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We worked through spring and winter, through summer and through fall. But the mortgage worked the hardest and the steadlest of them all. It worked on nights and Sundays, it worked each holiday.

each holiday: It settled down among us and it never went away.

Whatever we kept from it seemed almost as bad as theft: had as theft;
It watched us overy minuto and it ruled us
right and elet.
The rust and blight were with us sometimes,
and sometimes not;
The dark browed, scowling mortgage was
forever on the spot.

The weavil and the cutworm, they went as well as came. omortgagestayed forever, eating hearty all the same.

same.
up every window, stood guard at

Till with failing crops and sickness we got stalled upon the grade, this will raining errors, and the stalled upon the grade, And there came a dark day upon us when the interest wasn't paid; And there came as harp forcelosure and I kind And grew weary and discouraged, and the farm was cheaply sold.

The children left and scattered, when they hardly yet were grown;
by wite she pined and perished, an' I found myself alone;
what she died of was a "unistery," an' the doctors he yer knew;
But I knew she died of mortgage—just as wed as I wanted to.

wen as a waited to.

If to trace a hidden sorrow were within the dector's art,
They'd a found a mortgoge lying on that woman's broken heart.

Would be to the trace of trace of the trace o

WILL M. CARLETON,

Individualism,

Individualism is a belief that each individual's seeking his own personal wel-fare is most conducive to social progress.

Under natural conditions this is the true doctrine. Destruction of privilege to hold Nature's bounties and demand tribute of labor for privilege of use, would bring conditions in which Individualism would greatly conduce to so-

ridualism would greatly conduce to accial progress for all.

I believe in the individualism of every individual, and not in the individualism of one individual as in Russia, or the individualism of a few privileged ones as in this country. Individualism to me means liberty for every one to do as he pleases with the productions of this own labor, without destruction of the individuality of others.

J. M. H.

Anarchistic Socialism vs. State

Socialism,
That socialism which advocates voluntariness in co-operative methods of reform, is rightly named Anarchistic Socialism as against State Socialism, which advocates governmental co-opera-

Communism, when voluntary, is Anarchistic and State Socialistic when otherwise, The difference between the two great branches of Socialism lies two great branches of Socialism lies mainly in the question of reciprocity or mutualism." The important question to be decided is; shall the individual be coerced into co-operative societies against hie will? The state Socialist says, Yes; and is in favor of State control of land and labor. The Anarchistic Socialist says emphatically No; and is in favor of free land and free labor. Botween these two schools of Socialism a compromise is impossible on this point.

FENWICK.

FRIENDS:—I am very glad Lucifers takes the true and brave course respecting the courts and the confined heroes. If the atrocious inquisition murders them I think thousands will feel the rope with Nina the darling wife of Spies. If the Nine the darling wife of Spies. If the press of the nation generally had taken thus course the influence on sentiment would have been better, and influenced in turn the demons and hirelings of the farce called trial, differently. As it has gone, hosts of good citizens suppose the sentence just; and also yours, editors of Luciper, and Elmina'a, if they forture that we will be contempt and ready

name liberel. As facts stand, popularity is pitted against liberty and whatever favors it; whoever clings to its graces renounces in deeds the love of liberty, and if he does not in words must be a traitor or in a state of mental confusion. I have long thought a clear reasoner would scorn to be classed as popular. Those who have not the nobility to stand by just measures in all things, whether approved or scandalized, will not help throw the thralldom from law or love, labor or moral principle. Priesteralt begins with children to culture cowards, and gradually fastens on the slave harness. When bravery and knowledge see what will culture free souls, they will begin with every living age from childhood to grandsires, and educate the parents, teachers, examplars, that imitating childhood may have truth embodied in customs before its eyes. And this one truth must never be forgotten, recklessness of physical purity lays in the system elements of treachery and all long thought a clear reasoner would the one full mass never be orgotten, recklessness of physical purity lays in the system elements of treachery and all sorts of turptude. Sanitary steps are among the first to be taken with both the young and old. If Christian zealots knew this law, they worked understandingly to control the world. Abnegation of the body for the soul's sake, of the present for the future shappiness, produces dullards to be duped, too stupid to see by experience that physical purity developed the spiritual, and that persons create their own heavens in this and any other world. Yours,

M. E. Tillotson.

The Home of the fudividual.

A. Chavannes and S. B. Fowler have ach given their ideas of marriage and home in Lucrack. As a matter of free competition I would like to place mine on record also. My ideal of marriage is no marriage at all, and my ideal home no marriage at all, and my monthome is briefly defined in my title. My ideal of Society is that of the Anarchist—a society dostitute of aggression or invasion; in which raw materials are free; in which free competition prevails, labor is divided, and cost is the foundation principle of commerce. To carry this ideal out will, I affirm, movitably result in such homes as I now indicate. The principle of individualism requires cparateness, but marriage merge or more individuals in one, and home as we have it, merges two or more indi-vidual's homes in one. Therefore both are contrary to true individualism.

The home of a free individual should be a separate home; a separate house and grounds, or a separate suite of rooms, or a separate room—in any event a separate abode and refuge, an extension and reflection of the individual. The sovereign individual must have a kingdom exclusively his own or he is no sovereign at all and no kingdom at all.

Observe the growth of trees. Hero are two standing close together—mar-ried let us say. And happily married it appears, for unlike many such, one does not overtop and smother out the other, but both are equal. Beautiful harmony? But look closer. Do you not see that the branches of the one go all to the

the branches of the one go all to the right, and those of the other go all to left; and the roots the same? Neither ans grown and developed normally,—indging by average specimens of that sort of tree grown under conditions of separateness,—both are asymmetrical, both are lop-sided. And the little ones below are shaded and smothered by their great parents.

Now see here! This is an orchard The trees here are arranged in that scientific order which centuries of practical experience has demonstrated to be the best for the symmetrical growth and development of each individual tree, and the economical appropriation of soil, water, sun, and air. Each tree stands by itself, yet as close to its neighbor as the needs and offices of Nature and arboreal society require. Each tree grows after its own order and fash ion, freely; and if my are lop-sided beer, it is because they shows so to be said nobecause they are compelled. And the

homes of the Heretotore. The orchard typitys Anarchy and each tree having its own separate location and access to raw material and separate ownership of appropriated material represents the free individual of the future in his

ree homo. Verbum sat sapienti. J. WM. LLOYD. Grahamville, Pla.

Another Convert.

DEAR MR. EDITOR: Your renders will readily recall the simple statement by Samuel Fielden, Esq., Teamster and Savior, to John W. Gary, posing as a judge, at Chicago, which was, in substance, "When I first heard at a Labor meeting, that Socialism meant 'Equal opportunities,' I at once became a Sociulist," &c. Upon reading in Sada Balley Fowler's "Irone," that "Never will the Labor question be solved until Woman is free, never will Woman be free until the Labor question is solved," I found myself in Mr. Fielden's position, and as I looked away to the future, and backward across the track of my life. I reflected in this way,—I've been tramping around on this earth now about fiftyseven years, often at a loss to know what seven years, often at a loss to know what I was here for. First I was called an Abolitionist, then Sparitualist, Free Lover, Atheist, Communist, Socialist. Universalist, Anarchist, --always "Infidel," nover "Christian," until I learned that these attempts at definition formed the body of "the Cross for me to bear," and I have become so freel to the burden that, if I was turned loose and did not find some of these terms pinned to my conttail Ishould hardly know who, or what, I was. In all this not unpleasant pilgrimage, as a matter of course, I had tried to examine the logic of all the different propositions which came before me, fit them into place as well as possi-ble, and make of them a light upon the pathway of life-dim at times, and at pathway of life—dim at times, and at times bright, always more or less flickering and needing constant attention to keep the pathway in sight. Suddenly, upon coming upon Mrs. Fowler's "Love and Labor Union," I discovered in them the twin "babes in the manger," born to become the saviors of the world in the "New Timo rolling on," and how tinely she has constructed in "Irene" a palace car of progressiva thoughled. And it become the saviors of the world in the "New Time rolling on," and how direly she has constructed in "frene" a palace car of progressive thoughts! And it seemed to me that I had familiarized myself with all of them except this one, and when it fell into line it completed the head of the column, and the division was in marching order. Then all the old "duffel" of definitions fell from my shoulders, the old cross of many names was loosed from my back and fell broken to the ground; the "Starry Grown," the one I had been looking for, took the place of the old rotten-egged "plug." The staff of TRUTH was in my hands, the broad girdle of rangeous fusienced the "garments of purity" around my body, which was ready to burst with three cheers for "The New Jerusslem!" Upon a closer inspection of my new "outfit" I find upon the inside over of the cartridge-box of Liberry this inscription, ELME E. LAMB, Burlington, Wis., Private, Co. "A." First Regiment of NATURAL INDIVIDUALISTS. Enlisted for Life.

