education to religion" is that of absolute and eternal separation The really logical position is that edu cation shall not be supported by the state, but so long as we have schools so maintained, justice to all classes of taxpayers demands that no form of religion shall, be taught therein. Yes, Messrs. Covenanters, "Far-sighted men will press the discussion steadily and earnestly along this line."

Rev. J. W. Toland, of Canton, Ohio, is engaged in a crusade against Infidelity, making an especial target of Spiritual-ism. He has gathered some statistics which, while affording him much apparent comfort, are, taken in connection with his commente, not without a meas-

ure of hope for us. In the seven counties of Ashtabula, Stark, Summit, Erie, Portage, Lake and Genuga, there are, according to liev. Toland "the largest number of Spirit organizations, Infidel Clubs, and Free Love teachers." These counties inve an aggregate population of 232,000, and in the year ending June 30, '85, two hundred and sixty-two divorce suits brought, an average of one to every eight marriage licenses issued in the same time.

In contrast are placed the seven counties, Muskingum, Belmont, Coshocton. Guernsey, Holmes, Noble and Monroe, in which there are "but two Spiritist or ganizations, and scarcely a vestige of avowed Infidelity, or any anti-Christian clubs." Aggregate population, 225,000; number of divorces brought in the year ending June 30, '85, ninety, making on average of one to every twenty-three marriage licenses issued.

Of course this is supposed to tell ter-ribly sgainst Freethought. But does it? Is it not more than probable that, with our hap-hazard, unscientific, man-uer of choosing mates, a larger percentage even than one in eight marriages vill prove to have been a mistake, and that it will be in every way better for the parties to separate? 1 think so, and Rev. Toland has unwittingly furnished us with evidence in support of this view. Of the seven counties last named the ones where Christianity and indismorality, he says: "... yet counties for which nobody would claim superior intelligence over the former, nor so high a degree of culture."

As a matter of fact, in the ratio that people become intelligent and truly cul-tured do they tend to individualization, to the assertion of their natural rights. and we may be sure that when they cease to be dominated by superstition those sex unions only which are physi-ologically, temperamentally and ethi cally harmonious will be considered moral, and in all other instances di-vorce will be regarded as the greatest virtue of which the parties are capable.

How the priest bates a rival! Justice Reilly, of a New York police court, re-tused to permit a Chinargan to be sworn in his court after the custom of his country, for which act the Christian Statesman avers that "he deserves the thanks of the Christian

"he deserves the thanks of the Christian public." The, C. S. continues: It has been generally accepted that the oath may be administered in whatever form is recognized by him who takes it as binding upon his conscience. But this rule overlooks the fact that sa outh antheritatively admin-istered is a joint act of worship in which the ta. Joritaci Irship i Prti serbled wonth hars. The clickey of the own ker in idolatry. The clickey of the own streker of all hearts and the supremoduley all men. Any court which assumes anni-ude of indifference to all reliables kidoas, a which exails such superstitues nummer-based on the such superstitues nummerthe Oath, ed If there is such a thing as "blaspheny" it must be this merely perfunctory par-ticipation in a "joint act of worship" of ' of judge, court, officials and jurors. Many of these undoubtedly have no conscier tions convictions in favor of such "act of worship," and hence their participation would be the grossest "idolatry." Or does the C. S. intend that none but professing Christians shall hold office and sit as jurors? If so, and place and are to follow lip service, what an If so, and place and pay increase there will be in the crop of hype crites

Of course the "true God" is our god, whoever we may be. All other Gods are "idols." It is a pity these pricets can not devote a little of their spare time to the study of the science of Com-parative religion. 1; would broaden their ideas smezingly. "The ordinance of the Oath?" "SwEAR

NOT AT ALLS" said the man-god Jesus whom these reactionists ignorantly or hypocritically worship. Do they ever read their Bibles or do they think all other people do not? W.

Monarchal rot is 1)r. Hodge's talk Elsewhere in the lecture from which we quoted a sectence to which the baye Christian Statesman gives the approving emphasis of zmall caps, he speaks of the "crown-rights of Jesus the King of men," of our "allegiance to the King," and the lecture is entitled, "The Kingly Office of Christ," And yet right in this lecture he has the unparalleled audacity to prate of "religious liberty," which he calls the "sacred franchise" of the Christian Churcht Why, if his ideas should prevail the last vestige of relig-tons liberty and every other kind of liberty would be blotted from the face of the earth, and the Christian Church would reign sgain as in the Dark Ages, mistress of a besotted peasantry prostrate in the mire of allegiance at the feet of Christ's vicegerent upon earth. BE-wARD! The Religious Amendment movement is the organized treason of ambitious priests and politicians.

