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

CLAIM OF MODERN CHRISTIANS

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

BLE AD BY E. C. WALL ONTENTS: Protatory Noto: Introduction: List A.-Pas-ges Uncallvocally Condemning the use of nice. List B.-Passages Commending or contain the use of Wineor Strong Drink, or oth, or including a Plentful supply of Wine or the Blessings to be Beslowed upon avored Individuals or Tribes, cic., or Includ-get the Deprivation of It among the Punish-tents Indicted upon the Disobedient. List upon Stated Occusions, by Wine Stated Occusions, by Stated Occusions, by no, etc., upon Sinted Oce ersons upon Certain Ocea nasanges which Incidental r Wiss and Strong Drin ondemning or Cotsuend Passages Showing' that Intoxicato, Conclusiona ег 17

"Every honest and rational movement in favor of temperance is to be commended, but lits nonseating stuff called. Bible Temper-ance's is unbareble." I have long felt that this shaw ought to be publicated. It has been done at last, and most effectually done by the logical per of E. C. Walter, Jours E. RELEVUED.

Address, WALNER & HAUMAN Valley Falls, Kans.

FOWLER'S PAMPHLETS!

CO-OPERATION, its Laws and Prin-endid reading matter, Just what is need splendid reading matter. od to-day. Don't miss it.

THE REOLGANIZATION OF BUS-INESS. In the Store and the Bank, on the INESS. Farm and in the Factory. Fracti-cul application of the principles of Co-opera-tion.

PROHIBITION. An unauswerable ac-gunont against sump-tuary methods in temperance reform.

CORPORATIONS: With Special Rof-and Telegraphs. The difference between Cor-porations and Co-operation.

CO-OPERATIVE HOMES. • OUTDENTIFY INTERNET INTERNET INTERNET family secand chicks of narriago: mission of the co-operative homo; influence upon maternity; status of children; children; trishts; material richness; gost of constants iton; division of hubors ac diadition into; prace ness; woman's status the didition into; prace lean considerations; associated bomos, etc.

vo preachers touched my soul one night; th woka within me carnest thought; be charmed by Fancy's airy flight; Ons bilter angulah wrought. The first, 'neath freescood, freited roof, Wild flowers making sweet the air, On ornate dats stood aloof, Abd uitered praiseful prayer,

TWO PREACHERS

fo thanked his God, in mankind's name, For light, for life, for home, and friends, all that through our scatt

And then he spoke, in choicest phrase, If fruitful earth and glorious heaven, If love that guardeth all our ways, Of pardon freely given,

Ard, listening in a cushioned pew, Wrapped in a droamful, dazy mist Of music, light, and warmth, 1 grew A sudden optimist,

Woalth, beauty, arace, and culturo rare, Frond faces inshioned fair by fato, Filled up the pews-no bint was there Of missery, want or hate.

Df misery, wanter, and God bib reign,-world WAS fair--and God bib reign,-an my musings glad and sweet, while organ's grand refram he organ's gran surged into the

into the street "Twas here 1 found the preacher who spoke words of w spoke words of a ree above—arou draped in snow s stars shone fle All things were

And bitter was the north wind's rage. Vet this cladiforms went hurrying on, Forms bent with toil, disease, and age from whom all joy seemed gone.

And baby volces begged for bread, And volces rule and s high more drear; Wijh eaths enforcing words of dread; Lwondered—was God neur?

And inaddened men went recling by To homes where wives, with inward monu, Hushed childhood's quick, impatient cry And hunger's fretful tone.

And by the street-lamp's filekering gla I glimpses eaught of faces hold.--Glrl-taces, whose defaut stare Their dismal story told.--

From Alahts and sounds like these Did bis strange preacher preach to me, Ills sermon, was on human needs; Ills nume-flumanity!

And this the moral that he drew; That man for mora in larger sense loconne-what lleaven fails to do-A loving Providence, Sata A. UNDERWORD, in "Index."

Sultage Homes. DEAR LUCITER; In your issue of July 15, 1837, Albert Chavennes in writing upon marriage makes, a very important point in regard to the necessity of considering marriage a partnership in *busi-*ness as well as love. He thinks the former most important, while many free loyers think that the latter is the great-est consideration. Are they not equally important? I am tunnkful that Mr. O has spoken of the great need of building up the home; he plainly shows that free love, as generally practiced, does not provide home facilities. Brother Walker strikes the key-note when he says that his and Lillian's marriage is a love and labor union. In reading Bro. Walker's excellent work on Co- CO-OPERATIVE HOMES. Status for the co-operative home, indicate special or an led to believe that the function is an led to be the relation of the co-operative homes, indicates indicates and labor unious homeonize, will provide state of children's claimer and the function in the serves. The many state at the dividing their practice.
Land Tenture, relation to the homes, etc.
Land Tenture, relation to the homes, etc.
Commercial rents, inforcer root, fulfilly of another of control tent the response of another of control tent to the point of the serve. The provenance of the function is the basis of sex unions, and yet Bro. Chavannes the control of the serves. The provenance of the function is the basis of sex unions, and yet Bro. Chavannes the control of the serves. The provenance of the function is the basis of sex unions in the bomes and business life, be used coloration, potency of mathematic to the point of the serves. The provenance of the second the function is the outper distribution, potency of mathematic of the second the provide of the second the provide of the second the point of the second the provide of the second the second the second the second the provide of the second th operation I am led to Lelieve that the industrial associative home, where love

Physiology not "Obscene." Being under ball on a charge of hav ing mailed obsconity, it is a matter of Ing mailed obscentry, it is a matter of course that mysicorrespondents and friends are discussing the charge and the rehy of it; and my opponents as well. One of the latter, in bringing up ob-

jections to my public writings, says: "You will excuse the for quoting some of your own lauguago--'As the number of marces Fut to a stallion in a year increases, there is a corresponding and regular increases in the number of nucle colts as configured with the num-ber of female colts. How is that for modesty in a paper with a 'Children's Corner' in it, and edited by yourselt." 'The opinion of,' readers will differ in different localities as regards the mod-esty of this quotation. Over in the Blue Grass regions where choice breeds of horses are reised, the most modest and refued ladies will converse upon such and regular increase in the number of subjects, and uso the language quoted just as freely as if talking of the hybridizing of fruits and flowers. Iguorance is not innocence, and the putting away out of sight of soxual subjects is not modesty. I have lived nearly 60 years, and 27 of I have lived nearly 60 years, and 27 of thom were passed among Quakers, and my father a dyaker preacher. His daughters had access to all kinds of medical and physiological works just as enrly, in life as they chose to read them, and I know by experience (the best of all the others) - the thousand of the mother of modesty and virtue. No child was ever made immodest by reading or hearing a physiological fact properly expressed. It is the hiding, covering up and making a mystery and a forbidden fruit of the laws of life as regards sexual science, that relegates our boys and girls to the pot-house and kitchen maids for sources of information on the most vital and important of all subjects. I was but a more, child when I began in-vestigating, as children usually do, and I asked the hired girl how children came into the world, and she told me it was through a Gesarian operation upon the mother, and it was years before I was undeceived. Was matural modesty in-creased by this false tenching? Sup-pose, if instead of quoting the item con-cerning the cames of a surplus of male colts I had quoted the following rea-sons for a surplus of male plants; In some investigationa, made with a view for sources of information on the most

colts I had quoted the following rea-sons for a sarpline of male plants: In some investigations made with a view to determining the conditions under which male or ternici individuals are brokuced in the case of allowing plants. It is the ternion of the male plants in the second start with a stress the second position of the male plants produced; and this results from an insufficient supply of nutri-ment. As a general law the production of inde plants is promoted by the want of an adequate supply of food when in an em-bryonic condition-exclement and hen beyonic condition-exclement and hen sume in help increased and proper to sponk of the other? The thinker, scientist and statchen is see no obscently in Nature and her laws. All is clean, pare and logitimate. The while scipt of the philosopher puri-tios all insciently in Nature and her laws. All is clean, pare and logitimate the nume in the intermal to dese it and its born in them. But the optimist starts our full of low, happiness and hope, and he sees only purity, virtue and the scipt to these only. "The plant here in a start of the inde scipt of the science of the scient in the scipt of the scient of the inde-starts our full of lows, happiness and hope, and he sees only purity, virtue in the scipt of these only. "The plant, the future, majesty, lowe-if the scipt of these only. "The past, the future, majesty, love--If they are vacant of you, You are vacant of them."

