

LUCIFER---THE LIGHT-BEARER.

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All lettersshould be addressed to LUCIFER Valley Falls, Kansas, No communications inserted unless accom panied by the real nume of the author. Each writer is alone responsible for the opinions, advice or statements made by him Entered at the Valley Falls Post-office a second class matter.

THE AGE NEEDS PLAINNESS. Speak alling thoughts, Oh Thinker, howeo They flout the speculation of the age, its pet concells or landasjost speak on, Marshal thy thoughts like phalanxes

Marshai thy thoughts like phalanxes of horse; Scattor the idle dreamers of the time, The phanton horst of popularization and shall strike their cloudy tents, and sheatly whink to their own nonentify again. The age need phalances and simplicity; To mistify like neeple is the frick of painted harlequins theo out the hand. The true, old Thinker, to thy nature's law, And borrow not another's style, but speak Thinse own brave thoughts in thine own split's longue. Call things by their right names, right minds shall hear.

shall hear. What Is American Finance?

What Is American Finance? (Continued from last week.) [The question of finance, in its broader or more general acceptation at loast, has always been considered man's affair --man's peculiar province. Woman is commonly supposed to have neither taste nor talent for abstrase financial prob lems. Such articles as the following, by Mrs Lucenda B. Chandler, which forms part of a sories now running in the Wo-matan's Tribune, Beatrice, Neb., will do much to convince the careful reader that the ability to thunk clearly and logically on financial science is not contined to the macculino side of the house,-ED. L., A vital American principle is involved in the following true statement of Mr.

in the following true statement of Mr. Price: "Every created obligation repre-sented in dollars and conts as well as every particle of property value rests solely apon the producing power of men, the great substratum of society, these per-sons that dig and spin and weave and forge and fashion are the ullima thule the burden bearers, out of whom must come vitality to credit, to property, to progress, or we fall in indiscriminate and universal wreck."

The principles of sound financial con-ony must be the same for all countries and peoples. A cash system is the only true concerns, and a money that serves all classes alike, the only equitable me-dium of exchange, or debt paying egen-

cy, Has this country such a financial system, or does the situation promise to become equilable and effective to pre-vent the increase of our already enor-mous indebtedness, or to expand our

vent the increase of our alrendy ener-nous indebtohness, or to expand our currency in proportion to the increase of population? Already farm mortgages count up in billions. The national bankers obtain their notes from the government at one per cent. (and complain at that). Farm-ers in the west must pay from seven to ten per cent. In 1867 the price of wheat was \$2.40 per bushel, and to have paud was \$2.40 per bushel, and to have paud the interest boaring debt of the United States, which was in round numbers \$2,-400,000,000, would have taken only 1,-600,000,000 bushels of wheat. To day wheat is 60 cents a bushel, and the inter-est bearing debt is in round numbers \$1,000,000,000 and to pay the debt to-day it would take 1,666,666 bushels1 linev so greatly depends? The interest loaring on the instructing the synthesis of to all who can give projer security, all classes, and the producing class es-pecially, on which national prosperity alone amounts to \$3,036,265 per annum. The Farmers' Review of Chicago, found by investigation that in sity-pine count.

"only \$12 per capita in circulation." "That the amount of currency in circu-lation is not sufficient to transact the business of the country is apparent to \$1.25 65 every one, and the amount becomes an every one, and the amount becomes *annually smaller*, even without the *with anually smaller*, even without the *p*opula-tion increases at the rate of six per cent, and of course, the business needs fully

and of course, the business needs fully as much." The following statement was recently made by a workingman: "In ISSO the number of poreons gainfully employed was 17,400,000, and in ISS7 the number was increased to 20,000,000. The month-ly wages of each at \$1.50 per day was \$30; of the twenty millions, the monthly wages at this rate, amount to \$780,000,. wages at this rate amount to \$780,000, 000. Bat the total amount actually in circulation, in bank and out is only 6770,000,000. Thus it will be seen that if every available dollar in banks, every dollar used in the transaction of businoss, or in private possession be applied to pay wages with, yet there would not be enough to day even one month's wages at \$1.50 per day each." Two conspicuous facts have been sug-gested.- that the price of the products

of labor has so decreased that the dimin-uition of the interest bearing debt has not diminished the people's burden, and that the volume of money is entirely "in adequate to the need of the worker and enterprizer.

The fact that "every particle of prop erty value rests solely upon the produc-ing power of mon," Makes it clear that an American system of finance must be one that affords equal facilities to these workers, out of whom must come vitaliworkers, out of whom must come vitali-ty to cradit, to property and to prog-ress," to obtain money; and that a system that places in the hands of a class of bankers the power to control the volume of the currency, in fact the power to is-sue currency at all, and that fails to provide any other means for the creators of the national credit and property val-ue to obtain money excent by paying ue to obtain money except by paying usury to money-lenders, is far from be-ing equitable or promotive of the general welfare.

The workers on whose producing pow-r rests the credit of the nation, and ou of whose vitality it must come, ought to be able to get money at cost from the government, as the national bankers now do, and when this really American sys tem shall become estublished, the toiler in the field and mine can reap the just rewards of their labor; the man who ploughs and sows and reaps could sit under his own vino and fig tree, could possess his own God-given inheritance

Parallelisms in History, In a letter to Capt. Black, of Chiongo, after speaking of their "joint and unsuc-cessful advocacy of life for men who were unlawfully convicted and unwisely executed," Gen. B. F. Butter is reported as instituting a few parallelisms thus:] I had not believed it possible that pal-who in dicing unders could early un-

publo judicial murders could again pro-vril in this country. They once did iu what we have been accustomed to regard as the best and purest days of the colo-nies. It is less than two centuries since evon men of the highest standing, a majority of whom were reverend centlemon. jority of whom were reverend gentlemon, clergymen as good and pious men as ev-or lived, as exemplary in every relation of life as it was possible for men to be, sat in so-called courts or justice, each morning session whereof was opened with prayer to the divine conrect of all throwholes, grace and works to divide knowledge, grace and power to direct the actions of his servants as the judges of that court; and in that court were arraigned day after day poor, misorable broken down women and children upon the accusation that they had commorce with the dovil and used his power as a means of spite upon their neighbors.

means of spite upon their neighbors. [After reciting the method of proced-ure in the "witch-trials" Mr. Butler de-scribes the case of Giles Corey, an old man 80 years of age--nocneed of being a wizard." He had gevanl farm which he witched to leave his daughter, who was not able to take care of herselt. Pro-ceeding with the pittlu narration:] Giles knew that if he pleaded not guilty he was sure to be convicted, be-cause that was the doom 'of the narch-ists of that day; and if he pleaded milty

ists of that day; and if he pleaded guilty he would be sentenced to death, and in eithor case the farm would be forfeited to the king; but if he did not plend at all-such was the hw-then he could not be tried at all, and his property could not be forfeited to the king and taken from his daughter. So Giles stood mute and put the court at deliance.

And then that court of pious clergy-men resorted to a mothod to make him plead which had not been in practice in England for two hundred years, and never here, and poor Giles was taken and laid on the ground by the side of the court house on his back, with the finan-ing sun in his eyes and a single cup of water from the ditch of the jail with a crust of brend was given him onco in twenty-four hours and weights were placed upon his body until at last the life was crushed out of him, but not the father's love for his child. He died, but not until his parched tongue protruded from the old man's fevered mouth. It was thrust back by the chief justice with his cano. The cherished daughter inherited.