The Marriage Question.

w.

. (Concluded from first page.) should be as lawful as mutual consent

to live together. Q. 6. How would morals and society be affected were the series left undis-turbed by civic enactment, to adjust their own domestic affairs on the basis of the highest law of Love vs. Social Conventionalities?

A. This question, too, it is impossible o answer. Until there is a higher conto answer. ception of the sex relation, and more intelligent mateing, it is not probable that the abrogation of givic laws would improve social order. Past history suggests that the average man would hold parental responsibility lightly, and leave its burden wielly upon the mother, were legal restraint removed. The truly mated or the affectionately suited are above legal bondage—the badly mated and really separated, ought to be released. It is my opinion that the first tep toward a higher grade of life, and the attainment or the power to live above civic law, would be to assure means of subsistence to unmarried worren, and to protect the wife by written as well as unwritten law, in sepa-ratoness during gestation.

Q. 7. Are you matried, and over what length of time does such experi-ence extend? The 15th instant will complete the 40th

year of my witchood-with one husband, REMARKS.

The subject of marriage is full of perplexities because the system is founded in a conception of haman needs entirely

plexities because the system is founded in a conception of human needs entirely at variances with a high or advancing grade of life. It is also based in takes bood, and hypocrisy, and has brought forth fruits accordingly. It claims as its virtue the idea of "founding a family." This is a lie to began with,-for a man cannot be di-vorced because his wife either will not or cannot bear children,-but he can be divorced it she will not or cannot hold sex relations with him. I have no in-terest in the legal phase of the system, at least I have not the faith in a possi-bility of improving legal relations, to stimulate me to any work in that realm. In my opinion, the wrongs and abuses bred in matriage and in accient on higher self-respect in here, a complete self-control of her function of maternity, a higher self-respect in here, a complete self-bility in both sees. In fine, woman's freedem of person, and of natural func-tion, and enlighterment are the agencies in which I have faith or confidence. Iverything that fosters the idea of a money value upon sex relations, or granting favors, in or out of matrings, is deterrorating-demonizing. Begging pardon for taxing yon with so lengthy an episte I subscribe myself For Human Elevation, Yours, Letter From Moses Hull.

Lotter From Moves Hull,

Dear Bro, Harman: I am ashamed that your letter has been in my possession over a week without being answered. The fact is, it came the day I got home from a trip both or let an arranging to take a trip it came the day I got home from a trip north, and as I was arranging to take a trip north, and with newly a bundred other lotters it was compelled to wait nutil I could get time to read and answer it. Now, think of the inercury standing for nearly a week at 100 to 106 in the shade, then think of my go-ing once or twice a por they into a some-heat-ed hall and talking two hours at a time, of iny keeping an my editorial and other work at the same time, and you will 1 know. for-

have them in a shape so that every one who ants them can get them. Yes, Bro. Parker wrote to me to furnish

Yes, Bro. Parker wrots to me to furnish him a very briof synopsis of my speeches, and I refused. I had two reasons. I do not remember whether I gare him more than ono, and that was the impossibility at that time for me to find the time to write them out. The other reason was, after I had writ-ten them ont, I would be compelled to sub-mit to having them twice edited, and each time by a minister. Mr. Parker would have doctored them up to suit himself. He re-roaled too plainly his candor, or, rather, his lack of candor, in his ralings during his "brief authority," for me to true him with my manuscripts. It would have been too much like leading an enemy my gun with which to shoot at me. Then I understand the editor of the *Register* is also a minister, the editor of the Register is also a minister. the chief of the Register is also a minister, so that what Mr. Parker might have failed in doing might have been done with a few strokes of the odliorial pen. They set a nice trap for me; I did not walk in. They refuse to publish my speeches because I preferred to make you, a friend, my agent, rather than to make Mr. Parker, our "enemy in war." my agent

than to make sir. Integr, our "enemy in war," my agent. As the *Register* editor said, "That lets me out," Neither you nor I are under any ob-ligation to print Mr. Braden's thirty-four ways of stating a proposition. I shall not even for LUCIPER or for my own pager, write and all of up spaceber. no all

paper, write out all of my speeches, nor all the arguments of any one speech. I shall content myself with writing a brief synopsis of my replies to Mr. Braden's published

speeches, Hoping for and believing in your success in your approaching trial, I amas over,

Moses Hull. Clarksville, Mo., July 21, '87.