ELMINA DRAKE SLENKER.

In Limerick the other day, 20,000 lrishmen murch the streets carrying banners on which was printed "God Bless the Pope." The same day in County Antrim, a poor woman died on her doorsteps while trying to beat back the evictors. God bless the popers God blessing the evictors. Poor Ireland.-Julior Enquirer. (Chicago).

EFTAPH. Here hes the Honest Biram Crum. ce not: his voice is dumb. lis eyes see not un voter is outon. He hated man-made gods and creeds listifa was full of NORLE DEEDs. J. II. COOK

Is Knowledge Patal2 This question is suggested by the al-most universal han of custom upon any intelligent discussion or investigation of fox or sex-relations. Were thore any realm of civilization

exempt from the evils of sex misdirection and perversion; did the sweetness of clean relations prevail in any social realm, as a rule, it would not be so strange that one who opened up a hidden cesspool, or probed an exceptional ulcer, should be seized upon as a diffuser of obnoxious elements, offensive to the common taste and sense of propriety. But the well-known undercurrent of

prostitution, logal and illegal; the well-understood derangement of physical and moral constitutions, on account of ignorance, indiscretion, or outrage, make it a matter of amazement that any houest effort to reach bottom chuses should fail to be welcomed by thinking minds.

For what possible reason can it be con jectured that Einina D. Slenker, or any other matron of well-known worthy life and irreproachable conduct, should en-ter upon a scientific investigation of the problem of sex, except to confer upon humanity the benefit of knowledge?

Does not the world need knowledge in this direction? Is this the one quality of life and human relation that is to be made helpful and blessed by the darkness of ignorance?

"Is the source of life the one realm where nothing is or can be made clean, or love-ly, or of good report? It is the conviction of many minds

that knowledge in this department of being is essential to human advancement and perfection. Sex is a principle of life. It is an all-pervading quality and torce. Everything created has come into form and function through these two sex forces -- positive and negative, male and female. Without their perfect balance and co-operation there could be no harmony in the planotary spheres. could Without their balance and wise co-operation in human life and society there can be neither health, harmony,

nor purity. The perversion of sex relations, and the long continued darkness fostered by enforced ignorance concerning this fun-damental law and condition of life, has bred so deep and turbid a stream of vileness that the United State govern-ment has been called in to give authority to a dotective system. This system, or its agent, does not ex-

ercise my discrimination between words or expressions intended to enlighten and reveal the causes of disorder and impurity, and make way for intelligent treatment of thesex question, and those that are designed to arouse or infiame physical anative impulses. If

and those that are dosigned to arouse or infisme physical anastive impulses. If hat some word or excreasion is obnox-ous, the grasp of the law throttice the benefacut teacher alike with the vendor of indecent publications. Is not the condition of things of suffi-creat import in its sepects, both as a lund-rance to the diffusion of awing knowl-dge, and an interference with the ines-timatice right of free discussion, to make it incumbent on all thinkers and fovers of justice to come to the reserve of those who are under the ban of legal prosecu-tion, because of an effort to increase beloffal knowledge? Why should El-mina be left entirely to the process of law and vegliet of a jury? Should not the people everywhere constitute them-selves a jury to sit upon the case? Is it cause of enlightenment concerning one of the greatest problems of life, the cause of humanity? One mother, out of the abundance of motherly heart, seeks to help lift the pull of untlinking ignorance and the pull of untlinking ignorance and the intowledge humanity? Are or detected out of existence, but can

we not in this hour criminally inert who shall fail to rally to the support, defense, and vindication of Elmina D. Sienker, and anyone who is soized upon by the derective system when trying to find how to remove ignorance, vice, and out-

detective system when trying to find how to remove ignorance, vice, and out-rage? Those who realize that impurity, vice, and marital misery cannot be logislated only be eliminated by right calcutional inthences, right knowledge, prematal culture, and a balance of sex power, which forces will advance the race to a light r plane of being, have overything to work for. It is not time for carping criticism, though m no department of culture is it more important that the best possible methods, expressions, and words should be chosen-for it is humanity we should be chosen-for it is humanity we should be chosen-for it is numanity we should be chosen of ruth, rightcomeness, and purity. It is time for a widely voiced protest that will "ring out the old" cus-toms of prudishness and concealment that have bred violence and missary, and "ring in the new" order of knowledge that will, with the calcium light of truth, forent to humanity the stored or the for the Secker. Sex.---L Sceker.

Had we been God Almighty we would have prevented that horrible railway ac-eldont in America. The poor fellow who, with broken legs, crawled to the side of his dead wife and child, blow his own brains out with a revolver, and shared their fate, had an infinitely. better heart than any deity that saw that doomed than any deity that saw that doomed train speeding on to destruction with-out litting a fugger to save its much hun-dred passengers. According to the Bible, (lod "spake to the fish" that swallowed Jonah, and told it to vomit him upon dry land. Why did he not speak to the driver of that train, and warn him of the burning bridge?

The Autrehist Trial. The Autrehist Trial. We have received a copy of a book entitled: "A Concise Ilistory of the Great Trial of Chicago Avarchists," Compiled by Dyer D. Laun, containing 200 pages, printed in large, clear type. Price 25 cents. Also a printed copy of the celebrated Speeches of the eight con-hermed agen emitted: "I'm Accused dommed men, ontitled; "The Acoused the Accusers," being the famous speeches of the eight Chicago Anarchists in court. of the eight Chicago Anarchists in court. Comprising 200 pages of large, clear print. Price, 15 cents. Workingmen ind others who have read the proju-diced and perverted account of the great apitalistic Press, now have an oppor-tunity to fearn the facts as taken from the obtaint like acts at the obtaint as from the statements of the codemned Mon themselves, which they made in fluor speeches expanding their princi-ples bafore the court. All who would study the purposes and inspiration of the world-wide Labor Movement of to-day, should not fail to read these two

bucks. Oppies will be forwarded to any ad-deres on receipt of price, Reduced rates to agents. Send your orders to Social-istic Publishing Society, No. 274 West 12th street, Chicago, III.

Though love repine, and reason dusts, There comes a voice without reply: The man's perdition to be safe, When for the Truth he ought to die, RALPH WALDO EXERSON

Give Them a Chance.

Give Threm a Channer. That is to any, your langs. Also all your breathing machinory. Very would off a mac-chinery it is. Not only the furger alr-past sngos, but the thousands of little tubes and cavilies leading from them. When these are clogged and choked with matter which ought not to be thero, your lungs connot do half their work. And what they do, they cannot do well. Call it cold, cough, croup, pnoumonla extarch, consumption or any of the family of throat and now and head and lung obstrations, all are bad. All ought to be got rid of. Thore is inst one way to get rid of them "That is to take brocheses Corran Sizep which any druggist will sell you for 75 cents a bottle. Free if everything closhes failed you, you may depend upon this for cortals

LUCIFER

VALLET FALLS, KAS., Sept. 16, 287. MOSES HARMAN & E. C. WALKER

EDITORS. M. HARMAN AND GEO. S. HARMAN Poblishees.