P. S.—I think I overhear some of the

Life.

1. S.—I think I overhear some of the comrades say "Considerable 'blow' about this new recruit—they are not and to 'stay'—tell better after the 'first fire,' " '&e.—and then I do remember that my wife has 'been away vieiting' all sumer, and perhaps it will be better to wait and see her about it hefore I do, netually, send in my name for the new our collment (?) as a NATURAL INDIVIDUAL.

Lalls of Government.

The sole proper object of government and human laws is, undoubtedly, the well-being of the governed. To that end government and human laws should con government and human laws should especially protect the weak and the ignorant, and dispense strict and even-hunded justice to all. The strong and the intelligent can easily protect them-E. L. SENFT,

PHYSICIAN AND SURGEON.

Valley Falls, Kan.

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Westrup's Financial Problem," price

The two financial Problem," price interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made me about sick of the star for the proper interest has made interest has made interest and fast interest on the made in the intelligent can cash proper into the intelligent can cash proper it is because they chooses to be add in any and for the intelligent can cash proper into the intelligent can cash proper in the cash proper in the intelligent can cash proper in the cash proper in the intelligent can cash proper in the cash proper in the intelligent can cash proper in the cash proper in the intelligent can cash proper it

olass privileges and class legislation, are entirely due to human laws and Governments. How long would slavery have existed in this world, had not human laws legalized and perpetuated that man inwa legalized and perpetuncal that most fuiquitous and unnatural institu-tion? Would not the brute force which established slavery have been over-come by the brute force of the enslaved when they became more numerous than the masters, had not the latter been protected by Governments and human laws? Would not man, from natural impulses, attempt to overcome overy evil as soon as seriously felf, were henot constantly prevented by human laws, and by Governments, whose powers were obtained under the plea of benefiting the masses, whilst they have generally used to oppress and injure them? fact is, there is not a single proper ob-ject or result sought to be obtained through Government and human laws. that may not be better, more fully, and more certainly attained by the mere action of the natural laws, forces, or impulses that centrel man, And, on the contrary, there is not a single improper ject now attained by means of human laws and Governments, that could be obtained were natural laws not interfered with

ject now attained by means of human laws and Governments, that could be obtained were natural laws not interfored with by human laws and Governments. This must be set for is it not the natural laws and impulses alone that induce man to overcome, not only his own evil or etremeous impulsees and actions, but also all'the evil effects of Governments and human laws?

Power attained by individuals as individuals, by the voluntary but revocable assent of the community, is invariably beneficial; for, whenever it ceases to be beneficial; it is withdrawn; whereas power obtained by Governments, is invariably retained and exorcised long after it has ceased to be beneficial to the community. In fact, such power is never relinquished or destroyed except by a more or less violent struggle, after its injurious effects become uncondurable. The old beau ideal of the possible results of governmental action is well expressed in that axiom of the pressible results of governmental action is well expressed in that axiom of the pressible results of governmental action is well expressed in that axiom of the greatest number." This is really the utmost result that can be obtained from human laws and Governments. But does not this axiom acknowledge that the State can only protect a majority; and that, to do this, it may oppress and injure the minority? Does not this axiom give an apparout sanction even to slavory, as long as the slaves are in the minority? How much more beneficial, how far nove desirable, are the results produced by the action of Natural laws, which, uninterfered with by man, protect minorities as well as majorities. Under their unimpeded sway, each man will find means to protect himsoff, by some mones or other, tor, as men become more intelligent, they perceive mire and more clearly that to permit an attack upon others; that to sanction the infringement of the most important. The same principle that permits the attack upon of the results attack upon all.—John Moran, Government.

The Supreme Court Laisifles the

The Supreme Court Inistiles the steeord.

In the "epinion" presented by the Illinois State Supreme Court most of the points raised in the appeal have been completely ignored. And that is not all. The evidence manufactured by the detectives to obtain a conviction in the lower "court" slid not satisfy the higher court, and dutifully the latter furnished what was lacking. As increalible as it may seem to the loyal citizen, it is yet true that the opinion-writer has fasified the evidence given in the "trial!" Matters are assumed which are not supported by any evidence in the record; other testimony is distracted and perverted; in short, the supreme court of our State has made out an entirely new case against the defendants; the original one, it is presumed, was "me good." The confidence of the people in our judicies has made on the lack who good." The confidence of the people in our judicies has und ontielly been greatly strongtheand by this new departured. Judge Magruber, it may be said in this course con, we has judgestip to the Chingeo. Altra & St. Lanis Railroad Company—Chinge Enquere

LUCIFER

VALLEY FALLS, KAS., Oct. 28, 287.

MOSES HARMAN & E. C. WALKER EDITORS.

M. HARMAN AND GEO. S. HARMAN Publishers.

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ONTHE DANGER LINE.

We have no certain information We have no certain information in regard to our case in in the U.S. court. When we went to Leavenworth the grand jury had not acted upon the information against us, and, so far as we knee, it has not done so yet, although the probability is that it has. But, on the other hand, we do not surely know that the information was before it at all In short, we are completely in the dark in regard to it, not a word has been heard from the attorneys or the court officers since we returned from Leavenworth on the 13th and 14th insts. As stated briefly last week we were permitted to go, on our old recognizances, pending the action of

we were perinted to go, on our out of the grand jury.

Nearly a week ago there was a newspaper rumor to the effect that an indictment of 200 counts had been found against "W.," but the original report, in the Leavenworth correspondence of the Kansas City Times, contained so much that was known by all here to be false, that the entire statement was received very doubtingly by nearly all, friends and foes alike.

Latest: As we go to press—Wednesday—we have a letter from our attorney, stating that all three

Wednesday—we have a fetter from our attorney, stating that all three have been indicted jointly and severally, on several hundred counts.

II. & W.

Mrs. Slenker is to be "tried" the Mrs. Sienker is to be "tried" the 31st inst., and so, before another is sue of Lucifer renches our readers, the fate of this brave and conscientious worker forHumanity will have been decided, most probably. We sincerely hope "Virginia justice" shall prove to be justice indeed and triumphantly vindicate. Mrs. Slenter's wight to recover seed uncertainty. ker's right to receive and impart instruction.

The petition for a writ of error in the case of the Chicago Socialists will be argued in the United States Supreme Court on Thursday, the 27th Inst. (This is written on the 26th.) Gen. B. F. Butler, Gen. Roger A. Pryor, Capt. W. P. Black and Mr. Solomon are the counsel of the Socialists. Will justice prevail?

W.

Mr. Priton thinks that democracy is Mr. Friton and the can approach, the nearest that we can approach, to Anarchism. I fail to see that Mr. F. has given us even a hint as to the real solution of the difficulty of reconciling Anarchism with every day life, it has difficulty there be. "Each man solution of the difficulty and he will be the concentrate of the concentration of the difficulty of reconciling Anarchism with every day life, it has been subject there be. "Each man subject is a such difficulty there be. "Each man should keep within his own sphere" is a cardinal principle with Augrehists. Bearing this in mind, will the restrainment of actual invaders (criminals) be a violation of that principle? Certainly it will not be. Rather, that is the only principle which can justify their restrain-ment or "punishment."

Card from Moses Hull.

FRIENDS HARMAN AND WALKER: send you to-night the last installmen of my reply to those parts of Mr. Braden's speeches which were published in the Register. I am sorry I could not nake they tuller, but being constantly on the wing I could not carry with me the documentary evidence I used in my replies; besides that, editing a paper, speaking every day, writing a book and traveling has kept me so much more than busy that I have had no time to do my duty by these articles.

I thank you for the interest Luciren

has taken in the matter, and hope you and your paper may "live forever." Mosks Hulls.

PRACTICAL CO-OPERATION.