Boing fully imbued with this knowledge of what good men will do when they are either frightened for their souls or their bodies, it has not been to me a source of so much wonder as it might othorwise have been, how the law was administered in frenzy in Chicago.

administered in frenzy in Chicago. Years heuce, when you mid I have passed away, the cases of Giles Corey and the witches, and the anarchists cases will be compared by just-minded men more than they are now. I hope there may be one fact follow in the an-rulation game that followed the witches: archist cases that followed the witches archist cases that followed the witches cases: Judge Sowell, a roverend corgy-man, one of the judges of the witches, before he diod learned how greatly he had erred and sinned before God, and reported in sack-cloth and ashes, literally coming out in the face of his congrega coming out in the face of his congregal. After this day liake my own mode the probability of the write of the broad nisle of the church exclatraing, while the write the processing love for men and women." Church exclatraing, while the write the processing love for men and women." ELMINA D. SLENKER. Snowville, Va. Hope you will live to be present when one of the judges before whom you argued will find it his duty to take a live step; but I fear that while he has the in-

credible folly of Judge Sewell, in the treatment of his prisoners, he won't have the ploty of Judge Sewell in publicly ap-pealing to his Gol for mercy, as an ex-nuple against all others offending in like manner. A learned an upright judge, writing the judicial history of witcheraft in this country sums up as follows: "If the popular cry is to be the stand-ard of what is right, the scentrity of prop-erty is at an end, personal likerty is no longer safe, and the blood of the inno-coat will often scal the triumph of a pop-niar administration of justice, in the tri-umph of popular vengeance," Some later writer on judicial proceed-inge, comparing the judicial nurder of the witches with the trial of the anarch-ists, will close by saying: Masl how surely from age to age doth history re-peat herself. One further fact which I send to you for your comfort; the determined action of a single member of our profession standing up against this witcheraft index further to an what you have done Renewing my assurance of kindest

like fruits to come from what you have done Renewing my assurance of kindest regard, I am, very truly, your frieud and servant, BENJ, F. BUTLER, Boston, Mass., Feb. 11, 1885. No one has a right to consider whether he himself, after all his trouble and labor, will live to see a faurer epoch of civilization. August Bebel.

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 room mine brothlers and sisters from 20 years of age downward hye, out and silver to get together. These porsons seek to live by honest work; malle matches for the context matches for t

I did not thus live my life. I am glad that I was drawn by slow degrees into the sexual work where, more than in any other field, real labor is needed.

I shall not unnecessarily expose my-I shall not unnecessarily expose my-solf to enemies that might harm me. I do not enre to waste opportunities to do yet a little more. One friend thinks I ought to drop all rather than sacrifice the love and good will of those near and dear to me. But if any turn away from fear of contamination I must bear it as part of the fate that is linked with the labor. I do not approve of useles sacrifices, of Piller Saints who poeo for fame and the hope of reward in a fature life. Of hermits who spead long lives praying to and worshiping a fettch, and doing no one good but simply wasting golden opportunities in doing pathing. Shill it is the work food work nothing. Still if in the way of real work somes thorns and brians, they shall not loter me. We are our own architects. It is not possible for one to be harmed nothing.

morally or in character, by another's deeds. I try not to bring every fancied designs on others. I have no desire to have one friend cut off from my list, but if I knew overy one would tarn aside. I doubt if I could possibly stop and begin abow and work only among flowers and singing birds, forgetting the wild range of voices that call continually for re-dtcess.

of votes that the set of a set of the set of

"Underneith all is the expression of love for men and women. Iswear i have seen enough of mean and im-potent modes. Of expressing love for men and women. After this day i take my own mode Uf expressing love for men and women."

WHOLE No 256.

A Wonderful Civilization.

The, Young, in Labor Enquire. What a wonderful civilization this of ours, where one-half of the people do not know how the other half live. The clergy, doctor, tax collector and city missionary, are the only persons likely to be familiar with the internal affairs of the separate families of the nation, in their various capacities as comforters,

their various capacities as comforters, mstructors, formentors or oppressors. And how little can they know, as the worst side is generally veiled from the vlow of most intimate friends. But few persons, however poor, ever state the bottom facts and there is a great amount of misery that never sees the light of the outside world. The pressure of poverty is shown in the way people live. John Bright in hus inangural address as rector of Chargow university, said that 41,000 families in that great eity live in one room each. that great city live in one room each. In London 250,000 peoplelive in "slums" which Huxley declares to be inferior to that of West African savages. In one cellar a sanitary inspector reports finding a father, mother, there children and four pige. Elsewhere is a poor widaw with three children and a child that had been dead thirteen days. In another room mus brothers and sisters from 29

cigniteen persons, where women are to be found inishing shirts at 7, 9 and 10 cents per dozen. A wonderful civilization truly, with millions of people half fed, half cloth-ed, with manufacturers and mer-chants seeking for a foreign market for their goods, while right here at home our own people are hungry and naked, and would be only too ready to consume the whole, it they were only paid sufficient to easile them to eat and wear. How short-sight must be the policy, and how unnatural the civilization, that fleeces the many go eurich the few where the many go of God, if such there be, must rest on such a civilization as this.

Nothing would more increase the happiness of parents than the ability to raise finer and healthier children,-Albert Chavannes.

A Romance of Wedded Life.

lloston Courler. "James, dear, will you bring mon hod of coal from the collar?" said a busy

wite. "That's just the way with you," said James, with a black frown, as he put down his book and rose from the lounge. "Just the way with ma?"

"Just the way with ma?" "Yea," he snapped, "As soon as you see me enjoying myself, you have some chore or mother for me to do. Didn't you see I was absorbed in my reading?" "Well, dear, I'll do it myself." "Yos, and tell everybody, your mother especially, that you have to carry your own coal up from the cellar. No, I'll do it. Let me mark my place."

So he marked the place in the book at which he had consed reading, and when he went down to the collar, zrumbling all the way, she picked up the volume and found that it was a love story, and that the passage he had been absorbed in was as follows: "My darling, when you aro my wife I will shield and protect you from every care; the winds of beaven shall not visit your face too roughly; these pretty hands shall never be soiled by menial tasks; your wish shall be my law, your happiness --- " Just then he reappeared, and dump-ing the hod on the theor, said, "There's your darned coall Give me my book." Is life worth living? So he marked the place in the book at

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Julia A. J. P. Kara D. D. Elmin. , Lame Roll of Estion.

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such as car bot set nor boli noor a L auen n aul reader. o somo references are 6 u . 1)

India Lunara Bradeu collision at Oals at, C. I. When too late for inser-tion a ved a mass of matter giving e of the affair. Next week, ome of this institer will be Bres pri ca UOTPER.

LEC LERDS AT VALLEY FALLS Il orale at Mound Oity, July 4th. Same lay night and Souday preceding the an ho will be at Valley Falls. Also the stable will be at Valley Falle. Also Monday night is will deliver a leader on Taciff and Free Trade if our Fry Trade clizene so desire, and will foot flue bills. A full program will be pub-lished next week. Friends from a dis-tance cordially invited. Preparations will be made to entertain all, other free or nt reduced rates. Write us for bills.

REPUBLISHED.

The now celebrated "Markland le'ter -one of the articles for the publication and mailing of which three men were arrested and are now held in bonds of \$1500, awaiting trial in the U.S. District Court at its October session - is here with reprodished. Before giving the reasons that have been deemed sufficient to spatify this stop I with to say that will the three defendants in the case, M.C. Walker, M. and G. S. Harmon, chind as a unit as to the righteousness of dur defense in this suit, the mouther well in the legal responsibility of this act of republication rests npon myself alone.