OUR PLATFORM. Perfect Freedom of Thought and Action fo every individual within the limits of

his own personality. Self-Government the only true Governmen Liberty and Responsibility the only Basis of Morality.

of Morality. LIST OF OUR AUTHORIZED AGENTS Carthage, Mo.-E. S. Galloway. IVeir City, Kaus.-Dr. J. B. Cooper. Scanmonville, Kan.-J. McLanghilin, (Imaha, Neb.-James Grifflith, 1712 Dodge St Leavenworth, Kan.,-J. McLanghilin, Joplin, Mo.-J. Hourichs & Bro. Joplin, Mo.-Y. M. Then. Burlington, Iowa.-James Toff. Success, Kau.- Chas. Dininuy, Salima Kau., J. M. Hien. Scranton, Kan., John Durat. Carbondale, Kan., James B. McDaniel. Procton. Jown. John Durat. Markin, J. M. Hien. ranton, Kan., John F. Yoong, ranton, Kan., Janues S. McDaniel. oeton, Iowa, John Duraut, (O, Hicks, Siloam Springs, Ark. I. Joalin, Mankato, Minu. E. Palmer, Manning, Iowa, maas City, Mo., Dr. O. Lona Marsters.

The Defense Fund. Previously acknowledged \$375.09 Peter M.Gideou, Excelsior, Mian. 1.00

MRS. SLENKER'S FUND. Previously acknowledged..... Poter M. Gideon, Excelsior, Minn. \$8.5 1.00

We date from the First of January, 1601. This era is called the Era of Man, (E. M.), to distinguish it from the theo-1001. This era is called the Era of Man, (E. M.), to distinguish if from the theo-logical epoch that preceded it. In that epoch the carth was supposed to be flat, the can was its attendant Light revolving about it. Above was Heaven where God ruled supreme over all potenties and powers; on earth ruled the logo at the vicegroent of God; below was the kingdom of the Devil, Hell. So taught the Bible. Then came the New Astronomy, the satronomy of Copenicus, Galleo and Bruno. It demonstrated that the earth is a globe revolving about the sun; that the stars are worlds and suns; that the reise no "up" and "down" in space. Vanished the old heaven, vanished the old hell; the earth became the homo of man. Brune 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 heardd of the Arbitration which is to supplant war in the settlement of na-tional differences. Carlyle says: "Tell 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 Universe which was now shown to be untrue in almost overy particular. So you take the beginning of the 17th cen-tury as an appropriate mad a convonient starting point from which to date the Era of Man.

157A SERIOUS MISTARE.

In making up the first page asad blunder resulted in taking a line of Mrs. blundler resulted in taking a line of Alfs, Chandler's excellent article out of its place and leaving it in another para-graph. The paragraphs at the bottom of the fourth and the top of the fifth columns, taken in their proper connection, read as follows:

Trend as follows: One mother, out of the abundance of motherly heart, seeks to help lift the pall of unthinking ignorance and to find a better way wherein by a wider knowledgo humanity can rise to greater proportions. Shall she be condemned without a widely voiced protest? Are we not in this hour eriminally inert who shall fail to rally to the support, defense, and vindication of Elimina D. Slenker, and anyone who is selzed upon by the detective system when trying to find how to remove ignorance, vice, and out-rage?

er hose who realize that impurity, I marital misery cannot be legisl vice, Inted Those who realize that impurity, vice, and marital misery cannot be legislated or detected out of existence, but can only be eliminated by right educational influences, right knowledge, prenatal culture, and a balance of sex power, which forces will advance the race to a higher plane of being, have everything to work for.

Personal freedom is found in the pos-sibility to auswer yea or nny,—in the power to any yea to such elements as are right, and may to such as nro wrong. Character is affected as much by the one answer as by the other. The evils men reject have as much to do with the formation of their characters as the virtues they choose,—choon.

L. C. Hill, of Myrtlo Creek, Oregon will lecture on the Pacific Coast during this coming fall and winter. He speaks upon Secularism.

Every Freesbought parent who has children bould purchase this little book for them. I have been very properly cutitled Ju Science Lessons. Aunt Elmina is en night coule dit for providing so valuabl the

THE GREATEST DANGER.

No. 2. In last issue we attempted to tell what it is that constitutes the great-est danger to the peace, happiness and prosperity of our common coun-ter. Underse this we oblight arthline

and prosperity of our common coun-try. In doing this wo only exhibit-ed one side of the picture. We had not time to show the other side— the complementary picture. While it is too sadly true that the conductors of the popular press of the country are constantly proving themselves traitors to their bound-enduct are found and the proving themselves traitors to their bound-en duty by refusing a free arena up-on which trath and error may grap-ple with each other, while they lend themselves for the sake of pelf and popularity, to calumny, slander and traduction of men and principles, and then refuse to allow the slan-dered ones a chance to be heard in in self-defense--while all this is true, it is also true that these trait-ors to truth and justice would be comparatively powerless for evil were it not for the support they re-ceive from the reading public. The well-known law of demand and sup-ply is operative here as well as in all ply is operative here as well as in all other commercial affairs. There is a demand for such journali-m-a market for such wares—else such journalists would be compelled to change their tactics or go out of business.

business. To do him strict justice the jour-nalist is often a better and fairer man than the average of his pa-trons. He has gone into the busi-ness to make money, that is, to earn a support for himself and family. The natural inclination, in many cases and perhaps generally, is in favor of truthfulness, mental inde-pendence and fair dealing to all, but he is specily made aware that hu-man society is divided up into castes, parties and sects, and that if he ex-pects to make his paper a financial success he must cater to the preju-dices, the likes and the dislikes of some caste, party or sect. To do justice to all, to give all a fair hear-ing, is to court social ostracism and financial ruin

Ing. is to contribute ostraction that financial ruin Let the people, then, the reading public, domand reform in journal-ism and they will speedily get it. Let them say to the journalist, "We expect you to have decided opinions of your own and we expect you to express them freely and boldly; we expect you to be a maker as well as reflector of public opinion, but above all else and beyond all else we expect and demand that you give to all opinions, to all men and to all partics fair and honorable treat-ment. While it will be impossible for you to give to all classes of men and to all grades and shades of opinion equal space and equal atten-tion we demand that so far as you give them attention at all you do so fairly and honorably. While you continue to do this we will support you and your paper, but if you fol-low the popular current of journal-tism, if you put men, women, and their opinions upon the rack of tor-ture, if you misrepresent and ma-lign them and then deny to them or their friends the right to be heard in reply, we shall at once withdraw our patronage and bestow it else-where. where.

"But where," it will be asked, "is this reform to begin? The people, the great mass of readers, will not begin it and the journalists dare not." The answer would seem to be that the leaders, the bell-wethers, so to speak, of society will have to inaugurate the reform if it is ever inaugurated. But who are the leaders of society? Who, or what class of men or women consti-tute the central figure in our social life? To whom is accorded the place of honor in all social gatherings—at of honor in all social gatherings—at Fourth of July celebrations, on "Decoration" days, on "Soldier's Re-

the peculiar traits of the clerical mind? From habit, from training and from principle, is the clergy-man disposed to favor and set an example of fairness and liberality to those holding opposite views from his own? his own?

Inise norm of the provide views from his own? To ask this question is to answer it. Of all men the clergyman is, by habit, by training and from prin-ciple, most exclusive, most narrow, most dogmatic, and least disposed to favor free discussion, free inves-tigation on all subjects, and there-fore he is least disposed to inaugur-ate the aforesaid reform in journal-ism. His pulpit is a "coward's cas-tle" from which, with rare excep-tions, free discussion is forevor ban-ished, and therefore we must expect that so far as the influence of his example goes, journalism must conexample goes, journalism must con-tinue to be parrow, bigoted, dogmat narrow, bigoted, dogmat-

The only hope, then, of reform in journalism would seem to be, 1. To reform, that is, to liberal-ize the clergy, or 2. To destroy or neutralize their

2. To destroy or neutralize their influence as a social force. To do either of these is by no means an easy task. An army of 80,000 men, scattered all over the land, the idols of the women, fa-vored by government patronage, with three-fourths of their time at command to devote to schemes for building up their gwn power and command to devote to schemes in building up their own power and re-ources as social factors, the pro-peet of a change for the better is by no means promising. H. no means promising.