[This letter should have appeared last week. In one respect at least Bro. Hull is laboring under a mistake. The editor of the Register is not a minister, though an advocate of Christianism .- EDS, 1.

The Valley Falls Debute.

Moses Hull's Fourth Speech in Reply to Eld, Clark Braden,

Gentlemen Moderators, Ladies and Genllemen: Mr. Braden lays down as proposition sov-

Arr, Bracen mys bown in proposition we-onteen, the following: "Christianity toaches tint, as his children, we can and should pray to our father in heaven, and thatho, our father in heaven, will hear and answer our politions wisely, and in true love, as a vise prent should."

and in true love, as a wise parent should." In this proposition, Mr. Braden is right; Christianti; teaches that God is a prayer hearing God; but is it true? If not, Christ-janity is false. If it is true, there can be no science; nor can there be any such thing as a supremerulor of the universe. If God is moved by the prayers caused by the pecu-liar whims of his children he is no ruler. liar whims of his children ho is no ruler. The praying Christian is the one who rules. An obedient god finds himself bound, under obligation to newer the the prayers prompt-ed by the ignorance of his Christians, so he is no longer god; praying Christians are the rulers of this universe.

There can be no science, if this is true; the exact sciences are quilt on the idea flat like causes will produce like effects, but who knows when this "father in heaven," in anwhere to the prayers of some of his children, will reverse the order of nature? He may cause that the cutting off of a man's head, or hanging a man by the neck, may not kill

him. When God answers your prayer he does Then God nawers your prayer no does right or wrong; in either case he is no longer God. I would not worship a deity who could be wheedled into doing wrong by the prayers of his children, nor would I worship one who would not do right until I had fast-ed and prayed. My God always does tight; whether his children pray or swear he does racht, and whether lines wraw or pray he right, and whether they swear or pray he does only right.

About this matter of swoaring and pray About this instite of swoaring and pray-ing, I have no time for either. I notice one swears because he is afraid to pray, another prays because he is a fraid to swear; if the time spent in either were spent in learning and practicing something to assist a down-trolden humanity, the world would be wiser and bratter. and better.

and better. Elder Braden's reply to all this is, if possi-ble, more weak than his original argument. Its says, "God will hear prayer only when we ask in harmony with his will," "You ask and receive not because you ask amiss." What am I to understand by all that? that find hear prepare pulks when unled to do

What am I to understand by all that? that God bears propore only when asked to do his own will? Will the not do his own will unless we set him? We are thus making him do as he pleasest and that is answer to prayer; any body will answer prayer on those terms; if Bio. Braden will agree to never ask me to do anything except what I please. I will undertake to answer his prayer. That is no answer to prayer at all; if the Bib's is no answer to prayer at all; if the Bib's teaches anything it teaches that God changes prayers of his people. Here is an instar I slightly shall? his mind--his opinions-in answer to the

time to read and answer it. Now, think of the intercury standing for nearly a week at 100 to 106 in the shade, then think of my go-ling once or twice por day into a super-heat-red hell and taking two hours at a line, of iny keeping up my editorial and other work at the same time, and you will, I know, for-give me. So the *Register refuses* to publish my sym-ogsmo my di courses! This is as I er pectest. This is well. You will print them and se will 1; and probably either of us have a circulation from three to for times as large as the *Register*; after that if may put them, together with Mr. Braden's epeckers, as per *Register*, into a pumphel, and thus

Now, is this true? If so, Almighty wisdom and goodness, the "divine father" of these and goodness, the "divine father" of these people, thought he would kill every one of thoun, but poor fallible Mosse could not see it in that light; he thought he would be lone-some or the wild beasts might attack him, and he began, like a good fellow, to exhort God to "repent," and a hard-hearted God yielded, especially when Moses argued the case. When Moses informed God what the case. When Mores informed God what the godless Lgyrtians, whom he had already robbed, would think of him, God surren-dered, he could not stand that at all, be-cause if there was anything in the world he wanted it was the good opinion of those Egyptians, who seemed to have better idea of justice than this capricions God had ever of justice than this capricious God had are thought of. Thanks to Mosee having been "learned in all the wisdom of the Egypt-lans," he was alpend of his God and per-suaded him so that "the Lord repented of the erit which he thought to do anto his peo-

Now did tood think he would do that "evil," or did he not? If he really thought he would do it he was mistaken, for he did not do it. That "God with whom there is no would do it. That "God with whom there is no variableness nor shadow of turning," changed. If he did not, the infallible book has made a mistake!