The Markland letter is selected profacence to any other of the four-di-dictod articles mainly because, as we have reason to believe, it is the shield cause, or rather the chief protext, that led to our arrest, and also because in this lefter the issue between plaintiff and defendant is more patent, more palpabla-the principles involved are more clonily defined, or definable, than in other of the three others complained of. Knowing, as I do, that the publication, two years ago, of the letter in question, ba eithil a tou So treiden and ebain any verse oritions and of much sovere animadifersion, not by churchmen only

but also by many Liberals, and knowing too that it was the cause of the withdrawal of much active sympathy and drawn ol muon serve synnarry muo support from our papor, i wish to fore-stall, as far as possible, all misconcep-tion of my motives in this matter by giving a plain straightforward statement of the reasons that have induced mote republish the offending lotter. Briefly as may be, they are as follow:

First, and negatively, The Markland lotter is published not as an not of defauce-not in a spirit of bravalo, not in order to farther carage those who first set chied our arrest and who are now worklug for our conviction. Neither is it done in a spirit of recklessness as to consequences to mysolf and to my business nor in a spirit of indifference to the pain, auxiety or possible loss it may cocasion to others, many of whom have sympathized with us and helped us in our struggle for the defense of rights, and who have worked hard, and freely and who have worked hard, and freely prid their mousy to establish a Free-thought paper in Konsas. All these considerations have been carefully weighed, and allowed their full value. as I think, su arriving at a final verdict in the matter. Second, and affirmatively.

The Markland letter is new republishand is called for by many persons who wish to know the rest, or at least the alleged offense upon which the prose-oution is based. This demand we re-

sed.raetive To rea at in the sources of popular a stately necessary that the provice should know what it is of

provide should know what it is of we stand accused. The only or at least the only practic, way, to ist that general pub. know what the charge against, us is, 1. to reprint the indisted atticle, or arcicles and seed them with through the second and send them out through the people's mail baga.

Fourth. But far more important then any consideration of a personal or local any consideration of a personal of local nature is the bearing that the outcome of this logal contest will, have upon the canas of free speech, free press and free discussion. The integrity, the safety of our rights as individuals involves the integrity and safety for the rights of all the citizens of this republic and of un-versal hummity. The cause of one is the cause of all. The cause of free speech : nd of free discussion is pre eminen if the cause of personal liberty and of humanity at large. Without these, liberty is impossible, progress is impossible. Our case must be tried on its merite, not ou technicalities, in order that a decision in the courts can be of

value. It cannot be tried on its morits natil the real facts are known! The U. S. court at Topeka hus acknowledged this much by substantially ordering that the objectionable matter be set forth in the indistments. This has been done The four indicted articles are now printed for the use of the jury, the judge and the attorneys. But this jury, this judge and these attorneys are supposed to be the representatives, the agents or corvants of the general public, the citizens, who or the general public, the fcl2ens, who enunct apare the time to investigate oreas, alleged crippe or misdememor. But it the right that the agents the representatives of the citizens about know the real facts in the ones it is certainly right and proper that the princh-pais, the atizave themselves, should know the real facts in the case. If ours were a paternetistic government, like that of Russis, there might be some reason for coresy, but in a government or country where the people are supposed to b their own rulers there can be no excuse for morresy. Star-chamber methods are quite out of place in a free government. Fifth. In addition and more exploritly:

I republish the Markland letter in or der to reiterate and emphasize my protest against the unlawful invasion of our oitizen right in attempting to exclude Lucaren from the mails in the name of unconstational postal regulations. The postal service is the property of the oil-zeen, not of a certain chass of clineaus. The curriers, the postanasters line from the servants of the oil-master General included, are the agents, the servants of the oil-ters nor releve of the oil-ters nor releve of the oil-ters nor releve of the oil-ters. To ex-clude anyl ing from the common mails for other them strictly "postal" reasons, such as danger to the curriers or to the mail postice theselves, is to assume, patarualistic powars of mastership or, rulership, atterly inconsistent with the busic principles of clinear on a finde inco it is on, the more nearly it can be fought out on the line of principle, rather that to choncultics, the better it will suit us. Luciren from the mails in the name of

toohmothitics, the content of the second state and of her content of the second state of the second state

"BHE AGE NEEDS FI. ANNERS." Respectfull, sincerely and carnestly do we ask all readors into whose hands this copy of Lucerka may full, to give us this copy of LUCIFAR may full, to give us a patient and unprejudiced heaving be-fore sating an jackgement upon and con-domning us. Begin, please, by reading the little giopymoni poen on first page, cultical as ghoids. It is by and through beirg faithful to the principle or rule of life inculanted in that little poen that we find surgelyes to-day in joopardy of loting fur proceeding liberts and on liftle foling dur personal liberty and our little accumulations of property. We as olliore, publishers and correspondents of Luciena have dared to speak our bon est thoughts, "now soe'er they might fout the speculation of the age, its pet concelts or fantasice." We have acted upon the advice. "Bo true, O thinker, to

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igninet our laws, then I, for one, frankly knowledge mysolf a wilful law-broak If it bo true that our laws sanction, such teror condone offenees uganet woman hood, against witched and motherhood such as is described by the mother whos letter is engrated into that of Mr Markland, then count me a rebel symbol that of Mr those laws. And if it he true that the publication and mailing of a vigorous manly protest analest such outrage upon womashood be a crime against our laws then I freely take my chances with that heroic band of law-breakers who in years goin by helped the fugi tive slave tusfreedom, in defiance of statute laws.

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YOMAN'S ENSLAVEMENT.

If chatcol slavery was a blot upon our civilization, if it was the negation of the basic privable for the realization of which the American Republic was founded, then are the marriage laws that give to woman no protection against wrongs such as Markland describes, s protection against darker blot. or our civilzation, and a more disgraceful negation of said basic principles. Chaptel-hood danied to the principles. Chaptel-hooit (tended to the slave the control of this " earnings, our marilage taws deny to women the con-trol of her own bety-upder which con-trol depende matter the hopes of interio generations through a better maternity. If Jefferson's "Declaration" should have emanoipal: dovery chieffel in the flutteen original states it should long nince have emanoipated womanbood from enforced subjection to man's selfah institutess. If Jefferson's manly protost against the assumed right of Lings over subjects deserves to be held.'n undy lug comombrance. so also the man'y protest of W. G Markland agapust the assumed right of the hushad over the person of his wife, show'd bo held in andy ing remombranco.

As Mrs. Lucinds B. Chandler save of this leiter, "There herer was a fail or issue made," that is, between tyranny and justice. At the obse of an extended comment on the Same, publicled in Locarga of February 10, 37, Mrs. Chandler adda: "There are no more horrors in any barbarism that ever existed then are possible to, and are frequently acturlized in the sucred. (?) institution of marriage. not even our system of legal muttler, terrible as it is, exceeds in barbarism the outrego that is forced upon legal wives."

ANOTHUR THOTANCE.