Under the head of "A Fortune for Mission Work," we find the fol-lowing in the news columns of a city daily:

city daily: WARSAW, IND., Sept. 9, -Tq-day Chaplain C, C, McCabe, sccretary of the board of missions of the Methodist Episcopal church, received in behalt of the board the largest private do-nation ever made to that body for missions in the bistory of the church. The gift consisted of property valued at \$130,000, and the do-nors are Elifab Hays and wife, the property comprising their entire possessions. Mr. Huys asked only the annuity of \$500, which, however, was made \$1,000. The deed pro-vides that the board shall have for fifty years the rents and profiles of the property, and at

bowver, was made \$1,000. The deed pro-vides that the board shall have for fifty years the rents and profits of the property, and at the end of that itme it shall be at the disposal of the board. Mr. and Mrs. Jurys are aged and have no helrs. Here we have an aged couple do-nating the savings of a long life-time, and doubtless the savings of many other lives—for no two hu-man beings can earn and save any such sum as that just named, in an ordinary lifetime—donating nearly the whole of this large fortune, and for all time to come, to the use of "inissions of the Methodist Episco-pal church." Presumably by the term "missions" is meant the work of converting, or more properly, pros-elyting the heathen to that phase of Clivistianity known as Methodism.

Now, it will be readily conceded Now, it will be readily conceded that behind all human conduct there must stand an impelling mo-tive, an alequate incentive, else there would be no action. Mutual-ly interested, as we all are, in the springs of human action it is legit-imate to ask, what were the impell-ing motives that induced these two ared would to make a densition so ing motives that induced these two aged people to make a donation so remarkable in munificence, to the Methodistic missionary propaganda? Sometimes it doubtless occurs that large donations are made to relig-ious, educational or charitable ob-jects mainly for the purpose of get-ting the name of the donor on the rolls of fame; in other words desire ting the name of the donor on the rolls of fame; in other words, desire for notoriety, or for the praise and homage of nankind, is the impell-ing motive. But in many other in-stances, doubtless, the donor is im-pelled by a sense of "duty towards food" and towards his fellow men. As a Methodist by inheritance and education, the writer of this finds no difficulty in attributing the ac-tion of Elijah Hays and wift to a sincere and carnest desire to save those who are "perishing for lack of knowledge"—that is, for lack of "gospel." Once we believed with-out question all the stories told by Fourth of July celebrations, on tion of Flijah Hays and wife to a "Decoration" days, on "Soldier's Ite-sincere and carnest desire to save union" occasions, at family reun-those who are "prishing for lack of ions, at weddings, at funerals, at church-fairs, at picuies and socia-bles of nearly all sorts? Who but out question all the stories told by the clergy man, the parson and the returned missionaries. In regard to parson's wife! Of all classes of men the lopelessly degraded condition of the clergy are men of "infinite lei-suret?" The parson has more time altics, their fetichisms, their self-inmolations, etc., etc. We had or class of men to bestow upon these social gatherings, and from the pre-two at an entry work?" had become a social gatherings, and from the pre-the place of honor. Generally he is invited and expected to do most of the talking, and it is natural that he should largely impress the pecu-imanic upon those with whom he itable, it was found necessary to prae-comes in contact. And what are tice a great deal of pions deception.

That it was necessary to paint the misery and immoralities of the Hin-doos, the Chinese, the Indians, etc., in much darker colors than the facts would justify; also, that in order to show the superiority of the Christ-ian zuorality, as taught by the mis-sionaries, over the morality of hea-thens, it became necessary to use misrepresentation, not to say down-right falsehood. When travelers of such undoubled veracity as the Austrian Madame Pfeiffer returned from their journeyings around the world and published their memo-randa it began to be apparent to those not wholly under the control of "Evangelical" influence, that the missionary reports were gross exag-gerations, not to say fabrications, both as regards the number of con-versions to Christianity and as to the moral condition of the so-called heathen. "That vice moral decard. versions to Christianity and as to the moral condition of the so-called heathen. That vice, moral degrad-ation and misery prevail in nearly all lands is freely admitted by all trav-elers, but that the condition of hea-then lands is worse in these regards than Christian Europe, or even the large cides and mining and mean. large cities and mining and manu-facturing districts of America, is shown to be absolutely false. It was the scientist and humanitarian, John Tyndall, we think, who testi-fied that in his travels round the John Tyndall, we think, who testi-fied that in his travels round the world he had found no city where vice and misery were so prevalent as in the city of London, the very head-center of Christian mission-ary propaganda. British officers testify that conversion to Christianity among the Hindoos is immediately followed by a loss of moral stamina. Not long since we saw a copy of an advertisement for household help, by a European fam-ily in India. The notice closed with these significant words, "No Christ-ian need apply!"

In America the history of the Indian tribes and nations, so far as it is known, will bear us out in the statement that association with the statement that association with the Christian white people has not im-proved their morals. In many par-ticulars, even to-day, after centur-ies of corrupting association with the worst elements of "Christian civilization," the Indians of the for-The work of the findians of the for-civilization," the Indians of the for-est and plain are the superiors of the successful the indians of the for-less the love faculty is as productive of issue of Lucirea we printed a clip-orine and suffering as is the perversion of that of bibativeness, to make use of ing the superior honesty of the In-dian over the white man, in the matter of paying the debts of deat that it is conceded by those who have had dealings with Indians that they are scrupulously honest in the matter of paying debts. When we remember how common it is for Sunday School superintendents and Sunday School superintendents and other church officials to become do-faulters, to make fraudulent assignments, and to take advantage of bankrupt laws to avoid paying their just debts, would it not be well to just debts, would it not be well to employ a few Indian missionaries to come and teach Christians to be boncome and team Christians to be hon-est, instead of sending Christian missionaries to Indians to obscure their natural sense of justice and thereby prepare them to be dishon-est, by preaching the doctrine of a bankrupt atonement? II.

ONCE MORE.

The Scquachec Sun (Jasper. Tenn.) devotes some space to a criticism of my comments upon the extracts from the private letter from a friend which were given in LUCITER of Sept. 2d. It says that I "failed to take into consideration the individual rights and liberties of theseber portion of the community."

So far is this from being true that it is consideration for these rights and liberties which chiefly influences me against prohibition. But although I have personally no use for intoxicants in any form I am not so much of a fa-natio as to group total abstainers as the only "sober portion of the community." I nave in view the rights and liberties of those who drink more or less and yet never commit a crime in consequence of such drinking, and also the rights and liberties of all the people, irrespective of their personal habits in the matter of drink, for I realize that the success of prohibition will open the way for still other invasions of individual right and liberty. When I say "the success of liberty. prohibition," I do not mean its olimination of intemperance, for there is not the remotest possibility that it would ever accomplish that, but I mean the destruoaccompliant may, our i mean the destruc-tion of the spirit of resistance, the out-ward submission of the people to a law that in their hearts they hate and des-pise and in secret violate whenever they

of alcoholic liquors commit crime is n more reason for forbidding the sale of such liquors than would the fact that thousands of crimes are committed through avarice, be a valid reason for abolishing private property. And yet some communists carry the Sun's principle to its logical conclusion and say that the drink traffic can never be destroyed so long as the institution of private property remains, for so long as mencan have the hope of owning, personally, the fruits of labor, just so long will thus hope stimulate them to engage in the sale of alcoholic liquors. Te the Sun prepared to be consistent in its denial of liberty in order that crime may be prevented and accept the Communist's postulate?