There, ladies and geutlemen is one of the scriptures which proves your God to be a prayer hearing God; if it does not prove prayer nearing God if it does not prove that God learns wisdom and changes his mind in answor to prayer, then lauguage cannot prove anything. Continued Next Week.

SPIRIT OF THE OPPOSITION. THE PENNELVANIA PROHIBITION PLATFORM FOR 1887. Secretary Wele has prepared and is circulating in this State the following po-tition to the Problibilion Convention, which will assemble in Harrisburg, August 241

will assemble in Harrisburg, August 24 Bolicying that the Bible is our text-book for principles and conduct in politics as else-where, and that it clearly touches as founda-tion principles of politics that our Lord Jesus Ubrist is the Supremo Ruler of the Nations and the Jaw the standard to which its laws and conduct are bound the conform, we carre-estly entreat you to place a full and clear statement of these bleesed traths in your platform,

And as plainly resulting from the practical use of these primary principles weask you to make declaration also in favor of

The Christian Sabbath.
 A national ('bristian Marriage Law.
 The Right of the Bible in our Public

3. The Right of the libble in our Public Schools,
We are assured that, however it may be offensive to some, such action will secure his blessing upon our cause, and raily to it the findingence and conscience of the people. In an accompanying note Mr. Weir stations and urges this action by the following considerations:

These are the only true foundation of political lifens to the scriptures,
These ners has the scriptures.

of Ameri They are also the expression of Ameri Christianity, the greatest admitted mould

They are also the expression of American Christianity, the pression admitted moulding force in the nation's life.
 Taking such position, our purty will surely secure the prospering blessing of God and rally to it the Christian intelligence and conscience of the country.
 It's high time American Christianity should bear rule. Nature, through the slums, bus held sway too how.

should bear rule. Satan, through the slums, has held sway too long, 5. In the formation of a new party is the

grand opportunity to bring sound principles to the front.

to the front, 6. The Frohibition party has shown a re-markable readiness to adopt, such principles as though the aind of the people were ripe for it. But as yet its declarations are only theistic, not distictly Christian as they should

the latter, not distictly Christian as they should be. 7. Does not our Masterrely on US to urge these principles? If we do not, who will?-Christian Statessman. POPULAR DOCATION IN THE NOUTH.-If the provisions contemplated by the Hull's to fail into the hands of political manipulat-ors and cultured akerlies seeking employment and position, and not into the hands of relig-ious people, in all ages and all lands the trusted educators of the people, the re-fection of them by the Nouth may be to cvil. Will not the Christian educators of the Nouth as well as of the North, agree upon some basis of co-cheration by which the pres-du state from the state may be urgeted. May not the denominational schools share the state funds and the public charties so equitably as to make separate state and, but the unnecessary-new, W. W. Everts, D. D., "National Bardits."

There is another King, one Jesus; the safety of the State can be secured only in the way of the State can be secured only in the way of humble and whole-souled logalty to his l'erson and of obellence to histaw.—Dr. A. A. Hodge, Princeton College.

ANNIE BESANT'S WORKS. MARRIAGE: AS IT WAS, AS IT IS, AND AS IT SHOULD BE.

THE LAW OF POPULATION Its Consequences and Its Bearing Upon Human Conduct and Morals.