Instances hire that related in the Marking letter, soldon get into print, chiefly because the votims of such out-rages will not tostify against their soussed oats tud "aroteen hus show of the fact that logal marriage encinently THE "sacred institution," Mrs. Chandles' puts it, and hence there is a general conspiracy to cover up the infamios practiced under its Shelter, lost the irstitution itself be brought into discount; just as the inhumanities that inhered in the cliattel system were cor-ered up and kept cut of print as much re possible, lest the "second institution" itself should be oplied to nocount. Dat at rare intervals an, itom like the follow ing will got into public prints, which from we slip from the Kansas Democrat (Topoka) of recent date:

Rollo N. Dickinson, thrty-six yours old of North Joneka, was destared has an entry probato out and sext to the avoid has to her hushand alused her body works that a Satterooth o capablo of, resulting in the loss of her and.

It ony reader should be in doubt as to the real nature of the abuse here binted at, lot him or her look up the words "satyr" and "satyrins's" in Webster's strict and "satyrins's" in Webstors "satyr" and "satyrins's" in Webstors Unabridged Dictionary. It is worthy of remark toat in this as in the case of which Marking speaks, no mention is

tute law which ignores the in their treatment of satyr 1? And what propertion of ad sulcide among women is weakle to this cause? Whe " The only possible answer at that the marriage license cormannes all such crimes, rad estigation, prosecution at are impossible! ឧបល័

of these and many more like ant might be given, who will planness of speech is not neges

unnot have a free country , rection of thought is densed, s conditions to freedom of ght, freedom of speech, of Rot is and of the mails are essen--Courdandt Palmer.

LUCIPER AND GREEKS. The fill weighth obuptor of the book salled "Genesis" is herewith printed in the same double cultum with the Markland lotter. This is dono not to show that the Christian Bible is an obseque book and should be excluded from the mails but simply to show our Obristian persecutors that us plain talk on sexuel subjects is obscene and eliminal then the charge could be made with at least sould ruth against their, own snared book or books. The story of Judah and his sons, and of Tainar, though written without apparent object, is wind ble as a word-picture of the social cas toms and these of ancient and oriental timos, whether we regard it as history or an elmply tradition. It furrishes au thor illustration of the well-known fact that woman has always been discrimi-nated against in scolal laws and oustons -always hus been the victim of man's lust and tyranny, whother in or out of

the marriage pale. But the story itself is not obscene in the legal construction of that word; that is, it does not bear evidence of having been written with Inscivious intent. been written with insolvious intent. Much less can it be truthfully said that the Marklaud ledter was written with laseivious intent. While the Bible story seems hunless the letter of Markland was evidently written with a ligh and noble purpose in view-that of recording incomprised in view-that of recording innocent woman from the hell of man's licensed lust.

licensed lust. As to the alleged grume of "obsecaity" itself, I boldly take the ground flust, itself oring at all and correct be such a such a oring at all and correct be such a such itself a missioneenco file one that is dif-duat if a missioneenco file one that is dif-duated of that which is slightly dis-cipline or strictly musicipal discipline. But most of that which is slightly dis-cipline or a projud cod pound. All facels, are focts of malare. Facels may be hurtful to health and happiness, and slocking to normal ensibilitios, as the facels are focts of malare. Facels may be hurtful to health and happiness, and slocking to normal ensibilitios, as the face developers in the technici serse. To illication my meeting: Under cortain abnot, and conditions of the ope objects are seen which have no existence except in the dedased retime of the beholdor. Somelings sounds are heard that have no existence except in the abnormal tension of the hear-er's to anyours. Bo with obsecutives it. ' fo the impure all things are impure." I am is carrect 1 will not

am in carnest-I will not equivocato-1 will not excuse-1 will not retract a single inch. And I will be heard. W. L. Currison,

ARCHISM VS. ADARCEISM.

heply to carr. GSSL. In last week's New Era, Valley Balls appears the following as prelatory to a two column prices (equal to nearly three columns of Looirer) signed "L. II. Gest:"

r New Era: By reuse ditor, when requested by him for po-tho manuscript of my anti-marking delivered at the GUP Fark inst memo-oray tiat is know must be the footis-dutering one new wore it not for his sparifed and disjoint for port of the s, and what seems to me, wiffelly ma-greemarks thereon in hast wook's Luci-homong other things, his arge that in hi-santed what seems to me, wiffelly ma-greemarks thereon in hast wook's Luci-tary billing, new may then its, beree any billing as the may then its, beree the him the manuscript of my address, what hereins the manuscript of my address, what hereins the manuscript of my address, what herein the the manuscript of the set is the the manuscript of my address, when the manuscript of the my address, what herein the the manuscript of the my address, what herein the the manuscript of the my address, what herein the the manuscript of the my address, what herein the the manuscript of the my address, what herein the manuscript of the my address, what herein the the manuscript of the my address, what herein the my address addre ddrosa deil ddrosa deil dd day, i tu outfovoray Now, neighbor Gest, I wish to say right

hore that it is with much reluctance or regret that I feel compelled to cross words with you in a discussion that is bocoming (and, as I think, through no fault of mine) largely personal in its nacution is bussed. This demand we re-gard as legitimate and proper. When a man is necessed of crime the punishment for which is loss of liberty or loss of property to the amount of thousands of thought in thine own spirit's tongne

ciprocate, should an opportunity offer, than I was or am. Your Memorial address, as before stated, was a genuine surprise to me, and this communication of yours to the New Era, would be a surprise were it not for the fact that I have long ceased to look for fair treatment from the church, its supportors and its allies, and since you by your late utterances, have allied yourself with the Christiaus of Valley Falls in their attempt to suppress us I can thereafter be neioniched at nothing you do or say, upless, perchance, you should be guilty of an act of genuine reciprocity or liberality in the discussion of principles, or in your treatment of opponents.

First, then, in regard to your reason for refusing me the manuscript of your anti-marchy address. You "hoped to oscape a newspaper controversy" thereby. Now suppose, friend Cleat, that neighbor Now suppose tricked contract height of Jones should fad you with your arms encambered in auch a way that you could not defond yourself. Scoing his advantage his hits you several hard blows to set to some differences betwoon you and him. "There," says Jones, "that settles it. All I ask now is to be let alone! .Let's change the subject." Would you consider this a manly mothod Would you consider this a many motion of softling differences? And yot this is precisely the motion adopted by you towards mo. Your "anti-anareby" ad-dross was sufferently personal to show who it, was that you were chiefly driving at. You knew my hands were tiedyou know that only one side could be You know seard at the Park. that church, press and platform were barred against mo. You know that the church people would not only refuse to hear me or read my paper themselves but that they would do their utmost to prevent others from hoaring and from reading unything from mo.

Again, after deciding to send me the manuserent of your address you promised me also a rejoinder to my criticism of two weeks ago. Why did you go back two weeks ago. Why did you go back on that promise? and why did you givo that reply to the New Era for publica-tion? Is there any other explanation than that while you know the readers of Lucrizm would read both sides you knew the readers of the New Era would not? You knew that by this means you could get a chance to beat me over the head with your archistic bludgeon and that I would have no chance to strike back, through the same medium. Тье

readers of the New Era heard your atacks upon us at the Park, and again through their paper, and now they and the'r editor aro doing what they can to prevent us from being heard at all! We asked Mr. Robinson if he would insert a half column of reply to you from us, we to set up the matter in our ollice, so that it would cost him nothing. His answei vins:

"Well, I don't want to got into any controversy. Gest said this is to be the last he would write."