We hold to just the opposite principle; we aver that because one man abus-es his rights is not in the slightest degree a cause for the alienation of the liberties of other men. Because Smith buys a knife at the hardware store and with it kills Jones, it is not within the rightful province of society to forbid all hardware merchants to sell knives; not all men who buy knives kill other men with them. In fact, but very few, comparatively, do so. Smith is the man to be restraned. His crime is no excuse to be restrained. His crime is no excuse for governing all other people in the idea of enforced vicarious atonement should have been exploded by this time. One man neglects his farm and his duties to his family by continued attend. anco upon the meetings of some shout-ing revivalist; very likely he is eventaally driven insane thereby. Such cases are quite common. But will the Sun say that because of this indisputable fact all revival meetings should be forbilden under the severest pains and penalties of the law?

Wives and children will cease to be the victims of husbands' and fathers: improvidence and rufilanism only when social and industrial emancipation is achieved, and the coming of that time is much retarded by the attempt to eradicate personal intemperance by political methods. And more than this, the desire to exclusively possess a woman leads to at least as many crimes of a violent kind as does the habit of alcoholism. and to at least as much domestic un-

stood that the only way in which an oppressed class can be "protected" is by securing and maintaining its independence. not by denying and trampling the civic rights of others. Says the Sun:

But we claim that an individual by living a society necessarily has to surrender some this individuality for the comfort of those t place, or wilderness were he will be free eat and drink and satell rotten egrs, skunks, ..., and where he enn keer wild beasts, akes, and ether vermin to his art's content. If he does not govern him it seeit has the inalienable right to gov-n him.

If it be true that living in the present society necessitates that the individual shall surrender a portion of his rights, it is easy to conceive that increasing population and complexity of the social body will ultimately evolve a society in which the individual must surrender in which the individual must surrender all his rights. No other conclusion is possible from the premises of the Sun. Is it prepared to traverse the entire length of the road in which it has started? Inasmuch as the individual never had the "right" to inflict his "rot-ter eace churker & W wild head ten eggs, skunks, * * wild beasts, snakes, and other vermin," upon anybody else, he did not have to surrender that "right" upon entering society. He could not surrender what was pever in his possession. Behold how easily one of the most popular prohibitionist bub-

bles is pricked! Man is a gregations animal and was always in society. He never had a right to invade the sphere of his fel-Any two or more of the genus low. had always the right to do what mutually agreeable and which was was not an invasion of the equal rights of any others. The gradual merging of savage in barbarous society, of barbarous in semi-civilized, of semi-civilized in civilized and of civilized in enlightened, socalled, had no power to alter this fact. But there should have been increasing ant in their hearts they hate and des-ise and in secret violate whenever they an. Because some men under the influence size to respect them, and I think, upon

the whole, that we are safe in saying that such is the case, although there are not lacking numerous indications of retrogression, one of the most marked of which is the prohibition freuzy which now possesses many otherwise good neople.

"If he does not govern himself so-ciety has the inalievable right (o govern him." Per contra, society has the right to ciety

govern no one, but invaded persons, singly or in the aggregate, have the indicable right to resist invasion, lo restrain the invader. I have no right to govern the editor of the Sun,--to pro scribe for him his books, clothing, food. drink; to say where he shall trade, how much he shall contribute for the mutual defense, or in any other way interfere with his right to govern himself,--but I have the right to restrain him it he shall invade my right, and that regard-less of the cause that impels him, whether it is whisky, avarice, lealousy, 10-, insanity, or something else right is to protect myself from him; it is no part of my business to forcibly pro-tect hum from himself by denying him the opportunity of choice. That would inder, not aid, progress, because it would tend to weaken and destroy that hinde self-helpfulness without which no progress is possible.

Temperance is born of individual strength; prohibition makes the indi-vidual weak because it teaches him to rely upon the legislature and police judge instead of HIMSELF. W. judge instead of HIMSELF.

"ANARCHY, AOT DEMOCRACY." The American Idea (Liberal, Mo.,) in

The American Idea (Liberal, Mo.,) in its issue of Sept. 3d has this to say: "fro, Harman is again making huddelo endeavor to be a democrat, but his style is not commendable. Anarchy is not in-dividuality in its broad sense. It is only individuality for one. Democracy individuality for one. Democracy in dividuality for one. The morrary into the democratic camp by making out that a democrat. Jefferson or any other, is an anarch. There were no anarche in the democration. The desire to get al convention. pany is natural muent; e human rights. Which, O Lucifer

Believing that not only editor Overton but also many other readers of LUCIFER still labor under these and similar misapprehensions in regard to our position on governmental questions we once more, as briefly as may be, make the effort to clear away these misapprehensions. In order that our questioner may have

the privilege and benefit of stating the difficulties, as he understands them, of the position taken by us we quote again from a previous issue of his paper:

We ask Lucitor to stick its stakes, and to them, to be one thing or another; and st try to be Anarch and Democrat at the The ist number in one place plays Demo-rate ist number in one place plays Demo-rate last number in one place plays Demo-crat, and tof may: We induced the international states in the states of the retraining of the states of the states of the retraining of the states of the states of the provided for in the Declaration of Independ-ence. But again in the same article, "II." says: "We must assame that the individual citizen can govern himself." This means un-qualified Anarchy, if it means anything. If the individual can and will so to per

ilizen ean gevern himsolt." Thismeans un-ualified Anarchy, fitt means anything. It he ballyidual can and will govern him-elf-aud the can willow it he will isol no per-incuce or value whatever-then any other overnment is needless and tyrannical. First you propose to restrata him, then say e doo't need restrata him, then say Now, friend Overton, in all kindness

and candor, we must fially contrained you. We never said that man "don't you. need restraint," and we have never said anything that can be fairly construed so to mean. One chief trouble with you is that you perpetually confound "re-straint" with government-a word of entirely different origin and different meaning. To govern is to "direct and control," to restrain is to "hold back, to abeels."

If our critic had been as fair with us as we have been with him--if he had quoted whole paragraphs, instead of disconnected sentences, or rather fragments of sentences, his readers would have had better chance to see how much or how little we have laid ourselves open to the charge of self-contradiction. The first charge of self-contradiction. sentence from which Mr. Overton quotes

only a fragment, is as follows: "Again and again we repeat that we are in favor of any and all compacts that may be necessary for mutual defense against those who cannot or will not keep themselves within their own sphere of rights; that is to say, we advoote the enactment of cli laws necessary

to and for the restraint of evil-doers." Then we added, "but this is not gov-crament, civil or uncivil." The second sentence mutilated by our Liberal friend reads thus:

"Under paternalistic systems of gov ernment the rejection of Autonomy, be cause of human imperfection, is all right nud logical enough, but on the theory of self-government by the people themselves, and not by kings, lords or nobles, we must assume that the individual citizen is able to govern himself, else it will be impossible to find a basis for a self-governing republic."

Continuing we said: "The stream can not rise higher than its source. If the

stupidly illogical to expect the aggreg or the collectivity to govern itself." Quote fair, comrade, quote fair.

First, then, in this investigation, we shall have to ask our celf-elected mentor to consult his lexicons, not contining himself to Webeter or any other Eug-lish lexicographer. The only true way to get at the meaning of a word is to lish lexicographer. Defi lexicographer. The only frue way to get at the meaning of a word is to hunt up its etymology, its pedigree, "Anarchy" is a good, honest old Greek word, that, like its brother, "skeptic," bas had the misfortune to fall amon thieves, by whom it has been assaulted plundered and left bleeding and half dead by the wayside. While the priest and the Levito have passed by on the other side we have taken pity on the friendless victim and are now doing what we can to restore it to its primitive state of health, vigor and useful ness. Its fellow-travellor, "skeptic," from the Greek skentikos. 11001 "thoughtful, reflective," from skeptesthai, "to view, to consider," but after passing through the hands of the theological banditti it is made to mean "one whose faith in the credibility of evidence is weakened or destroyed"—Web. So, likewise, the word Anarch, Greek anarchos, means one who acknowl-edges no chief, no ruler--that is, a freeman, a self-ruler; but after being robbed and nearly murdered by governmental thieves in the pay of Archism (church-and-state rulership) it has come to mean "one who who excites to revolt, and "anarchy' to mean "political confusion, want of government"-Web.