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to overy thinking has not not respect to for settle cover of from an exercise co-worker as domation to the law of Population, once the adomation to the settle of the settle the above, and containing A FINU STEEL PORIRAIT

of the beautiful and gifted authoress. Price, Bacts, Two copies for 25 ots. Address this

[DONATED FOR DEFENSE FUND.] U'I'OI'IA.: OR: THE HISTORY OF AN EXTINCT PLANET. ism, because LUCITER advertises the work. But it teaches both Individualism and Comdestruction, mankind lay in Marked for But it teaches both Individualism and Com-munism. Mr. James says that the power of capitalists rests upon their ability, not to use capital, but to withhold it from use. The interence is that such power must be taken from them, vesting it in the people. A majority must then control, and we have what Anarchists call despotism. But very soon Mr. James describes the advantage of gloom; One saw, one pitted: through his help we gained Psychometrically obtained by Alfred Denton Cridge. Price, 15 ets. With each copy pur-chased ages one "Balliot Bosh" and one "I Cent Per Mile," by same author. For Sale Here. gained wiedgeand Hope, in holy Fire* contained, o Gods, appalled, see glorious Reason bloom; And clouds grow darker, threatening thunders boom AN OPEN LETTER. O'er Man's o chained. one friend, in lonely desert soon Mr. James describes the advantage of individual control of enterprises over popu-lar control, or State Socialism. What is personal ownership worth without the power to use or refrain from using? "The power of the capitalist is conferred by govern-ment" is not in any sense true, but is based from the false notion that land is capital. COMMON SENSE ON THE liut in his heart a lofty prescience reigned. Though he must fall, he knew the tyrant's Sexual Ou stion doom. BY IL W. BOOZER. Not man for men, a woman now, who braves ('instom, Taboo and Churchdom, dares bestow The freeing truths of Fire on elster-slaves. Tho priosily spy entraps his tobler foo, And high in air his legal bludgeon waves. He calm, truebeart; wo dare not leave the so. We have just received a good supply of this sopular and meritorious little work, and hole to dispose of then soon to our truth eaching readers. Frice 10 cts, Lucifer, Valley Fulls, Kanaza, from the false notion that land is capital. The old doctrine regarding land leads Mr. James to strange conclusions. He states, seemingly as a discovery, that rent and in-terest must tend to equality. By the rule of percentage they are about equal because land value is capitalized according to the rent that may be demanded; but in reality, as rent increases interest decreases if we consider the sectual share each receives of production. Thus, if rent and interest, at a given time, claim each ten per cent of the THE PRODIGAL DAUGHTER, TOT. Byrou says of cex-love, *"The unforgiven Fire, that Prometheus filched for us from henven." The Price of Virtue. By RACHEL CAMPBELL. OUR FALSE FRIENDS. the Greatest LITTLE book of the Contury. A learless uncovering of Social Ulcers. Tells painphile zoes right to the heart of our Moral and bexual ills. Price ,10 ets. The pinions of my mind I tried in desert regions, and defied The mass of weights attached to me By sincere friends, professed to be. production. Thus, if rent and interest, at a given time, claim each ten per cent of the product, they are equal; but scarcity of land may raise ront 20 per cent while interest re-Wives1 Mothers! Daughters! Once when I tried to ald a sout In struggio with the flowing bowl, These friends their insuits hurled at me, BE YOUR OWN PHYSICIAN A lady who for years suffered from distressing fe-male complaints, weaknesses, etc., so com-mon to her sex, and had despaired of a cure, fault. General way high which was the second may raise ront 20 per cent while interest re-mains at 10. The price of land is then doub-led, so that the rent is the same on the cap-italized value, as before. Mr. James claims Karl Marx as an Anarchist; Socialists hold thim to be the opposite. If a lake says the tariff is state socialistic, although we find that every Sinte Socialist is a free trader. That I from stain should hold me free. Once while foul wrong I tried to right, I held the case to public sight; They judged M2 then, and not the wrong, Unjustly judged, a thousand strong, finally found remedies which completely cured her. Any sufferer can use them and thus cure herself, without the sid of a physician. Two recipes, treatise and full direc-tions FALL, Scaled. Address Mas. W. O. HOLMES, 658 Brondway, N. Y. (Name this Once when I same a pleading song, True to the life, these friends among, They rose in threat 'gainst me who dared Unveil sore truths; and none me spared. It is strange that any Anarchist can indores Malthus, When an Irish tenant was stary-Malthus. When an Irish tennat was starv-ing with a sack of oats at his door, to be aved for ront, pious persons charged his misery to Nature. It is left for an Anarch-ist to sing the same hymn, and in the next breath speak of the crisis which will come upon us when foreign markets will no longer reliance us of over-production." We may paper.) English Spavin Liniment romoves all Hard, Soft, or Colloused Lumps and Blemishes on horses, Blood Spavin Curbs, Splints, Sweency, Stilles, Sprains Soro and Swollen Throat, Cougles, ect Save \$50 by using one bottle, Every bottle warranted by Beland & Tutt Druggist, Valley Falls, Kansas, Once when I claimed a judgment sent, which was indiscreat; I dared detent a survey was also stoned. Then I, of course, was also stoned. Daman Manager lared defend a girl disowned; relieve us of over-production! We may question the logic of a man who will assert: relieve us of over-production! We may question the logic of a man who will assert: "Mailhas faught with consistency and firmness that population, under the most favorable conditions, as in new countries like the United States, increases faster than the mean of subsistence can continue to in crease." The productive power of a new country is anrely not so great as that of an old country. Yet the period of small production is called "the most favorable" to the production of subsistence; and after invention and co-op-oration have doubled the capacity of each individual, the whole are in greater danger of starsation; and a failure to find a foreign market for their articles of subsistence, com-pelling them to consume their own wealth, brings dire want and ruin. These "weighty truths" are said to "deal deadly blows at the absurdities of State So-cirlian;" but as the "truths" are such gauzy faleshoods, the blows are not palpable. Santa Barbara, Cal. FREE PLATFORM. Friend Harman: 1 have read "Irens" twice; I wish that all of the 60,000,000 of peo-p's in the United States who can read would read that book, and put this and that Books For The Defense Fund, wohn rent that hook, and put this had that together. I read Talinage's sermons; they are visionary; "Irene" is true to Nature. I wrots a continondation to S. B. F. and got reply. Our ideas of right and wrong are largely the effects of eucoation. I am not surprised that people are so fastidious; it's addication, and large bodies move slowly. Below is a list of excellent books pamphlets, etc., which we desire to soll at once. They were mostly contributed