That a church man should treat us thus is not strange. With the terrors of hell behind him and the joys of a partialistic heavon before him, urging him to faithfulness in suppressiog "inildoity," we pity rather than blane him; but for You, a professed Liberal-au Infidel to all such superstitious creeds, there can be no such superstribut creats, there can be no such excuse. Of the oxtra ing my roply to your memorial address, at least a half dozen were returned to the office unopened, or with wrapper torn instanough to see the name of the paper; and judging from what I have seen and heard, the greater part of the rest were destroyed unread. It was a maxim with the old Romans that no man should be condemned unheard, but the Obristians of Valley Falls applaud to the celio an assault upon mo and my teachings, but will not hour or read a vord of reply.

It is safe for you, neighbor Gest, to speak of my "imperfect and disjointed report" of your address, and of my wilfully misloading remarks thereon in last week's LUCIPER"-very calo for you to say so to the New Era folks, knowing foll wall that they will nover see what the facts really are. The fair-minded readers of Lucivin, however, will see for themselves by reading the address as we give it entire, that my report was true to the letter, as well as the spirit, so far

to the letter, as wont as the spirit, so far at least as a brief synopsis could go. One more question only on your pref-atory remarks: Did I ever treat you in such a way as to justify the insinua-tion that your manuscript would be ture, Before the delivery of your ad-unsafe in my hands, or that it would be drees on Momorial Day I had regarded mutilated or mistreated in any way? you as a personal friend. You had done Such insinuations without adequate

After giving his address in full to the readers of the New Era, the Captain proceeds as follows:

ving the speech for the present to take of itself, I shall proceed to notice some Lei Lowing the specer for the present to the present to the our of itself, I shall proceed to notice some of Lucitzst's remarks somewhat personal to myself. Loginning with the one whereit he says that be thought 1 shores it to white beyone one of a ult mixing the dorse such as some such the start to dorse such as some such to how the sequence of the first steps of lucration, free overlain and ult such is as are the one the other side. Here are the some set of the sequence of the first steps of lucration, free overlain and ult such is not such that the other side.

Yes, noighbor Gest, this is just what I The "Nine Demands of Liberal mean. sm" are simply the reassertion of basic principles on which the American Revolution was fought to a successful close. And I maintain that no man can indorse the Declaration of Independence and the Nine Demands of Liberalism and yet not be an Auarchist, according to the true, the etymological meaning of that word. Anarchism like the Declara-tion and the Nine Demands, makes all men equal as to rights, and therefore it abolishes rulers and rulership. Italers are necessarily a privileged class or order. and the basic principles of free govern-ment will tolerate no privileged class or order. The fact that rulers are elected instead of born such, makes no difference as to principle. Louis Napoleon ence as to principle. Louis was elected to be Emporor. Speaking of our falsely called representative sys-tem Macaulay asks: Is it not clear that the representatives as soon as they are elocted, are an aristocracy with an interest opposed to the interests of the commu nity? Of course he is speaking of men who when "elected" claim and exercise powers superior to those possessed by the citizen in his primary capacity.

JEFFERSON AN ANALIGHTST. Mr. Gest is a Domocrat, and presum-ably an admirer of Thomas deficeson, the reputed author of the "Declaration." Now let him read a little pemphlet on Jefforson by Gen. M. M. Trumbull of Chicago, hinself a stanch Republican and, as I think, a distinguished member of the G. A. R. This pamphlet begins thus:

"In religion Jefferson was a Free-thinker; in social theory he was an In-dividualist; in politics a Democrat; in theories of government, he was called an Anarchist."

Though not always a consistent Anarchast, Jefferson's basic principles word those of Anarchism, pure and simple. In our vocabulary, "Individualist" and "Anarchist" are synonymous terms.

REELOVEISM. Right again, friend Gest. Freelove ssm, in the good and only true conse of the word, is an "inevitable sequence of the first steps in liberalism." No Liberal no one who indorses the "Nine Do-mands," or the "Declaration" aforesaid can be in favor of any kind of slavery and of all the manifold forms of slavery the bondage of love is the worst, since bound love means simply the enforced prostitution of woman in the sex-relation. The eighth demand of Liberalism says "We domand of Liberalism Eave?" "We domand that all laws looking to the enforcement of Christian morality shall be abrogated and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty."

Natural morality demands freedom in love as an essential condition to purity, chastity and health of body and of mind. That is, it domands that no woman shall be compelled to live in intimate sexbe component to hive in influents sex-relation with a man who is repug-nant to her. Christianity assumes that love, like "faith," is under the control of the will-power, and that when a woman onco solemnly promises her love to a man "as long as both shall live," it becomes her religious duly to fulfil that promise, just as it is her religious duly to fulfil the obligations of a Bible oath. Mr. Gest himself speaks of the marriage tie as an oath, when he says, "the woman I have sucorn to love." This require-I have sworn to love." This require-ment, this oath business, is all right if the Christian theory of marriage is the true one, viz: that it is a religious sacra-ment,-that God joins the parties together through his agent the priest or magistrate, and that when he thus joins them he gives them the power to fulfill the oath then and there taken, to the end of life. I repeat, from the Christian standpoint the freelove theory is all wrong, but from that of the Freethinker. the Naturalist of the Liberal, it is all right and the only true basis of sex-morality. The Rationalist says that solove is a patural attraction-nothing supernatural about it-that it must be free, spontaneous, in order to exist at all. That neither oaths or sacraments can create love, nor can they give perma-nency to love where there is a failure, from any cause, in or of the natural conupon which the attraction called ditions love depends.

MARRIAGE LAWS.

Mr. Gest says that "with an auarchist our marriage laws are wrong."

marriage law that disregards or violator the natural conditions just spoken of, is "all wrong." Nature and experience are the only guides as to what is morality nd the verdict of nature and experience is that our marriage laws are immoral and wrong-that they result, in thou-sauds of cases, in the onslavement, in the legalized prostitution, of woman, with all the fearful consequences of such pres-titution. For one I believe in marriage, provided you allow me my definition of carriago; but if I must accept the church state definition. I reject it, and believe it to be to-day the heaviest load, the wors encumbrances that poor humanity is obliged to carry, in its toilsome march from the lower to the higher planes. I believe in conjugal mateship on the strictly rolandary plan. I demand that woman shall be the absolute owner and controller of her own person and of her offspring during infancy; and I have not the slightest fear that such righte granted to women will result in on in crease of "promecuity" any more than I once feared that the fresing of the black women in the south would result in an increase of promiscuity. On the con-trary I believe that the freedom of woman in general-that is, liberty with responsibility for her acts, will be the responsibility for her acts, will greatest possible cure for promiscuity of all kinds, whother legalized or illegal Neither do I believe it would result in an increase of the number of deserted and homeless women and children. On the contrary I confidently believe that the practicalization of the freelove doctriros would reduce the number of de-served and homeless women and children to a minimum, compared to what it now Most carnestly do I advocato sanctity of homo and the integrity of the

natural family, and for this reason I oppose the compulsory statutes that some the seeds of hate, of discord and of dis integration. HAUTCEL

I had written thus far, friend Gest when here comes from you a reply to mine of week before last. We had told you that your roply must reach us on Friday in order to insure insertion in next week's issue. It did not reach us full Sunday. When I saw that you had till Sunitay. replied through the New Era I gave up all hope that you intended to fulfill your promise to us. Most of my present reply is already in type, and as we go to press Tuesday ovening, I cannot reconstruct my plan for this issue. Next week I will try to get in your reply entire, notwithstanding it is little more than a reprint from the New Era. Be fore closing this, however, I must notice your challenge, as published in soil paper, in regard to LUCIPER'S record on tho DYNAMITE QUESTION,

and my indorsoment of the "Chicago vont of the Callenge is Your challenge is Cost, "Mr. bomb-throwers." hereby accepted, neighbor Gest. Lucifor," as you call us, does not pro-pose to deny bis record. Your offer to "forfoit ten dollars, spot cash, for the benefit of his (our) defense fund" (with the conditions attached) is formally ac-cepted! I think all the numbers in meetion can be found, though we may invo to go to the rooms of the Historical Society at Topoka to find them. Tho "dynamite paragrapha" referred to by you are probably cortain utterances of you are probably cortain utterances of ours published seen after the killing of the late czar of Russia.