Now a few thoughts in regard to the Now a two boughts at the democracy word "democrat," and the democracy of Jefferson. If by democracy Mr. Overton means "majority rule," then no Individualist can be a democrat. The word democracy is also Greek, and means "government by the people." If by the people then it must mean all the people, not simply a ma-jority. Majorityism is not democracy iority. in the true sense. The right word for majorityism is pollocracy government by the many, while the few, the minority, are governed against their judgment are governed against their purgmean and against their will. It we could have houset pollocracy it would be sim-ply a government by the ignorant and unthinking elements of society, for the ignorant and the unthinking are always a majority. But under our pseudo-democratic government the many do not govern. Our primary elections are engineered by a *few* professionals, our nominating conventions are engineered by a few professionals, our logislature and congresses are manipulated by few professionals, our lordly judges Supreme court are the creatures of a few professionals—i. c., the president and senate—our cabinet officers, our ministers to foreign courts, our postmasters etc., etc., are the creatures of the same few professionals, and behind all these and more powerful than all these stand the lords of accumulated capital,—in short our government to-day is an oligancuy!---a government of, by and for a rnw men, and NOT of, by and for the people!

Anerchism is Individualism "ir its broad sense." "Democracy" in its true sense is not incompatible with Anarch ism, but American Oligarchism, mis named democracy, means individualism for none, except for the cunning and favored few! That Jefferson was always a consistent Individualist or Aparchist will not assert, but that his most noted utterances stamp him as such we are prepared to maintain. Take the statement that all men are endowed by nature with certain "inalienable rights, among which are life, liberty and the pursuit of happiness," Follow this propowill abolish all invasive laws, all "prohibitory" statutes, such, for instance, a laws forbidding the citizen to trade where he pleases, laws forbidding him to coin his own money, to use any unoc enpied land or other native product, to use Sunday thesame as any other day, to choose his own food and drink, to marry himself in his own way, and to correst his own matrimonial mistakesin short it would abalish all laws that deny to him the right to govern himself so long and so far as he does not invade the equal right of his neighbor. This would be Anarchism, pure and simple. It would abolish all govern-ment of and by rulers--all government of man by man, and would substitute therefor self-government, individualism

That Jefferson was an Auarchist is fuel, sufficient in quasitiy and quality also proved by his letter to Madison, were ordered and paid for wherein he says. "I own that I am not a by the government; for the use of The Blood of Abel. By William F. Bry-

anarchism-true democracy.

units can not govern themselves it is friend to avery energetic government. It 18 always opprossive. Also by the statement commonly attributed to hum "That government is best which government " The logical sequence of this is lenst. that the "very best government of all, is that which governs not at all?" But of course this means government by authority, government of man by man. This would leave us self-government; and in order that each may have the nu-disputed right to govern himself we should be compelled to units for mutual defense against those who could not or would not govern themselves; that is, against those who could not or would not keep themselves within their own sphere of rights. This would necessitate the employment of boards of arbitration and a mutual agreement to abide their decision. It would necessitate the employment of policemen to assist the individual in restraining trespassers upon his rights.

> To sum up-to put the matter in a nutshell-we say that instead of our present authoritarian, coercive systems of "Government of Man by Man" we propose to substitute Individual Self-Government, supplemented and secured by a mutualistic , co-operative system of RESTRAIN-MENT of man by man!

> To our good friends who publish and edit The American Idea, wosny, in con-clusion, Thanking you for the good words of commendation that have appeared in your columns we respectfully ask that if, hereafter, you give us the benefit of a critical comment you will allow your readers to see whole sent-ences it lot paragraphs of the article criticised, instead of fragmentary sen-tences. If,

PATRIOTISM.

'Our "notes" taken at the "reumon" of "G. A. R"---Grand Army of the Re-public---held at Valley Falls on the 31st ult., and 1st inst., have been crowded out till now. The weather was fine and the turnout of people for the two days meeting was quite respectable in num-bers. The streets and park were in fine bers. ondition. Quoting from the Register of the 2nd:

of the 2nd: A row of white tents, 600 fact in length, fringed two sides of the beautiful and un-braseous park, making a strikindy pleasing contrast with the heavy foi-lare of recen. The tables 100 feet long were sprend an immense kettle, 40 gallong, of bacon and beams was cooking, and the prospect for a feast, and a particult dow of rout was pleasing.

orators from a distance not having put in an appearance the speaking was done mainly by the old soldiers and by the clergy of Valley Falls and snr-rounding towns. It usiness being very pressing we could spend but little time listening to the oratory at the park, and therefore our report must necessarily be meager.

In general terms, then, we would say that while the aim of these "reunious" may be all well enough, we fear that the matter and manner of most of the short on this occasion, speechos delivered were not well calculated to promote peace, harmony and good will among the people of this land. The main ob-

ject of the addresses seemed to be to revive and keep alive the memories of the war--- pot only the memory of the sufferings and sacrifices of those terrible years but also; the memory of the warspirit engendered and supported as it was by the patriotism, the loyalty, which are but other names for the anmosities, the hates and the revenges of those times. The same patriotism that prompted parson Hill, at Cincinnati (as he told us) to take a musket for the "de-fence of the house" against John Morgan and his men, prompted the Tennessonn and the Georgian to take their muskets to defend thein homes against Sher-man and his mighty armies. While "loyalty" impelled the sher-soty armies, impelled " , to ar Federal soldier to suffer and to dio for national usity, the same feeling of loyalty impelled the Confederate sol dier to fight, to saffer, to die for his state and for the independence of "The Sunny South." Trained from infancy as he had been in the doctruces of state-sovereignty, the soldier of the south would have been traitor to his honest convictions of right; truth and duty, it he had done otherwise than he did do.

The recital of thes sufferings endured by the prisoners in gonfederate prisons was pitiable indeed, but when union men make the assertion, as it was made on this occasion, that, the rebel prison ers were always well-treated in Northern prisons, they state what is not correct. It may be true that rations, clothing and

these prisoners, but that rebel pris. ouers often suffered and even died from the lack of these necessaries, and from he cruelty of their keepers, is too sadly true.

If soldiers' reunions are to be of value towards cementing and strengthening the bond of peace and brotherly-love, then all ex-soldiers, confederate as well as union, should be invited to attend, and every effort possible should be made to bury the bitter animosities engendered by war and by the igorance of each other and by the false notions in regard to patriotism, loyalty and re-ligious duty which made the war posьible. Ĥ.

TALKERS NOT FIGHTERS.

One of the speakers at the late "Sol-diers' Reunion," Rev. Young, after giving his experiences in the war of the re llion, which experiences he confessed did not amount to much as he was then too "young" to bear arms, grew very ol-oquent in telling his audience how exceedingly loyal and patriotic it madehim feel to meet the battle-scarred veterans at their rouvion. He felt that though born and raised in the south, surround-ed by the "peculiar institution," he could go as far to show his lovalty to the old ling, as any one among the soldiers present—would give and sacrifice as much from patriotic motives--would work, talk, do anything except-except fight! He acknowledged that he would much rather do the talking and let

somebody else do the *fighting*. This little speech carried us back to the years before the war when we lived in southern Missouri, and when from personal observation we know that the clergy were the most active and influential in rousing the passions of men and in precipitating the bloody con thet. Quoting from the National Re view we can add our testimony that:

riew we can add our testimony that; "The preachers of the Southern Methodist church dld more than any other single agency on earth to bring about the late Rebellion. They talked politics on the street and on the high-ways; they wrote politics in their reli-gious journals; they preached politics from the pulpits and proclaimed the dr-yme right of slavery until red-handed war rent the nation asundor, swallowed up the treasures of the land, and sent a hulf-million people to bloody graves. But when "red-handed har?' was achn.