By E. C. WALKER.
Some hinters to the methods of Sott-holp and
Voluntary Mutualism. Prior, 10 cts.

THE GREATEST BEED. No. 11.

If I may judge from the tenor of the criticum in last issue, under the head of "A Dangerous Remedy," by "W.," my ar-ticle on "The Greatest Need," in Lucitrend of Oct. 14, is open to misconstruc-tion, and has probably been miscon-struct by more than one reader. To remove all ground of misunderstanding and to emphasize the views inculcated in that urticle I ask the readers of Luciren to exercise the grace of patience while I once more go over the main points of said article. It is perhaps needless to premise that no one is resnonsible for the utterances or dectrines inculcated in the articles signed "H.," except the humble individual who writes whether the impersonal propour is used or the individualistic and egoistic "I." For common uso I prefer the impersonal we, ours and us, as being less offensively egoistic; but lest any one should infer from the use of the plural form that "II." desires or intends to dictate a policy for Lucifer the sin gular pronouns will be used in this arti-cle, and perhaps in subsequent ones where there seems to be danger of the a foresaid erroneous inference.

First, then, I would say, in treating of the needs of the present day and present hour,

There is need of Radicalism to point out the defects of the old systems, the errors of the old customs and doctrines, and to show to mankind "a more excel-

lent way."

There is also need of Conservatism, to select and preserve the good that has been left us as a legacy by the generations of men and women who have lived

on earth before our time. But above all and beyond all we need the strong common sense, the practical wisdom, that will enable us to utilize, to combine, the Radicalism, the Optimism, that the future offers, with the Conservatism of the past, that offers us the treasures of human experience. In other words, we need the common sense that does not ignore present conditions, present environments; we need the prac tical shility that does not disdain to tical ability that does not disdain to make the best of the materials that now lie within our reach. We need to heed the homely wisdom that tells us that the human mind is never a blank page—that there are no "clean sheets" upon which we can write our Autonomism-our Individualistic, our Anarchistic theories or doctrines. That the minds of the peodoctrines. ple with whom we have to do are written all over with governmentalism—scrib-bled all over with the precepts of au-thoritarions and majority-rulers. We find ourselves surrounded by a generation of idolaters-men and women who worship idols (laws) of their own making or made by their ancestors. These people turn away from us in anger— they stop their ears and burn our papers when we talk of taking away their idols. Like Micah of old they are ready to say, If ye take away my gods [laws] that I have made, and the priest, [ruler that I have elected. I what have I more? See nave elected, what have I more? See Judges xviii, 24. These people imagine that they could not live without their "constitutions," their "statutes" and their paternalistic rulers—for all of which the hallet have started. which the ballot-box stands as the fittest representative.

Now what are the dictates of common sense in dealing with these idolaters? Shall we enrage them, endauger our own lives and out off our chances of useful work, by attacking their idels? Should

we not rather say to them,
"Good friends, do not alarm yourselves. Keep your rods-your statutes constitutions and rulers—as long as you constitutions and rulers—as long as you find them necessary to your health and comfort; or, at least, so long as you find them necessary to keep you from wrong-doing. It las I heard a man say of himself not long since] the fear of the law is all that keeps you from killing your neighbor, against whom you have a grudge, then, for your stage of devel-opment, your law is, perhaps, a necessary schoolmaster, a necessary evil. But because you are yourself an idolater is because you are yourself in a compel others to be such also. Because you feel the need of statutes and rulers to keep you from wrong-doing does not justify you in assuming that all others need the same. If one man feels that the fear of hell is necessary to keep him from robbing his neighbor's hen roost, let him still believe in hell, but it would certainly be very absurd in him to demand that all men should believe the same and should help support the preacher whose business it is to preach that dog-

Thus far, by way of re-stating princi-

ples. Now a few words in reply to points raised by our critic.

1st. In speaking of the evils attend ing the use of the ballot, or majority rule, "W." says, "'Cease to do evil, is an injunction of primary importance." Very true. No one deprecates the "profitless craze of the campaign" more than I do. But "W." should remember that voting is not, of itself, an evil. In-stance, when a local policeman or a board of arbitration is needed, there is probably no better way of making the selec-tion than by the ballot. Again: Suppose we have one thousand voluntary co-operators. A change becomes neces-sary in the business. The old business has proved itself unprofitable or undesirable. A dozen new plans are proposed, only one of which can be adopted The right of withdrawal is always con ceded, of course, but as between the evil-of withdrawal and those of compromise the co-operator may choose the latter. In this case there is perhaps no better way to ascertain the possible basis of compromise than by the ballot.

2d. 'The word "chariatan" was used by me not dogmatically nor arrogantly but interrogatively and hypothetically.

3d. "W." tunks the "parallel between the man sick from alcoholism and the one sick from ballot-boxism does not hold good, because "the former is his wn slave master and his own chief victim; the latter is the master of others, and his may be the casting vote necessary to keep one class in subjection to an other

While it is of course impossible to find netaphors that hold good in all particulars, yet even in this instance it is not hard to find a parallel between the two diseases named. The inebriate from alcohol is not always content with making himself drunk. Sometimes he tries to compel others to drink with him, or in other ways, while under the control of alcoholism, he invades the personal or property rights of his neighbors. But I have been careful always to point out the necessity of the repeal or modifica-tion of all laws that would "keep one class in subjection to another." demand is in full accord with that clause of the Declaration of Independence which declares that "all just powers of government are derived from the con-sent of the governed." Then if any part of the governed refuse their consent to certain laws these dissenters should be excepted from compulsory compliance with such laws. This principle has been acted upon in the case of the "Friends" or Quakers. This sect of Christians are opposed to war, even in self-defense, and they have been ex-empted from military service. They al-so object to the legal formalities in regard to marriage, and they have been specially exempted from compliance with those formulities. It has been and will be said that governments could not exist without compulsory payment of taxes, but history shows more than one instance wherein the necessary expense of government were raised without com-pulsory taxation, as in the case of the "Free Cities" of Germany. In short, as before indicated in this article, we demand that the same principle shall hold in regard to state superstitions that are ostensibly applied to church super-stitions, viz: Let those who want them, stitions, viz: pay for them and let dissenters be free to worship one god, a thousand gods—mythologic or thousand statute gods—or no god at all, so long as they do not attempt to coerce their fellow-citizens, or deprive them of their equal share of rights.

VOTING FOR REPEAL.

I certainly do not think that "voting for repeal is a tacit admission of the right of the majority to decide how much of the citizen's private concerns shall be under the control of said majority.' Many instances can be named wherein a law has become a dead-letter because of the passive resistance to, or general ignoring of, saud law-as the "blue laws" of Connecticut and the blasphemy laws of many states. But it a man who constantly violates or ignores these laws should vote for their repeal it certainly would not be a tacit admission of the right of the majority to enact and enforce such laws. By his conduct he has already devied such right; now he votes for their repeal in order to prevent all future frouble in consequence of their possible enforcement, or attempted enforcement.
Again: Paul and Jesus, who were an

Again: I and addesse, who were another the many competition what the stimarriageists, had patience with and clarry the charity for their weaker brethren who were not "able to receive" the auti-mark costral type. In this artificial riage gospel, so I think the emancipated reformer should have patience with and charlity for those who are only half-way out of the tolks of state superstition. The logical reformer could say to his brother,

Competition what the substitute specifies. These or chard trees globe," will be tallowed to make more costral type. In this artificial civilization they are less robust and former should have patience with and charlity for those who are only half-way out of the tolks of state superstition. The logical long-lived than their relatives of the lace of the globe," will be tallowed to make more costral type. In this artificial civilization they are less robust and long-lived than their relatives of the lace of the globe," will be tallowed to make more costral type. In this artificial civilization they are less robust and long-lived than their relatives of the lace of the globe," will be tallowed to make more costral type. In this artificial civilization they are less robust and long-lived than their relatives of the lace of the globe," will be tallowed to make more costral type. In this artificial civilization they are less robust and long-lived than their relatives of the lace of the globe," will be tallowed to make more costral type. In this artificial civilization they are less robust and long-lived than their relatives of the long-lived than their relatives of the long-lived than their relatives of the lace of the globe," will be tallowed to make more costral type. In this artificial civilization they are less robust and long-lived than their relatives of the long-lived than their relatives of the long-lived than their relatives of the lace of the globe, will be tallowed.