Having already transcended the space allotted for this arriels, I will only say for this time that while I applauded and do applaud the Nihilists of Ituesia in their heroic struggles for freedom against fearful odds, while I said and still say with Wendell Philipps, "If I were in Russic I would be a Nibilist," I have nover, as I think, advocated "assassingtion," in the proper sense of that word. I have never advocated "stealing through an alley to blow somebody up with a bomb." I believe in the use of force, m self-defense, and as a last resort, but I bellove in a fuir and square, stand up tight. The Southern "robels" used "bombs" (torpedces) to kill people "auwores," L. H. Cast to the controry not withstanding, and the Nibilists of Russia havo cometimes used similar methods I think I have always condemned such methods. The late ezar was not ass insted-he was killed in fair tight after being duly warned that if he persisted in his refusal to grant his subjects a constitutional government, if he persisted in his wholesale murders of men, women and even children whose only crime was that they wanted to enjoy a share of their birthright to "liberly and if he still conpursuit of happiness." tinued to send his people in sudless droves to dro by inches in the mines of an the garden, are inked inches in the state of an another in

then he must die! He.fefbeod to change; he disrogarded the Nihilistic "declaration of rari" he took the chunce a /1 war, and died in war-died at the hand of a man who scorned to hide from the consequences of his act. Standing in open view the executioner of the outawod robber chieftain-CharAlexanderthrow the death-dealier missile and then vent grandly, gloriensly to his own death a self imamiated martyr in lib. erty's cause.

UNICAGO ANARCHISTS.

I would say nothing now in regard to my defense of the Anarchistic Social-ists who were hung in Chloage, were it not that we have already in type a lotter from Gen, Butler to Capt. Black, found on first page of this issue, boaring upor this subject, and to which letter specifully call your attention and that of spectrumy can your measured and of servy grade and shade, You may perhaps say that and shade. You may perhaps say that Goa. Batler's opinion is that of a lawyer tor was writton some months after the execution, consequently 'there was no occasion for him to continue the role of the lawyer. He speaks as a man who reviews his life work. He solemnly ap peals to the vordict of posteritywher you and I have passed away." But Gou, Butler is by no means the only distin-guished jurist who thinks the Anarchists of Chicago were "unlawfully con victed and unwisely executed." To ge no further than our own state onpital and our own Judge Marlin, whom you, friend Geet, will probably vote for to fill the office of "Governor. In his own office I heard him use language no less emphatic in condemnation of the them proposed judicial murders, which mur ders he tried to provent. I am glad very glad, neighbor Gest, that s.c. Demo ders he tried to provent. crats are not recreat to the tenchings of -not all traitors Jeffersonto the basi principles that are believed to underlie our organic laws.

A Clergyman's Views.

[Rev. C. A. Bartol, in an article on Bribery and its Near R statives" in the Forum, Folritary, 1883, gives his views of Constockiem in the following lan-

We set a thief to catch a thief, and is have two thieves instead of one. We bid Satau cast out Satan, though Christ tells us it is an impossible feak. "Whe biall guard the guards?" was a mussion in Romen law. Who shull watch out in Romen law. Who shall watch our watchmen if we train them to greed and We are guilty of compounding deceit? felony from love of lucre, when we in form the burglar that, if he will surren der the plander, no questions will be acked, but, on the contrary, a reward be-Lowola.

Take a cree of -immediate argency now. There is among its a legal agency appointed with a large splary, supported and empowered for the professionity nurpose of hindering or visiting with purpose of minimizing or visibility with condigu ponalty the circulation of ob-scone pictures and books. One of the methods, perhaps the chief one, employed to this end, and which court and Con-gress connive at or shut their eyes to, is the agent's hyperritical ordering under an assumed name, of a print or volume which he presents to want, with no ob-ject but the oblaining of evidence against the publisher and shop. The officer plays the part of a decoy-duck to bring the by and accretive offenders recognized inno Hobrew, Ohristian or ac-copted Pagna code? Something of the manhoodinalways sold by the say, on terms recognized inno Hobrew, Ohristian or ac-copted Pagna code? Something of his manhoodis of the sty adventure and a sop to his shaw. "Will be open de-estifully for God?" says Job. The devi, whipped round the stump leaps on our book from behind. As in the Oosanek tale Lord Byron founds his porm on, the reformer who sacrifices to his cost they on the unmanagenble steed he mounts. We connot ducate in others the and of ourselves, and our children, he addi-contaits and our children, he addi-contaits and a cordition in oursolves. Indeconey in all its forms, for the eash of ourselves, and our children, he as dis-courage and suppress in overy houses way, and drive it out of stores and gai-laries, not from our manors and our mails, yet not in ways underbara h, but if the tooring the stores in oursolves. Indecores in all the forms, for the eash our midis contait strength r. stan. d by public opicion, shove board. Let us the recourt and a trength r. stan. d by public opicion, shove board. Let us it recour minds from the hartful cant that detectives must be stumers, who by hreaking the orighth and minth and teath commandments, can pleace God or serve the commonwealth. Such uncondigo ponalty the orgulation of ob-soono pistures and books. One of the here king the eighth and minth and teath commandments, can please God or serve the commonwealth. Such no-centives in hunting down iniquity blind us to the nature and track of what we pursue. Culture of faisehood yields a baleful crop. Besides, it puts the hunter on a wrong scent. Not the lines in a picture nor the language in a book, but the intent of the cauvas or composition unust determine whether it he impure. Nuclear is not have nuclity. The marbles of Greece and Italy, file Adam and Eve in the gardien, are maked, and poubreak teath Eible

THE MARRIAND LETTER COMPARED WITH A BIBLE STORY. I. And it came to pass [at that time, that Judah went down from his breth-ree, and turned in to a cer tain Adallam-Eps. Lociszu: To day's inail brought me a letter from a dear lady lifend, from which I quote and quory, ite, whose name was Hirah.

a cortain Ganganite, whose name was Shuah: and he took her and went in onto

and he called his name Er.

4. And she concerved again and bars a son; and she called bis name Onan.

5. And she yet again conceived, had bare a son; and called bis name Shebara him. And Judsh took a wife for Er his

Arst-born, whose name was Tumar. 8. And Er, Judah's first-born, was wicked in the might of the Lonn; and the

Loan slew hm. 8. Aud Judah said unto Onan, Go is unto thy brother's wife, and marry hor

and raise up seed to thy brother. 9. And Onan knew that the seed should not be his: and it came to pass, when he sound in the is brother's wife, that he spilled if on the ground, lest just he should give seed to he brother.

10. And the thing which he did displeased the Long: wherefore he slow . โม่มน **กไล**ก.

11. Then said Judah to Tamar, his daughter-in-law, Remain a widow at thy father's house till Shelnh my son he grown: for he said, Lest peradventure ho die also as ins brethren did. And Tamar went and dwelt in her father's

Tamer were and the in the international process of time, the man manriage? Does it protect for angliter of Sinah, Judah's wife, died: out of marriage? and Judah was comforted, and went up Does not the question of rapetarm on a Judah was comforted, and went up unto his shoop-shearers 10 Timuath, he and his friend Hirah the Adullamite.