But when "red-handed war" was actu-ally upon us not ope of these ministers, so far as we know, who did so much to bring on the strife, was man enough to shoulder his musket and go to the front to fight for the realization of the principles for which he had done so much talking. One that we knew became a guerrilla captain; another conducted a guerrilla band by night to wrock a R. R train. And of the thousands of political proachers in the North, not one, so far as we have ever heard, curried a unsket as a common soluter. Ħ.

We are glad to be able to state that the Liberals of Valley Falls are making the information value rate are making arrangements to have a two or three days meeting at this place in the neur future. Moses and Mattie Hull are ex-pected to be the leading speakers. Among the subjects of lectures as pro posed by them are the following: 1. The American Sphins.

- The New Republic, Labor and Capital. 2. 3.

4. Conflict Between Science and Religion

- Battle Between Bible and Brains. 5.
- Prophecy, its Failures. Some of the Errors of the Bible. 6. 7.
- 8. Astrological Origin of Christian-

anity. 9. Comparison Between the Life and John Wesley. Of course there will not be time for

lectures on all these subjects in the space of a three days' meeting, but this list is given to show the character of the subjects upon which they would like to speak. They will also speak on "Spiritunlism," if desired.

ualism," if desired. The time of holding this meeting is not yet definitely fixed, but it will not be earlier than Oct. 1st., and maybe two or three weeks later. The exact dato will prohably be given in next issue. Meautime we hope that many friends of Free Discussion, in neighboring com-ties of Kausans and Missouri will make their arrangements to attend the meet-ing. All are cordially unvited.

PUBLICATIONS RECEIVED. eter M. Gideon's Views of Christianity. M. Satterlee, Printer, Minneapolis, Minn. 1887.

This is a well-printed, 25 page pamphlet, containing very many trenchant criticisms of orthodox theology. I judge that the price is 15cts and that it can be had of the author at Excelsior, Minu.

ant. Published for the Author by the Gazette Journal Company, Hastings,

This most interesting pamphlet, or, rather, paper covered book (thas 169 octavo pages) is stated to be "For sale only by John H. Lindale, West Point, Net, and by Theorem Durated and by J. Francis Ruggles, Bron-Neb. on, Mich."

Part the First ("Ultima Thule") is a description of the topography and boundaries and a history as well of the Northwest Territory, the country where-in Louis Riel played his part in the great tragedy which onded with his death-murdered by "Perfidious Albion." Part the Second is outitled "Robel

Riel" (pronounced Re-yell, with the accent on the last syllable.)

Part the Third is entitled "Citizen Riel." In addition to these departpartments there are several valuable apendices.

The author's objects are to give the acts in regard to Louis Riel, especially to show that he was an American citized und to impress upon the minds of his readers the importance of protecting the American citizen wherever he may be,

On our first page will be found the publishers' notice of the two bulky pamphlets which embody the "trial" and speeches of the eight Chicago Socialists. They are excellently printed in large, good type, and, from a hasty glance ov-er them, I judge that they have been ably edited and carefully proof-read. These publications should do much, if widely circulated, to dissipate the popular projudice against the accused and convicted "Social heretics," They conaln so much for so little money that it will be a marvel if they are not sold in very large numbers. The History contains 191 octavo pages and is sold for only 25cts., while the speeches make 183 pp. octavo, and sell for 15cts.

But I do not see why Mr. Lum and the publishers continue to help keep the people in ignorance by calling these men "Anarchists." It creates endless contusion and postpones the day of general sulightenment upon industrial and governmental questions. These men are State Socialists and were working to realize one ideal; Anarchists hold to other principles and labor to actualize another ideal. But success to the at-tempt to save the lives and secure the liberty of the Onengo Socialists. W,

A Special Physiology For Girls, This book, like "Our Boys" was written by This book, like "Our Boys" was written by Mrs. Shepherd. It embraces a vast amount of information that no girl can afford to be ignorant of. There is much in it that moth-ers feel difficient about telling their daugh-ters, and many mothers are totally incom-potent to do so, never having been soxially educated themselves. It is "worth its sought in cold" to many cirk as it near are weight in gold" to many girls as it may save them that amount in health, strength and happiness, and in bills for medical attend

We can never know too much about ourwhere a book internation with the second of the sectors. In books like this we obtain the gathered knowledge of many a lifetime of research and experience. Although I had read and studied physiology all my life I found enough that was new to me in "For Girls," at the age when many women cease studying at all, to repay me for the price of the hook. the book.

Many a mother mays enormous school hills for hor girls, and yet for \$1.00 she could give for hor girls, and yet for \$1.00 she could give them more real benefit from the pages of this one book than by a whole term of echool. The fact that I have sold over sixty copies of the work and every purchaser who has written about it, is well pleased with it,

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Spiritual Meeting.

Editors Locifer: Belleving you to have many patrons that are Spiritualists we wish to annonce through your Lourr-Branch that on Oct. 6th to 10th, inclusive, "The Leavenworth Co. Association of Spiritual-ists" will hold their Annual Meeting at the usual place, one und oue haif miles S. E. from Pairmourt, Kan., at the grove and res-idence of Bro. Deuel Parties coming from a distance will find ample necessing alton to the grounds, an the way of refreshments, tonis, cic. The place of meeting scentral-you will and the way of refreshments, tonis, cit. The place of meeting is central-you way and the way of refreshments, tonis, cit. The place of meeting is central-by a sted. The Leavenworth, Northorn and Houthern, and Wyandotte and Northwestern H. Houds have depote within a he' mille of grounds. Depot on L. N. and S. is known as Brick School-house; that cm Wyandotte & Northwestern is East Farmount, and the U. And Northwetern Depot on L, N, and S, is known Northwetern is East Fairmount, and the U, tendance at all trains. Good speakers and modelings will be present, and all are invited to come and learn for themestres that does not end all, and that Saler aure road to happiluee

or LUCIFER.

AMERICAN CONSISTENCY. MRS. GEORGE ARCHIBALD.

"Mother, why did the stranger man, In Sunday school to-day. Teilus, the children ought to give Their pennics all away?" "Howas a missionary, child, From fur actoss the scas, Where he has lalored many years, To save the poor Chinese.

"Those poor Chinese! They dress their hair In wheted, braided queuest Ann sinfall wordern or samp their feet They also worship holes, and They noney that we give, Will him mon to touch them how

The money that we give, Will hiro men to teach them how The Christian nations live." "Mother, I know a Chineman, Who keeps a hundry shop, Tomorrow I will stop, And ask him up to School, And buy a Biblo too. And huy a Biblo too. And tell him ho must fry to do The way that Christians do"

John Thomas, have you lost your sense, Orwere you bern a fooll "John Thomas, have you lost you or were rou born a fool! A heathen, fod on rats and rice, To couce of wunday school! Exposing us to leprosy— It makes my flosh to creep. They ought to drive blue out of town For making labor chean John scellast house y man, and scellast housely man, As a Christian mother caa!"

FREE PLATFORM.

The most abject position that human be-lags can be placed in is when they get down in the dast with the most dejected conten-ance imaginable, to worship an unknown God. To be a poor, miserable, servile crea-ture, should be considered, by spirited man-head as even of the lowest conditions of buture, should be considered, by spinled indi-hood, as one of the lowest conditions of hu-manity. Why, I would not have a dog to crouch down before me every time he should see me. I would take a switch to him. J. KINSEE,

Champlin, Minn.