"For myself I want no State. For stat-tes and constitutions I have no reverence, no worship. For human law, as law, I have not even respect. Statutes, laws, are simply the work of men's hands and brains, and, in the work of men's hands and brains, and, in so far as they invade the natural rights of man, they deserve and shall receive my con-tempt, my opposition, and not my respect or obedience. But for you, human law is a sarred thing. To you the voice of the peo-ple, i. e., the majority, is the voice of God. Your religious (superstitions) conscience tells you that a law must be obeyed until re tells you that a law must be obeyed until re-realed by the same power that enacted it. Now, you freely acknowledge that we have too many laws—that many of them are wrong in principle and hurtful in practice. Yet you cannot or will not disobey these bad laws because of your conscientious scru-ples aforesaid. Let me help you out of your dilemma. Agitate for repeal and I will help you in all possible ways a your to copy, with you in all possible ways, even to going with you to the ballot box and casting a vote to bury the hateful thing out of sight forever."

This, it seems to me now, is a more feasi-ble, more practical and practicable way of getting rid of our oppressive "governmental machine" than would be entire dependence on the passive resistance or "let-alone" poli cy. We certainly have the Autonomistic, the Individualistic right to isolate ourselves the Individualistic right to isolate ourselves from those who cannot or will not rid themselves at once of their inherited reverence for laws, law-makers, law-expounders and law-executors, but I most sincerely believe such isolation to be injudicious, not to say, self-destructive. As indicated in previous self-destructive. As indicated in previous articles I think the philosophic Anarchists, Individualists. Autonomists, can, without any sacrifice of principle, co-operate with the Repealers and thereby greatly hasten the total abolition of Authoritarian Government—all government of man by his fellowmen. low-man.

Note: For several months past the junior has been office editor while I have spent much of my time on the ranch. This gives him the advantage of the "last word" whenever a difference of opinion arises, as must necessarily often arise among individualists. As a rule, these differences have not been of a nature that would make it a matter of any importance as to who shall have the last word importance as to who shall have the last word in any given number of Lucifer, and Being by nature and habit of a peaceful rather than belligerent temper, I have, generally if not always, waived my claim to the closing word in such discussions as have heretofore arisen between the conductors of Lucifer. H.

HOMES AND ORCHARDS

The futility of going to the animal and vegetable kingdoms for illustrations of the way in which human beings should order their lives has often been adverted to in these columns. Comrade Lloyd's attempt to make the tree in the orchard a type of the Individual's home, emphasizes anew the fact that an ingenious appeal of this kind can, like an appeal to the Bible, establish any possible theory—so long as no one interferes with the delicately-woven web of exparte statements!

In the outset, that I may not be misunderstood, I will say that, in the m I agree with our comrade in regard to the individualization of the home, and so I shall leave his argument untouched, confining myself here to the easy task of showing that the orchard is one of the poorest possible types of the homes of free individuals.

Properly, the orchard is a type of the paternalistic, Socialistic, State. The trees are set by the hunds of an outside power, not primarily for their own benefit, their own development and im-provement, but that said power may gather from them the largest possible crop (tax) for its own comfort and en-richment. This well illustrates the obects and methods of the existing State.

The uniformity of the orchard is State Socialistic to the utmost degree. The differences between individual trees are not considered. Everything is reduced to the dull level of averages. The average number of feet of ground The average number of feet of ground is fixed upon by a more or less crude and arbitrary computation and the trees that require more space and those that do not need so much are alike forced to abide by the decision of Authority. There is no spontaneity anywhere in

the arrangement.
"Centuries of practical experience"
may have demonstrated that this uniform arrangement is best for the interest of the cultivator, although I much doubt it, for reasons that will be given further along, but that it is best for the trees has not been demonstrated. trees has not been demonstrated.

The tree has not developed naturally; remove the coddling hand of man and it will be found that all these centuries of cultivation have not produced a spe cies, or variety of tree that can survive in competition with the uncultivated spe-

vidual to be planted by the hand of Authority for the sake of the fruit (taxes) that that home will yield to this Authority? Do we want all individual differences to be wiped away and men and women made uniform in their wants and the means of satisfying those wants? Is it possible to average said wants and yet give to each individual the opportunities to grow needed by that individual? Is it possible, in equity, to make each home the exact counterpart of every other, in area and det rability? Do we want the resisting and self-helping power of men and women weakened or destroyed by any system of artificial orcharding?

Mr. Lloyd says of his orchard trees:

25.

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Frankly E

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本以實

Each tree grows after its own order and ashion, freely; and frany are top-sided here. 'is because they choose an to be, and not ecause they are compelled.

This is in no sense true, as the experience of the state of the state

ience of every orchardist in the West. frence of every ordinatist in the west, if not elsewhere, bears testimony. Hundreds of thousands of farmers know that they have, in the aggregate, lost millions upon millions of dollars through the attempt to make their fruit trees withstand separately the trying changes of our climate. The young changes of our climate. The young trees are removed from the protecting trees are removed from the protecting association of the nursery row and set in the orchard. Here they do not and cannot grow after their "own order and fushion freely." They cannot "choose." The prevailing southwesterly winds bend them toward the northeast and so their unprotected beles are exposed to the scorebing rays of our almost freeign. scorching rays of our almost tropical sun. This hastens the ascent of the sap in the spring and retards its descent in the fall, with the result that late "cold enaps" in the spring and sudden freezes in the autumn distend and, burst the cells, eventuating in the splitting of the bark and finally of the wood, the conse-quent penetration of mosture to the heart of the tree and its rapid decay and death. In millions of instances the evil has been aggravated and the destruction of the tree hustened by the "trimming up" which is such a mania with the majority of cultivators. This with the majority of cultivators. This has made the tree too top-heavy, making it still more difficult for the roots to hold it erect in the loose soil against the strong pressure of the winds, and so it has leaned still more to the northeast and the bot afternoon sun given free play upon its uppresseded truly.

play upon its unprotected trunk.

Deliver us from the tree-in-theorchard style of Individual Home, O

W.

SUNDAY AT THE EXPOSITION.

The board AT THE EXPOSITION.
The board of directors of the exposition acid a business meeting yesterday aftermeen, at which they decided to resent their former action with regard to keeping the exposition open on Nunday. There was a strong current of opposition setting in against the closing of the doors on Sunday. A very large majority of the working class of people, who take a strong interest in such displays, and whom they are intended to benefit, were rendered unable to attend if the doors were closed to them on the only day they are free.—K. C. "Times" Oct. 32.

It is doubtless known to our readers that a great "National Exposition" is now being held in Kansas City, Mo .-now being held in Kansas City, Mo.— the largest and hest perhaps ever held in the western, or, more correctly speak-ing, the central portion of the United States. The exposition building is said to be of immense proportions, "larger than anything of its kind on the conti-cate." If we may indee from the daily nent." If we may judge from the daily reports of attendance, and of the rights and sounds to be seen and heard at the exposition grounds, the management are to be congratulated, and may well be pardoned for a little self-gratulation and felicitation upon the success of the

enterprise.
It would seem, however, from reports. such as the one just quoted, that the pathway of the "directors" has not at all times been strewed with roses. As all times been strewed with roses. As usual, the Sunday question had to be met and solved. At first they gave way to the pressure for Sunday closing, but so manifestly unjust was the ruling, to the thousands of poor working people who could not attend during the week that the order was rescinded. But only partially rescinded, for while the gates will be open as on week days, the show will not be the same. The report The report continues:

So, then, the exposition on Sunday must be made as much like a church as Machinery must not be in nossible. possible. Machinery must not be in motion, but a company of musicians, "one of the finest on the face of the globe," will be tilowed to make more noise, perhaps than all the machinery in motion at once could make. This company is none other than the celebrated "Gilmore band," of "anvil chorus" added to the "500 voices," is said to be simply deafening. It is not stated whether all the instruments are to be used on Sunday or not, but if not, why not? Why should the working people, who can attend the exposition on no other day, be deprived of the pleasure, if it be a pleasure, of hearing all the instruments and seeing all the machinery of the place in motion? The music of Gilmore's band is not simply a Sunday feature of the exposition, but their with the manager ant" is to last several weeks. The admittance fee will pre-sumably be the same on Sunday as on other days, and if so, is it not legitimate to ask on what principle equity can the management demand full pay for only a part of the usual entertainment?

previous issue, while-speaking of the Sunday closing business, the Times used this language:

Not only as a matter of consideration the working population but for the sak the advancement of public instruction morality, reopening the exposition Sumwould be a butter policy. It is a bad time the progress of a pation's morals when the progress of a nation's morals whe churches are ranged in opposition to cent instruction because it is not under direction.