13. And it was told Tamar, saying, Hehold, thy father-iu-law goeth up to Timnath to shear his sheep. 14. And she put her widow's garmonts

off from her, and covered her with a val, and wrapped herself, and sat in an open place, which is by the way to Timuath: for she saw that Shelah was grown and she was not given unto him to wife.

15. When Judah saw her, he thought har to be an harlot; because she had ooyored her face.

10. And he turned unto her by the way is unto these (to be any these of the angle and and and these (to be the second in unto these (to be the second to the angle and the second angle a

18. And ho said, What pledge shall I give theo? And she said, Thy signot and thy bracelets, and thy staff that is in thin's hand. And he gave it her, and came

19. And she arose, and went away, and laid by her well from her, and put on the garmenis of her widowhood.

20. And Judah sent the kid by the hand of his friend the Adultanite, to receive his pledge from the woman's hand: but he found her not. 21. Then he asked the men of the place,

saying. Where is the harlot that was by the wayside? And they said, There was no barlot in this place

22. And he reimond to Judah, and said, 1 cannot find her; and also the 1 of the place said that there was no harlot in this place.

21 And J udah said, Lot her take it to her lost we be shamed: behold, I sent this kid, and then hast not found has

21. \$And it came to pass about the months after, that it was told Judah, eaving, Inmar, thy daughter in law bath played the barlot; and also behold, she is with shild by whorodom. And Judsh said, Bring her forth, and let her be

burnt. 25. When she was brought forth she out to her father-in-law, saying, By man whose these are, and I with shid: Sherwood Tenu. and she said, Discorn, I pray thee, whose are these, the signet, and bracelots, and staff,

96 And Judah asknowladged them and said, She hath been more rightaous than I: because that I gave her not to my

her womb.

23. And it came to uses when she travailed, that the one put out his hand: and the midwife took and bound upon

and the midwife took and bound upon his hand, a searlet thread, suying, This came out first. "2", And it came to pass as he drew back his hand, that, behold, his brother come out; and she said, how hast thou lish" lests of morals, religion, broken forths this branch we open these or politics to determine whether therefore his name was called tharez. "30. And alterwaid came of this broth-er, that had the searlet thread upon the broth-from the mutils, - Men. J. F. Fick-hand; and his name was called Zarah. "ring.

see, and turned in to a certain Adallam-to whose name was firmh. 2. And Judh saw there a daughter of i certain Gamanite, whose name was shaab; and he toolt her and weath orto at a data he conceived and bare a non; at And she conceived again and bare a non; b. And she yst again conceived, and b. And she yst again conceived again and bare a b. And bla be yst again conceived again and bare a b. And bla be yst again conceived again and bare a b. And bla be yst again conceived again and bare a b. And bla be yst again conceived again and bare a b. And bla be yst again conceived again and bare a b. And bla be yst again conceived again and bare a b. And bla be yst again conceived again and bare a b. And bla be yst again conceived again and bare a b. And bla be yst again conceived again and bare a b. And bla be yst again bare a bare again bare aga

Now, Searlites; "Inws are made for lah: and he was at Chexib when she the protection of life, person and prop-

Will you point to a law that will punish this brute? Way his conduct illegol? The mar-

riago license was a permit of the people at large, given by their agent for thus man and wompn-a mere child-to marry.

Marry for what? Business? That he Marry for win52 Engrees? That he may have a housekeeper? He could le gaily have hired her for fast. Save one thing, is there my thing a man and we man can do for each other which they may not legally do without marrying?

Is not that one thing condition? Does the law interfers in any other relations of service between the sexas? What is rape? Is it not coulion with

a woman by force, not having a legal ght? Oun there be logal raps? Did this right?

man rupe his wife? Wepki it have been rape had he not been marcled to her. Does the law protect the person of we

Does not the question of rape tarn on

the pivot of legal right regardless of equences? con

It a man stabs his wife to donth with a kaife doos not the law hold him for murder?

If he stabs hor to death with his penis, what does the law do? . If the wife, to protect her life, stabs

her brisband with a knife; does the law hold her gatiltiens? Oan n Ozar havo more absolute nower over a subject than a man has over the genitule of his wifey Is it not a fearful power? Would a kind, considerate, hawband feel robbed,

feel his manhood emseantated, if de prived of this legal power?

Doos the safety of scolety depend up-on a legal right which have but the coarso, sellish, ignorant, brutal will us-

What wint more pro-est come in unto me? 17. And he said, I will send there a kid If "marriage is a seivil confract," and from the flock. And she said, Wilt then the female partner a right to twenty-give me a plodge, till then send it? 18. And he said. What plodge shall I chass the civil computed dissolution of said con-

Why charge one dollar to get into the in unto her; and she conceived by him. she wand "twenty-five" to get out? Why now and "two of the to get out? Why not reverse it. Does "conjugat flichty" depend upon

a "Bo it onacted"?

Does classify, love, trath, honor, justice, honesty, purity depend upon "au act to define, regulate and suforce" the said virtues?

If "love he taken us' the only guide there will be no trouble," says A. J. S. Is there dity mocessity, then, in such cases, of a lanal maide?

If the legal bond is recognized, is love the only bonil? ("galle.")

If there is no "love guide" in a case, ACTUERS, IS NO "YOYO guido" in a case, what is the legal guido? In not consistency a jowel, competency mother, truthfulness another, housedy mother?

Is a person whose moral horizon is bounded by statute law, a safe citizen, entitled to confidence in preserving the Salowed Inwels?

Has freedom gender?

Will soure archist or some archist please tell the mother quoted above, "what to do"?

W. C. MARKLAND.

and i, because that I gave not not to my sou Shelah. And he knew her again no Unito the pure all things are pure; more. As for the rest 1 can endure 27. SAud it came to pass in the time Alike their good will or their ill. of her travait that, behold, twins were in -Jaaquan Aliller.

FREE PLATFORM.

Archism vs. Anurchism. The following is the address of Capt. I. H. Gost, delivered on Memorial Day at the Park in Valley Falls, as written out by himself.—ED. L.]

tr. President, Comrades, Ladics and Gentlemen:

We have assembled here to-day, not to We have assembled here to day, not to glorify the art of war, for we as soldiers who parted with loved ones at home to go to war, who endured the hardships of a soldier's life and escaped, the perils of the battlefield, regret more, perhaps, than these who have not this experience, the 'necessity that sometimes occur for war

War is a dreadful scourge, but seems that as long as man retains his present disposition and nature, it is something we cannot escape. This was the case in our late war of the re-bellion; we had to fight, not only for the safety of our government, and happiness as a people, but to establish the principle of free government for the world.

Since the close of our late war. France has adopted a republican form of gov-ernment, and the people of every province and power of the world, have caught the inspiration to such a dergeo that every crowned head feels the uccessity to take some steps to check, or simply out the American idea of free govern-ment. The result of the late war placed our form of government beyond an ex-periment, and made it a fixed fact among the nations of the earth, and a guiding for the whole

It must be admitted that as long as man retains his present disposition and nature, he must have some form of governmont. It would be impossible for him to live in a community without law, wielded by an organized force, to repress crime, to protect the weak against the strong, the plan as advocated and taught by anarchists to the contrary notwithstanding.