To the Lucifer Band. GREETING: Truth To the Lucifer Band. GREETING: Train being ever more attractive than Falsehood I desire to any to you and through you to your renders that life without love and just-ice can but bo barren of good fruit, for all Life is the product of Love, in a greater or Life is the product of Love, in a greater or less degree; the more perfect, therefore un-selfish, the love, the more perfect, therefore better, the fruit. And as justice is the cen-tral attribute of Trnth, is it not the duty, and should it not be the plenaure of all truthloving men and women, to be just, at least, to their fellow truth-sockers?

to their follow truth-seekers? I have had my mind directed to this sub-ject of lale, in an especial manner, by the manner of many who claim to be Truth Neckers, Libernis and Spiritanlists, towards each other. If I understand the torms, a Truth-seeker is one who seeke for Truth, and accepts it when heor she finds it, which for it has on a stylight down of the cores for and accepts it when hoor sho hads it, when or it has on a stylish dress, and comes from a popular source, or not. A Liberal, one who is bound to respect the honest opinions of others, no matter how reach they may dif-fer from them, and a Spiritualist one who believes in a life after death—so-called—and that all "must reap as they have sown" soon-are believes whether it ho good deads form. er or later, whether it be good deeds, truthful words, unselfish thoughts, or their oppo-

siles. Then why is it that so many who claim to be Truth-seekors, Liberals and Spiritualists by their actions give the lie to these claims? Echo answers, Why? JUNTA C, FRANKLIN.

Big Creek, N. Y.

Letus Reason.

Let us Renson. Eds, Lucifer: I have had the reading of your paper for nearly a year and have been very much interested in the pro and con ar-guments. Have wanted to put in my say long ago, but as I have been building one of these, (according to Warren) Visionary Hontes, I find my time fully occupied, but I am still, as I have been for the last twenty-five years, a staunch libertarian and believe in the universal brotherhood of man, hoping for the time when equality, justice, and the divine universal bothorhood of man, hoping for the time when equality, justice, and the divine law of love shall be the rule. I sometimes wonder if any one knows what true liberty is? We are all subject to the environments enveloping us. Feetle run to and fro, change position, place of abode, occupation, of a yet the secone about the same we find etc., yet his seems about the same; we find immutable laws of nature to obey. The grasshopper royels in the sunshine, and en-joys the juley sap of the cornstalk or what-ever planthe may happen to be on. A storm comes, or fire or frost, and big grasshoppership succumbs to the ouriron-ments. In some respects he is shead of hu-mans; no other hopper sets up a howlithe does not conduct himself thus and so. He is never put in prisons wile by his brother hopper, whereas human hoppers hop on any poor human they find doing things contrary to their preconctived ideas, and especially in love affairs. It seems one can hale, per-secule, and in various ways crush the life out etc., yet life seems about the samet we flud

secule, and in various ways crush the life ont of another whom he dislikes and people will of another whom he distikes and people will tolerate and associate with the hater, but let this hater be caught in a love affair that has not been sanctioned by them, and straight-way they fait upon him and roud the life out of him if possible, virtually saying, "You may hate, persecule, villify, elo., all you please, but if you love I'll kill you." Beau-tical consistence of the 10th conture civilia please, but if you love I'h kill you." Beau, tiful consistency of the 10th century civiliza-tion! What kind of a farce is this? I sup-pose we may call it the farce of ignorance all cowardice. It has thus been in all ages; all new ideas are crucified, they over have been, and ever will be, until man becomes willing to reason on all anbjects pertaining to human weal. Now persons flinch from dice, so they lay hold of the "strong arm of the law" and make even innocent persons

do the dirty work of slaying those who may come in contact with their intolerant whims. The whole science of life is what the world wants to understand, or ought to under-stand. But it has been misunderstood even kund, but it has been misunderstood even by the so-called sarans of the world, and man has not had the right to experiment in certain lines of life that he might find the truth for himself. No, no Sir, the prices and church say, and all the laws are formed in the interest of ecclesinstical power. Everything pertaining to man's nature, sexually, has been consid-ered the acme of natimess, and yet from out this nature. Pricets, Popes, Kings, Queens, Constocks etc., have come. It is too had that even a Jesus had to come through this nasty, filthy mode. But then almost every body goes on this principie. "It is all right for me. I have had grace said over me, but you! Dirty, good for nothing, licentious dog, what business have you doing the same thing I do, unless you have had grace said over you?" of ecclesiastical power. Everything pertaining over you?

It is tune professed reformers got out of It is tune professed reformers got out of this nightmare. Men may lack housely, in-tegrity, without suspecting they lack it. Ev-ery one lacks it who admits the right of ju-dicial proceedings against persons claiming the right to live as man and wife without the legal process of marriage. There is not one but would refuse to make such adnot one but would refuse to make word and mission in the case of himself, were be claimed for its victim. It proves the dis-honesty of those persons who acknowledge the obligations of legal codes only when others and not themselves, are the sufferers from these codes.

from these codes. Have not many so-called reformers kept his question out of their consideration, as if it was not an essential part of their mission to investigate, and grapple with the whole of socialism and deny the name and sheltor of have to anything that would bind human be-ing a propert the fulfiling of their soliton. Inw to anything that would bind human be-ings or prevent the fulfiling of their obliga-tions to the "higher Law?" There are un-doubtedly many noble exceptions, but a lasticho mistake of the many good, who, while believ-ing marriage to be founded n' the divine sym-pathy of kindred hearts yet somehow basy thomselves as conservators of its logality. ing marriage to be founded in the divine sym-pathy of iduited hearts yet somehow busy themselves as conservators of its legalty, and seem never to suspect that it is owing to such courtoous and gratuitous concession that tyrannical bigotry ever and anon leaps over into new fields and with impunity wrests from us our inalianable rights. Would they treat any other invasion respectfully and kindly? Not they. Then why in the name of all that is good and just, true and virtuous, and for the development of the race, do they oppose by ignoring, looping silent, when the affection of the heart and the happiness of human beings are at stake? The true, heroic men and wo-men, they who have stood out boldly on the side of humanity, have been but as h hand-tul against millions. But with the right and truth on our side, a change will come. Mas, II, C. GARMEL, Lake Side Home, Baldwin, Mich.

Mas, II, C. GARMER, Lako Side Home, Baldwin, Mich. People Demand Protection.--Pate-ent Medicines. What are they? As a general thing they are prescriptions having been used with great saccess by old and well-read physi-cians. Thousands of invalids have been us-owneed and dread of Physicians and Medical Colleges in the U.S., so much so, that Physicians graduating at Medical Col-leges are required to discontesance Pro-prietary Medicines, as through them the country doctor loses his most profitable practice. As a manufacturer of Proprietary Medicines, Dr. G.G. Green of Woolbury, N. J., advontes most cordially, --in order to pro-vent the risk that the sick and affilted are inhole to almost daily by the nas of Patent Medicines put out by inexperienced persons for aggrandizement only, and the employing of hexperienced and incompetent doctors by which almost every village and form is for angrandizement only, and the practice of metatories and reduction the practice of metatories and reduction the practice of metatories of the roperienced and more there of horp-relater of the prode of the related and metators, and thereby which almost every village and town is curreed, and metators, experimenting with their be undertakers, experimenting of metator of proventment protect its peo-ple by making laws to regulate the practice of medicine by botter or perioned and more theroughly educated physicians, and thereby keep up the lonor and credit of the proba-sion, also form have for the recording of ro-eigen of Proprietary Medicines, law ond most have, had be the proper protection, and thereby save the preparison of discussed and more theroughly educated physicians, and thereby keep up the lonor and credit of the proba-sion, also form have for the recording of ro-eigen the form have for the proced and more theroughly educated physicians, and thereby have had be the proper protection, and thereby save the preparince of theselves' form-havs, had he the proper protection, and



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