"True, O King!" but did the Times man ever know the time when the churches were not "ranged in opposition to innocent instruction" and amuse-ments that were not "under their direcments that were not "under their drec-tion?" Of course, in saying this we do not wish to be understood as including all church people, or even all Christian ministers. Many of these are better than their ecclesiastical governors, but that the policy of the church has ever been to oppose and destroy whatever it cannot control in its own interests, is indisputably true, and never more true than at the present time.

Flashes.

My friend Pinney, of the Winsted Jonn.) Press, takes quite decided ex-(Conn.) Press, takes ception to some sentences of mine LUCIPER of October 7. I said that it was necessary that men of brains should have more faith in the whole truth And I also said that the way to reform human conditions was for mon and women with progressive ideas to lead instead of following the masses. I see no reason to alter these statements.

Perhaps, however, had I said that would-be reformers should keep in advance of the masses, I should not have een misunderstood, as Mr. P. has evi dently misunderstood me, and so my critic would not have had to imply that 'desire for domination," etc., inspired my utterance.

"Man are not juffamed by thoughts far above their own," says Mr. P. I have no desire to "inflame" men. I wish sim-ply to get them to think, and I know, as does the editor of the Press, that men are induced to think and progress, not by listening to or reading thoughts upon the line of their own or in the rear of them, but those in advance. The vulgar demagogne may hide most or all the truth he sees and, by hypocriey, catering to their prejudices he may "inflame" the masses, but he does not impel them to think. And far better is it "to tell the masses truths of which the masses have no comprehension," than to cover truths, and inflame there by appending to their supposed interests, and love of flattery. You will not reach so many as will the time server and popularity hunter, to be sure, but neither will your influence vanish even more quickly than it came.

Reading Mr. P's strictures upon me, one not acquainted with him would naturally suppose that be trims his sails naturally suppose that he trims his same to the winds of popularity, and tells only so much of the truth that he sees as he thinks will be acceptable to the masses. But such a conclusion would not be in the slightest degree warranted by the actual facts.
There is no more fearless writer in
America, upon nearly all the unpopular the day, than this same linney. Week after week reforms of the day Lucian V. Pinney. month after month, year after year, he gives expression through his paper to ideas and advocates principles th not be understood and accepted by the asses for a hundred years. In short, is, as a teacher of reform, just what I masses for a hundred years. said the reformer should be, the utterer of the whole truth which he perceiv And yet he scolds me for giving the advice! My brave comrade! I must emile at your glaring inconsistency.

"And the way of the masses is their "And the way of the masses is their wants one gathout that it was a constant or fall upon our own and the best for them." Until they not content to stand or fall upon our two better, perhaps, but not best for our riews the seeming support of the many, we must give what is merely the ballot, strike down into the mire of passion of one man the appearance of

sion and prejudice with them. own way, and leave others undisturbed to do the same, they would not so often be shocked and frightened by the teach ings of those who, as a matter of self-preservation, are compelled to try to 'lead" them-by education-to better views and ways of life.

To it "courting martyrdom" when a man tries to be honest with himself, to make his life harmonize with his belief and knowledge? For shame, comradel † † Zeno has very clearly shown that

there is a great difference between mo-nopoly of natural resources, and private property in the fruits of one's own lubor. property in the fruits of one's own labor. To confound property with monopoly "is anything but reason," he says. That is my opinion, also. His illustration of the hazel thicket, and fishing-rod is apt and conclusive. "It there be common sense in deeming ownership of my rod 'robbery' or 'monopoly' I should like to hear the argument," says Zeno So should I. "Monopoly of Nature" is So should I. "Monopoly of Nature" is the source of interest, continues our correspondent. Right again.

But now Zeno gets off the track. He thinks that increase of productive power has been accompanied by increase of has been accompanied by increase of want. I shall not dispute it. And when he says that this want has been caused by monopoly I shall not demurand I shall agree with him when he been specifies that "monopoly of natural gifts" been a factor in producing this want but when he adds,-"and (monopoly) of capital that should have been public. I stop to ask him, What capital "should have been public?" By "capital" he does not here mean the gratuities of nature, for he has just classified them as "natural gifts" and stated that their monopolization is one of the causes of

The tich in the lake and the hazel thicket are "natural gifts," and so, in our search for the "capital that should have been public," we have now to examine only the status of the fishing-rod Zeno made and the fish he caught Should they be regarded as public property, public cipital? Hear Zeno on this point. (Repetition is absolutely necessary sometimes.) He says:

necessary sometimes.) He says:
"The definition for property"is, 'exclusive right of possessing.' To confound the term with monopoly is any."
"The definition of the confound the term with monopoly is any."
"The definition of the confound the term with monopoly is any." thing but reason." Again: "If there be common sense in deeming owner-ship of my rod 'robbery' or monopoly, I should like to hear the argument. Precisely, Zeno, and the same is true of all products of labor, and we should like to hear the argument in support of the assumption that any of these pro-ducts "should be public" capital. Again Zeno: "The 'right to withhold from use' is not the source of interest. Mo-nopoly of Nature is the source." Then as access to the raw material is the right of all, and as conversion of this raw material by labor into articles of use ren-ders those articles property which the converter has the "exclusive right of pos sereing," and he it is not reasonable to confound this possession with monopoly, where are we to find the "capital that should have been public?"

Zono is determined to prime that pos ession of labor fruits does not constitute monopoly and that, therefore, those fruits can not rightfully be public property. Hear him once more:

If a mind cannot see injustice in monopoly fue bazel thicket (or fish in the lake,) and uselice in ownership of my rod, and the fish take, that mind is lacking the faculty of listing between things that are different the first that mind is seen the first that me different the first that me different the first that are different that the first that are different that the first that the

I respectfully submit that Zeno has demonstrated that monopoly of natural gifts and opportunities is the chief caus of want, and that the products of labor belong to the laborer and should not be made public property.

Humanity is not infallible, hence there can be no "infallibly just restraint or punishment." But the more nearly we approach the Anarchistic standard, the less organized invasion has to do with the individual, the more we shall simplify matters and the easier it will be to draw the line between personal rights and those acts of selfan agrandizement those acts or which rullify those rights.

I can see no valid reason for the use of the plural pronoun by an independent editor. Why an editor more than other men should seek such adventitions aid I do not know. The editorial "we" is one of the surface indications of our inward abnegation of individuality; we are

being the dictum of the majority; the MAN is enlarged into a colossus by majesty of the mystery!

The editorial "we" is one of the voices thundering on our ears a warning against majorityism. In unmıstakable language it tells us that in America the man and voman are sinking out of sight in the mass; they no longer have opinions of their own but delegate to the impersonal, irresponsible "we -the majority,right to think and speak.

Whatever well-intentioned reform editors who were early in life indoctrinated with the false and pernicions Christian idea of "poverty of spirit" (humble-ness) may think, the fact remains that there is far less of pretension and arro-gauce in the use of "I" than of "we" by editors. "I" talks as man fo man, speak ing upon his own individual responsi-bility. "Wo" speaks as kings speak, with words weighted as with authority, and responsibility is lost in the unknown.

Finally, why should it be taken as an indication of modesty for the editor to write "we" rather than "I" while it is considered perfectly proper for the preacher in his pulpit, the speaker upon the restrum, the correspondent in the letter to his friend, the teacher at his desk and the author in his book, to say or write "I?"

† † Especial attention should be called to the fact that the 11th of November is not far away and so everything that is possible should in the meantime be done to awaken interest in behalf of the condemned seven in the Chicago jail. This office has just received from Lucy E. Parsons, the brave wife of A. R. Parsons, a package of the latter's "Appeal to the People of America." This salls at 50 cts. per hundred, \$3 per thousand and may be ordered of us or of Lucy E Parsons, 785 Milwaukee avenue, Chicago, Ill. All receipts from sales are to be used in helping pay the expenses of the Appeal to the U.S. supreme court. Send also for "Parson's Appeal to the Govern or, an open letter asking for his judg-ment as a lawyer." Act at once, friends of free speech and justice. People in desire to know the facts should call and get copies of these documents.