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BLASPHEMY!"

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to on treach them. Ro who will not see," F. GORTON. Fenton, Mich., 7-19-'87.

New Hartford's Treat.

ELMINA'S TRIAL.

Ridiors Lucifer: July 5th and 10th., Mat-tie and Moses Hull enlivened and enlight-ened from a thousand to fifteen hundred people who attended their lectures in the grove near New Hartford. We can hardly tell which of the two is the most forcible speaker, but as we are a "woman's rights" man we shall give the benefit of the doubl man we shall give the benefit of the doubt to Mattie. Mr. Hull showed conclusively to Uhristiana, from their own blossed Bible, that they must give the dear book up or ac-knowledge Spiritanism. He left them no loop hole through which to erawl out, and Christians remarked to us immediately af-ter the meeting closed: "He told them lots of truths, didn't he?" There is one thing your contain men between here areas here ter the meeting closed: "He told them lols of truths, didn't he?" There is one thing very certain,—no lecturors have ever been here who took this country by storm, (and without an apparent effort on their part.) itko Mattie and Moses Hull. The Baptist proncher in his seemon the Sunday night of the lecture said that he "would answer some of the statements made by Mr. and Mrs. Hull at some future time," he was "too ner-vous now." We noticed during the after-moon, or thought we did, that it's same sky-pilot was finding out things in his labib that he had never thought of, and probably would have sworn were not in it. Well, by this time you will think Moses converted me to Spiritualiem and got away with my two-fifty. That the loctures got a way with a majority of my two-fifty I admit, but that I am as far from being a Spiritualist as before is a fact; though I will add right here, that I beliere Mattie und Moses III are truthful; at the same time only what I see and know on this one particelar subject. A thousand te-flajons have told me a thousand lies about the hereafter, and I havo been lied to so much that i will take no living man or wo-man's word. much that I will take no living man or wo man's word.

word to Brother Walker: Yes. "it is A word to Brother Walker: Yes, "it is not Kansas law that this time assaulta" yoa, Why, my dear fellow, don't you know that it Mrs. Slenker was tried under United States laws in Iowa, that her chances of getting ac-quitted would be fifty to one to what they would be in Virginia? An average jury in Virginia or New Jorsey dont know as much as a government mule. Please give us your experience in Kansas. It seems to me your judges are not much better than Jersey ja-rymen. Yours.

Yours, MEL PIEBOE. New Hartford, Iowa, 7-23-'87,

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