It is the old stale objection of orthodoxy to Freethought that the latter does not distinguish between the good and the bad in the past, but would destroy all indiscriminately. No charge could be more untrue. And it is only the most radical investigation—that enables us to distinguish the good from the bad, the valuable from the worthless, and so gives us power to preserve anything If we would avoid revolution and its in evitable destruction of true and false together, each man who has a though differing from those of his fellows must give it voice. Do not mind about those who cannot understand you, for them you are not talking but for those who can understand you. Never fear, there are plenty who will talk for the former; the intermediate ranks will reinforce you on the entposts and they in turn will be filled from those behind. Each man has filled from those behind. Each man has biswork to do, a work that is not his neighbor's but his own. The "consense" method of agitation is for The "common senso" method of man to speak his thought to those nearest to him; they shall translate it to the at a little greater distance and so, if it he bottomed on facts and tungen needs, it will finally permeate the whole mand grow into triumphant deeds righteousness. Do not put the seal of silence on your lips or open them to speak only balf the truth you see tweatse of fear that whole truths will not be understood and valued. They will find their orrn. With uperring instinct they will seek and link to yours all kindred minds.

Innamuch as Anarchists would, quite as surely as others, restrain actual criminals, such as murderers, thieves and rapists, there is no question about letting the people retain their "idols," in so far as these idels are laws against such actual crimes, and so there is no difference between any "common sense" reformer and myself upon that point, and no need to take space discussing it. As is well-known, I, no more than "H.," sim at the destruction of "The Restrainment," only at the climination of government. Where there is no divergence, why amplify? What I claim should be clearly taught by every individualist is this, that while the man who thinks that he cannot be the man who thinks that he cannot be kept from robbing his neighbor's-hen roost except by the fear of hell has a need for and a right to that belief, has no right to vote for a law imposing a fine and imprisonment upon me for not but what is there in it? absolutely nothing Kansas

believing, merely because be fears that I. sans that belief, will rob his ben roost.

So far as emashing idols with mental clubs is concerned, there is no greater iconoclast than "H.," and as I do not conoclast than "II," and propose to use any other kind in breaking them, there is no real difference be tween us. A careful perusal of Lucipen' pages for the past five years will conclusively show that he has not been one whit more "conservative" than I Some of the most ultra "radical" artisome of the most title initial acce-cles which have ever appeared in the pa-per were from his pen, and it was one of these which proved to be the straw of patience of oue of the old subscrib ers and supporters of Louiser, a man who clyng to bis "idols" with the great est tenacity and thought us at once the most foolish and most wicked of mno vators and "radicate" for trying to our heads with his paternalistic

It would seem that it should not be necessary for me to say that in any purely voluntary association (from which of course, withdrawal is attended by no cenalties), where the things which e done by majority vote are clearly de fined, and agreed to by all, and where the officers (agents) elected have no duties to perfrom which invade the rights of uninvading associators,—it should not be necessary for me to say, I repeat that in such an association voting is lo that in such an association voting is lo-gitimate, because it is then confined to the selection of agents to perform cor-tain work which all agree shall be so performed, and if any are disantisfied performed, and if any are dissatisfied with the agents chosen they can freely leave with no fear of coercion.

And neither should it have been ne cessary to say that I was not talking about the voting in any such association as this, but in the existing compulsory state, which is at the antipodes from th Free Society, I did not for a moment suppose that it was required that I should go out of my way in that article to provide against this "switch" of "11." from the main track of argument. That I was talking about the State, and it only, not any voluntary association, seemed perfectly clear.

As to endangering "our own lives and cutting off our chances of useful work by attacking their idols," the above remarks fully apply, and in the same connection I will say that, up to date, so far as we know, the "Markland letter" has played quite as important a part as any-thing else in threatening at least the latter result, and the letter found its way into these columns while the "radical" W. was in the north and the "con-servative" and "common sense" II, in full control as publisher and office The moral is obvious, especially when we recollect the bravely radical editorial from the Senior's pen, in the second issue following that containing the letter. .

Now, just a few we iteration of the gist of tiolo last week. It is abouted t the gist of my ar-It is absurd to suppose that those who think they must vote sill confine themselves to voting for repeal. That is the last thing in their minds. Per contra, they are, most of them, dead mire that they could get along a ithout laws of say kind, laws either of the restraining or of the governing sert, but they are equally sure that other prople can not, and so, they will continue to vote, not to repeal laws that oppress other ers, not to make laws for their own governance solely, or even chiefly, but with them. Then why truth which they will not accept one truth which they will not accept one because it is sugarlaws to govern those who do not suree

Lack of space prevents further consideration of this subject in this issue

The Valley Palls Debate.

Moses Hull's Eleventh Speech in Roply to Eld. Clark Braden. Gentlemen Moderators, Ladies and Gen-

All things come to an end, including Bro-Briden's ways of stating his proposition.
His arguments ended long ago, and with a few more propositions the statements end.
His thirty-third statement is as follows:

His thirty-third statement is as follows:

"Christianity gives to man a social organization, the Church of God, perfect in its divinely appointed organs; with perfect commandments for obedience, and perfect ordinances and services for worship and perfection; perfect into in morals and re ignon, exalted and eternal themes for thought, entrythou and elevation, prayer, praise, benevolence and nobleness of life. It requires at man's hand a perfect consecration of life leaves to God with his whole being and his neighbor as himself—a life molded and regulated by the rule of life which is perfect in teaching and model."

Here is a long and verbose proposition.

proven; and nothing asserted but what has been asserted and without even an attempt at proof thirty-two times before. I am not astonished that Mr. Braden's friends are sick of his mode of conducting this debate. I would be if I were they. Now, let us search among this everlasting string of words and see what ideas can be found.

- 1. Christianity gives to man a social or-
- This social organization is perfect, with perfect communicates, truths and morals nd religion.
- 3. It requires of men a perfect consecra-

These are the propositions simplified and cought within your comprehension, now let as examine them.

I. Does Christianity give to man a social aganization. If by this Mr. Braden means to infer that man had no "social organization" lettere, be as mistaken, Even the Bible onches that the church with its "as pointed argum and perfect communidments," was an id institution when Jesus, the supposed autor of Christianity, was born. In Matt. will: If Jeaus recognizes the church as being an old institution when he was on arth. So if the church was what Mr. Braien refers to, it was old, not only among the fews but each nation had a "social organisation" corresponding to the church. If he sefers to the various "social organizations" efers to the various "social organizations" stera to the various "social organizations" toown as churches, to-day the organizations which have existed only to personute those of a different opiniou I would like him to name he one he means. Does he mean the "so-jal organization" known as the Holy Cath-Jai organization" known as the Holy Cath-nic Clurch? that is the oldest organization of the kind to-day, and would exclude him as quickly as it would me; and probably, if it had the power, would burn him at the stake as quickly as it did millions of other heretics. If he does not refer to all the churches let him tell us which he does mean. Christianity has elven us all or roas nean. Christianity has given us all or one or none of these organizations. When he points out the one Christianity gave with its perfect commands and ordinances I want to upare it with others, Alexander Camp Il said:

sell said:
"The various worshiping establishments
broughout Christendom, comented together
by their respective voluminous confessions
if faith, are not characters of Jesus Christ but
be legalizated alaghters of the mother of
sarlots, the church of Rome."

Thus, according to the founder of the system Thus, according to the founder of the system that Mr. Braden preaches, neither the church o kome nor the "worshiping establishments commeted by their respective voluminous confessions of faith" are churches of Christ. I four Pro, Braden's "world organization" is of late date, and a very small affair.

Where are the perfect commandments 2. Where are the perfect commandments and ordinances in Mr. Fraden's "social organization." that are not everywhere also that were not before Christianity, and that cannot find where Christianity was never heard of? Come, Bro. Braden, these assertions tions are getting a little monotonous, please to favor us with a little proof.

3. I agree with Mr. Braden, that Christ-ianity requires of man a perfect consecra-tion, but to what? to superstition; to forms and ceremonies, not to minhood. Accordand ceremonies, not to minhood. According to Dr. Draper, the consecration Christianity to shrine cures, to forms and ceremonies and to vermin, held the world back from progress fully one thousand years when the Mohammedans got into Spain then consecration to science—to materia medica; to physiology, to anatomy, to astronomy, to mathematics and the other sciences -moved the world onward very fast, but when Christians got in there and drove these when Christians got in there and drove those reformers out, the hand on the dist plate of progress turned backward. These follows who filled humanity did it for the love of "iod. They were "consecrated to God," more than any people have been since. Lot Mr. Bruden, instead of standing here

more than any reople have been since.
Let Mr, Bruden, instead of shanding here
and reading his stale propositions, point cut
the good Christianity has done that would
not have been done and there been no Christian
friends may regain some of the interest in
his sale of this debate, which has been on the
wans over since he read his first proposition.
Mr. Bruden would, if he could, in his feth
acopesition lead us to believe that without
Christianity children would not love their
our first, wives their bashouds nor husbands
heft wives. This would do very well if it
vore not a fact that in the annual kingdom
if wives. This would do very well if so
work into a fact that in the annual kingdom
if work into a fact that in the annual kingdom
if the old real of computions, of paprits and of children was a particular feature
of the old Teutonic tribes, and it was
prached and practiced among all nations as
are back at least as Zoronsler, long before
Moses' day. Cicero and Seneon both enjoined it. Seneon asserted that he who beat
his wife or his child hid saccilegious have
been not so often in the pravious ones that
I will not reply to them again.

LIST OF OUR AUTHORIZED AGENTS

LIST OF OUR AUTHORIZED AGENTS
Carthage, Mo.—E. S. Galloway.
Weir City, Kaus.—Dr. J. B. Cooper.
Scammonville, Kan.—J. McLaughlin,
Omaha, Neb.—James Griffith, 1712 Dodge Sa
Leavenworth, Kan.—II. H. Hutchenson.
Joplin, Mo.—J. Heurichs & Bro.
Joplin, Mo., (East)—Geo H. Hutchinson.
Humboldt, Kan., Wm. Rath.
Burlington, Chris. Brown.
Garnett, G. Gresg.
Ottawa, G. Gresg.
Cedar Junction, Kan., J. O. Collins.
Harlington, Iowa.—Verner Recklin.
West Burlington, Iowa.—James Toft.
Success, Kan.—Chas, Dininny,
Salins Kan., J. M. Itten.
Scranton, Kan., John F. Young.
Carbondale, Kan., James S. MoDaniel.
Preston, Iowa, John Darant, LIST OF OUR AUTHORIZED AGENTS ina Kan., J. M. liten., ranton, Kan., John F. Young., ranton, Kan., John F. Young., rbondale, Kan., James S. McDaniel. eston. Iowa, John Darant, O. Hicks, Siloam Springs, Ark. I., Joelin, Mankato, Minn. E. Palmar, Manning, Iows, Iows, Iows, Marster, Mo., Dr. O. Lonn Marster, 1983 City, Mo., Dr. O. Lonn Marster.

Oh, do you wear a corset?
I wear a corset too;
But the corset that encircleth me,
Is the arm of my own love true. "Tis perfect in its bt;
I m sure it helps my form;
it'sbones I hope will never break;
"Tis—O so yielding, soft and warm!

It's cords pass round my heart, And tighter draw each day, I'mvery sure they ne'er will part, Will never, never, knot nor fray.

It gives megrent support,
And forms a perfect stay;
It seems so indispensable, I long to wear it night and day.

io, if you wear a corect.

I wear a corect, too;

int the corect that encircleth me,

Is the arm of my own love true.

J. WM, LLAYD. So, if you wear a corret.

Grahamyille, Fla.

THE CROW AND THE FOX. "THE CROW AND THE FOX.
A master crow, perched on a tree one day,
we was holding in his beak a cheese;
A master fox, by the odor drawn that way,
Spake unto him in words like these;
Oh, good norning, my Lord Urow!
How well you look; how handsome you de
grow!
Fon my honor, if your note
Hears a resemblance to your cost,
You are the l'humix of the dwellers in these
woods.

At those words does the crow exceedingly rejoice:
And, to display his beautoous voice,
It opens a wide beak, lets fall his stolen

"He opens a wide bess, ieus inn ma soor goods.
The fox selzed on't, and said: 'My good monsieur,
Learn that every flatterer
Liverat the expense of himwhohears him out;
This levson is well worth a cheese, no doubt."

The crow, ashamed and much in pain. Swore-but a little late-they'd not eatch him go again, LA FONTAINE.

Irish Dictions in America.

And so, we have the horrors of the Irish evictions in America at last. Iowa papers give particulars of numerous evic tions in O'Brien and other counties, by and other British noblemen, which equal inhorrors the worst ever known in Ireland. These were not evictions of ten-nots either, but of homesteaders whom Gen. Sparks says haven perfect right to their homes. The land in question was sold by the McGregor Railroad Co. to the English nobles, but as no road was built the land has been declared forfeited and subject to homestead entry. All the rest of that and much of several adjoining counties belong to a set of British snobs, whose power is supreme over their British born county officers, and the U. S. Marshal is also one of the English snobs, hence the settlers are powerless unless sustained by the State or general government. It is said that even the forms of law were disregarded and much unnecessary cruelty practiced. One very aged and sick woman was put on the bleak prairie in a cold rain storm on the bleak prairie in a cold rain storm and died before morning, and many cases of equal hardship are reported. The hypocritical satumic press, which grouns over the miscries of Ireland, is silent as the grave over these hellish proceedings, for fear it may hart their party and open the peoples' eyes to the infamy they have brought on our country.—Anti-Monopolist, (Enterprise Kas.)

There are horrors of degradation walking our streets by day and by night, that, could our girls understand, would aprove an effectual bar across the path to ruin. And yet, should we use the needed words to portray these horrors, print and send them forth, expressly as a warning, we too would be put behind prison bars.

What in the name of humanity is it

that makes the people so stupid? Why do they permit this gradual abridging of our liberties to go on? Only think of it—a secret tribunal for the American people. Not so, do you say? Then tell us how you can find out what the words are for which Walker and Harare arrested for printing and sendman are arrested for printing and send-ing through the mails. Should we re-print and send them to you we are lia-ble to arrest; beside, we do not know, nor how to find out without violating the law or paying express charges on a the law or paying express charges on a letter. We, as a free people, have a right to know for what our fellow citizens are condemned, or are arrested and awaiting a trial which is deferred from time to time to suit the convenience of the prosecutors and annoy the prosecuted—we have a right to know, but we are denied the use of the United States mails. We are a free people—we are.—Lois Waisbrooker, Foundation Principles. hoy the prosecuted—we how the prosecuted—we know, but we are denied United States made. Lois and we are.—Lois and the states of people-we are.-Lois Foundation Principles.

The symptoms of Biliconness are unbappily but too well known. They differ in different individuals to some extent. A Bilicon ama is selden in breakfast enter. Too frequently, alas, he has an excellent appearing to liquids but none for solids of a morning. His tongue will hardly bear inspection at any time if it is not white and furred, it is rough at all evonts.

The digestive system is wholly out of order and increase requested in the symptom or the two may alternate. There are often hemorrhoids or even loss of blood. There may be giddiness and often hemorbes and actidity or flatulence and tenderness in the pit of the stomach. To correct all this it not effect a cure try Green's August flower, it coals had a single and a suguest towe.

on or the two may alternate. There en hemorrhoids or even loss of blood, may be giddiness and often headached idity or flatulence and tendeness in of the florach. To correct all this effect a cure try Green's August flowests but a tritle, and thousands attest area.

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Jane Pike Wright.

Maquoketa, Iowa, 10-12-'87.

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Though Anarchy might be my ideal in Though Anarchy might be say ideal in practice I would favor democracy as the nearest we could approach it, involving laws which prove absolutely necessary, and bestoos it needs legislation to but abolish existing laws.

Fraternally,

Julius G. Friton.

St. Louis, Mo., 10-18-787.

St. Louis, Mo., 10-18-'87.

**Harman and Son: Inclosed please find State, for three months subscription to Luctrem, and "Common Sense on the Sexual Question." Sorry I am not able to send a year's subscription and \$100 for books to distribute, but—pou well know that the reformer is seldom blessed with a surplus of (ands. Wishing you success in all your endeavors to free the masses from social, political and exclassistical slavery.

ecclesiastical slavery,

Yours, &c.,
JAMES W. ADAMS,
Mulberry Grove, Kns., 10-10-'87,

Harman & Son: The sample copy of Lu cires has come to hand. I have read it with care and much interest. The I had never care and much interest. The I had never heard of the publication before I have seen nothing in it to criticize, but much that has my heartiest approval. I am getting a good many sample copies of papers of lefe but much to my regret I can not subscribe for all I'd like to have. But I propose to try lucreze for three months. Inclosed you will find 25c in silver. This capitalistic fraud of a government has got all our little currency so it's only coin or postage stamps we poor devils of the frontier can get to send for our papers, &c. Yours, papers, &c. Yours, Fred II. McGowan.

Aztec, Arizona, 10-7-'87.

Editors Lucifer: Inclosed you will find Money Order for \$2.50. Send Lucifer and we pear to my address also one copy offremethe rest use for your defense against Comstock and Kansas bigots. I hope the Liberals will assist you and slee Mrs. E. D. Slenker, so your trials will not cost you anything. It ought not to cost you one cent, because this is not your cause alone; every lover of Free Press and Free Speech has an interest in it, but I am afraid Liberalism is degenerating into specialties. Some of the reforms which you adjocate are not respectable enough for some of our Liberal papers; they like to disome of our Liberal papers; they like to di-vorce all social questions from Freethought vorce all social questions from Freethought and only oppose the clurch; it is so right in this neighborhood. With only a few exceptions, the Laberals have only evoluted out of the church and if you extend your Liberalism to reform in the department of love and marriage, yes, even to labor reform, you're a Free Lover and Anarchet. I have been beycotted and estracised for the last two years by Liberal and Christian bigots be cause I dare to speak my opinions, but, no matter whether they suit the majority or not, I shall continue to do so.

I hope that you will gain your suit and

I hope that you will gain your suit and come out all right, but if you need more help make it known in Lucifer and you can count on me for two dollars.

Yours for liberty

WM. H. BREESE

Herald of Health.

In selling physiological works I mean to include subscriptions to physiological and hygicalic papers as well. Papers are more valuable in many respects than books, be cause they contain the newest and latest ideas on these subjects. As I have just read the Sectomber issue of the Mexical Parallel. ideas on these subjects. As I have just read the September issue of the Heralt of Health, published by H. of H. Co. (P. O. Box 2171, New York) I will say a few words in commondation of this favorite magazine which has been giving us all good advice for the last thirty-seven years.

The issue before me contains some thirty articles and items, The first is a warning on "Cigarette Smoking," and one that is invaluable if only heeded. The next is "The Poor Health of American Women" which is attributed to a wait of out-door physical ex-

Poor Health of American Women" which is attributed to a wait of out-door physical exercise in guilbood, and the precocious, development of mind. It advises active duties and activity of intellect and feeling, only not precociously so. Work in open air is the great panacea—pleasant, healthful, enjoyable work with the meant in it. Fresh air and arrashing hidrors healthful, dress and, dief. ennshine indoors, healthful dress and congenial companionship, you will all so that these are the real needs of all women One article like this is worth a year's sub-

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or LUCIPER.

Property vs. Monopoly.

2, "But relatively to some other commodify, there is said to be overproduction," etc. But even the lower quantity of this relation is sufficient for bare subsistence, for istence, for

it equals the fare of a savage chief;

3. From the above, Mr. James deduces Mr. Malthus'doctrine: "Population presser orr. Maithus doctrine: "Population presupon subsistence."

Stated briefly: The poorest may subs

relatively to this poorest subsistence, an over-production is seen; therefore people starre because nature cannot produce subsistence for all. Is this logic?

forfall. Is this logic?
But the premises are false. The poorest do not fare as well as the savage chief; for the latter never starves, while many in civilization do, unless helped by charity, and if charity can find food for the poor, the fact proves that nature is not to blame.

proves that nature is not to blame.

If the savage can subsist without machinery, civilization with machinery ought to and
does prevent population from pressing upon
subsistence. No case of starvation can be
charged to the failure of the earth to produce.
It is useless to dodge Malthusianism by stating
other pressions. The martian to Department. other questions. The question is: Does nature produce human beings, with wants, beyond the capacity of the earth to supply those wants? Mr. George, suys, No, and his position is, so far, impregnable.

"Under the system of remuneration for work alone there could be no over-produc-tion and no crisis." The Socialist's posi-tion precisely. I have not opposed it. Now let Mr. James explain how a man can enjoy the remuneration for his work without exclusive ownership in the wealth his remunera tion buys, or "the power to use or

tion bays, or "the power to use or withhold from use,"

The definition for property is: "Exclusive right of possessing." To confound the term with monopoly is anything but reason? Here is a thicket of bazel shrubs and a lake full of fish. I select a branch and, by labor, produce a fine fishing rod for my exclusive use; it is property. But if I claim ownership of the thicket and allow no one else to get a rod, that is monopoly. If there be common sense in deoming ownership of my rod "robbery" or "monopoly," I should like to hear the argument. The "right to with hold from use," is not the source of interest. Monopoly of Nature is the source. Prohibit me from cutting a branch for a fishing rod, and I must pay interest to one who has two rods.

and I must pay interest to one who has two rods.

Mr. James will not recognize "different kinds of property." It is useless to argue with color blindness. Using my illustration: If a mind cannot see injustice in monopoly of the hazel thicket (or fish in the lake,) and justice in ownership of my rod, and the fish I take, that mind is lacking the faculty of distinguishing between things that are different.

are different.

"Does not the ownership of a thousand sheep by one man render it less easy for enother to keep ten sheep?"

Decidedly not. This palpable fallacy is the parent of "property is robbery." One of the ten sheep requires no more area of grass than one of the thousand; and a leg of or grass than one or the thousand; and a leg of one will teed as many people as a leg of the oth. er; And to preserve the bone for to-morrow's soup, is to rob the man who has no bone, and may not have earned one! Do you doubt, W., that Mr. James is a communist? This bone illustration is reductio and absurdum. We may now state the aphorism thus: Pradence its robbergar People of the property People of the property of the property of the property People of the property of the is robbery; or Provision for to-morrow is rob bery.

bery.

Some men think the easiest way to get subsistence is to rob others by force or steatilt. They are wrong, but while they think so, they must be restrained. I will worship neither the power that formed their imperfect minds, nor the power that restrains; i.e., god or Uncle Sam. I worship nothing. I wantto hear more about the scrip that was suppressed. "That the size of families, degrees as the

scrip that was suppressed,

"That the size of families decreaces as the powers of production increase is one of the reckless assertions of anti-Malthusians."

Place the above against the following from Mr. James' former letter:

"The most favorable condition for a rapid increase of population is the facility of getting a bare living, and that this does not occur in old countries where wealth of all kinds is produce, but in new countries where 'hog and hominy' are changest,"

Though Mr. James denies that ment in

Though Mr. James denies that want in-Though Mr. James denies that want in-creases with the lucrease of productive pow or, I believe it true, and that every observer may verify its truth. But the increase of productive power is not the cause of the want; monopoly is the cause, monopoly of natural gifts and capital that should be pub-lic.

lic.

Mr. James does not think that the agent, mould fill his Mr. James does not think that the 'agent, employed to guard sheep, would fill his agreement, if he concluded that his employer owned too many sheep. The agent thus assumes to limit property and proceeds to distribute sheep umong all who apply. If ought at least to resign his position, to make way for p faithful agent.

Mr. sames now says: "I am far from the limit of the latter has in all respects,

make way for a faithful agent.

Mr. James now says: "I am far from thinking that Naturo has, in all respects, consulted the convenience of man." Then man is justified in evading the disagreeable laws by his own devices. Where is the law which regulates the sphere of personal rights? Some weeks ago W. said that people might "unite for mutual defeuse against those who would not keep themselves within their own sphere of rights." This is assuming that the personal sphere is defined and their own sphere of tights." This is assuming that the personal sphere is defined and agreed upon, but it is the only point in dispute. A landlord thinks his sphere includes a portion of his tenant's crop. Until warge or upon the limits there can be no infallably just testraint or punishment. The agreement will be law, which will guide the Agent.

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