Well then, as we believe in law and a government, and also believe that we have the best form known to the civilized world, we meet annually on the 30th of May to exalt patriotism and loyalty to our government, by scattering flowers on the graves of these who died in its defense, and annually, our actions as such are criticized by one of our local papers, and at the same time read a leo

ture on the beauty of anarchy. Now, I do not wish to be understood that I dosire to cast any personal reflec-tions in my remarks, nor that I desire to suppress free speech, but I wish to be understood that the Graud Army of the Republic have their views of this matter and propose to be heard.

These people seem to forget, or they fail to comprehend the difference of loyalty to a monarchical covernment and a republic. In a republic every man can have a voice and vote in the management of its affairs, and a man that is disloyal to such a government, is, per force of his act, disloyal to himself.

The doctrine of anarchy was born under the despotie forms of government of the old world, and it is true, that the people there have cause for complaint. even there, anarchy is in-sible, and when its ad-es seek to transplant the an-Int defensible. vocatea archical demon of confusion on our soil, we object. If at one time we had no room in the United States for two governments, we have no room for anar chy now.

How inconsistent it would be for Union soldior who spent two, three, or four years of the best of his hife in defense of his government to spond the latter part of his life to tear it down. Boyst did you over see an old soldier desert the stars and stripes to follow the red rag of nuarchy? The rebels were not mean enough for that. It is true, they left the old flag, but they did not replace it with the red flag of marchy, nor did they snoak around through the dark ways of an alley, to blow us up unawares with dynamite, but dared us out on an open field for a fair and square stand up and fight.

With an avarchist, everything under the sun scems to be wrong, nothing is right. All forms or government are wrong, churches are wrong, our marwrong, churches are wrong, our mar-riago laws are wrong, in fact, all law is wrong, the individual accumulation of property is wrong. Even the dale used by the civilized world to compute time is wrong. I sometimes think that at these people had the power they would turn the world around wrong, and cause us to go to bed at sunrise and get up at sundown.

If there people should ever get to heaven by the plan of universal saving grace, and they find that they cannot overturn the regularly constituted au-thority there, they must certainly have a corner in which they can go off and pout. If they get to the other place the devil will have his hands full, to keep up the fire and quelt anarchial mutiny,

As these people are too cranky to vois (they say in their papers that they do tot voison holp condex go vormment affairs. I maintain they have no more interest proma primary election and deta its of notified atrikers put up a mean job thold my tongue. If I go and jett ind any benefer, TI submit, but I they that I have sermed the right to how its be interly inconsistent when the crip is to the submit, but I they they is the crime to does not. Deleve in law they be used to does not. Deleve in law to the tot have to hey when the crip its to that is doe on the vorth have raised the or governmental affares, bit nancely is not the ready to have, or non-it as ready to have to need, we can ind imper-fections in nearly everything, even not three in needy, we can ind imper-fections in nearly everything, even not three in needy, we can ind imper-fections in nearly everything, even not three in needy, we can ind imper-fections in nearly everything, even not three in the reageness of the north in nancely is not the ready to have, norpocas to destry. The prove on its it is list as time goes on it any rate, we do not propoca to destry. The definess at list of a laber, we will actual is ready to have, it was the to the cound use at the read in the more increase in the series of the sourt for all the orthole of a laber, when in a large in the orthole of a laber, when in a large this wy now, that is does and intermine train or a law rate, and had they the work in the is decease, that to go the any rate, we do not propoca to destry. The definess at lower, the is the series of the sourt of a laber, and law in a large the sourth or have a law the say in the say in the saw in anoth the ready to have, to join the sam in a mooth the ready to have the sam in a mooth the ready in the sam in a mooth is saw in this the sam in the sam in a mooth is saw in the the sam in the sam in a mooth the ready in the sam in a mooth the sam in a sam in the sam in a mooth the sam in the sam in a mooth

A Few Testimonials. In defonso of his return to accept Braden's challenge to debate with him at Oakland, Californio, Mr. Patnam quotos a number of "testimonials" to Braden's charactor, from a compilation published in the Trath Sceler of An-gust 20, 1887. We have room for only a few.-Ep. L.]

Some years ago the Campbellite or Disciple church, Perry, Ills, of which Mr. Braden was a member issued an address to the Disciples of the country, re-pudiating him. The address contained the following:

the following: We claim, therefore, that he has imposed upon our ignorance in this matter when he sought and obtained our confidence and fel-lowship; and that consequently he is not, and never was, rightfully a member of this congregation. Until Clark Braden sets himself right before this congregation for his conduct here we must hold him an enemy of the church and to the cause we plead, and as wholly unworthy a place among us, either as a member of the body or a member of the blessed gospel. The Falls City, (Neb.) Journal, from

which Braden solicited a complimentary

which Braden solicited a complimentary notice, gave bin the following: We personally know Clark Braden to be an unscrupulous linr. Braden is a linr by nature and a charlatan by profession, lie exhausted his resources for knavery in this state and is no longer recognized by his own clurch in the east.

The Table Rock (Neb.) Argus testifier a follows:

From what we can learn Mr. Braden is a villain and a secondret of the black(s) dye, Ohrstiamity needs no such defenders as Clark Braden,

Illiberal Liberalism New Thought

We are no friend of Clark Braden We are no internet of courts human more than any other unfortunate and badly organized human being. We pity him; he, like many others is his own worst enemy. We have a good deal of deference for Samuel P. Patnam, president of the American Secular Uniou; yet we think Clark Braden, in his recent encounter with the so-called Liberals of Oakland, Cal, showed himself mors of a man than did Mr. Patnam. At a certain point in the meeting, Freethought says "Pataan took the floor. He amounced that he would not debate with Olark Bracor nor would any self-respecting Laberal."

Mr. Putnum has a perfect right to re fuso to debute with Elder Braden; there is no doubt of his wisdom in doing so; but he has no right to accuse other Libbut the has no right to accuse other Lib-errals, older and better booked up than himself, who are willing when necessar-yy, to debate with Braden, of lacking in self-respect. As good, as able, as due to fue natural self-respecting Liberals as there are in

the police officer who was sent to arrest har

And then she innucled at the 60.000. 000 of people of this American "land of the free and home of the brave" the following terrible conundrum:

"Will you telt me why the American people liberated the blacks and made slaves of the whites?"

Will some of our "statesman" friends

Will some of our "statesman" friends take this poor woman's question as a subject for an oration, say next Fourth of July? Or perhaps our great national debat-ing society which meets in Uncle Sam's big buildings down at the end of Penn-sylvania Avenue will take it and discuss t some Sunday afternoon when they got

sylvania Avenue will take it and discuss it some Sunday atternoon when they got through with the tariff question. "There is a pious oriental proverb that evals, "Beware of the gronns of wonnded coals, since the inward sore will at length break out. Oppress not to the ubrost a single heart for a solitary sigh has power to overthrow a whole world." And it one sigh can stir an avenging

world." And it one sight can stir an averaging God to action, what may not be expected from the myriads of sighs that go up from the hunger-pieched lips of children who daily go apportess to bed in this land of plouty? [But where is the averaging God?--

Eb. 1.]

The Family a Type of Society, Le Receite, (Paris, France) some time since, published some letters on this subject. In one of these is found the following significant paragraphs as il-lustrative of the difference betweer matural and statute morality in the do-mestic relations:]

There are two kinds of families, the legal family and the natural family. the connection

In the legal family count for nothing, or for so little that it is not worth while talking about them: you associate money-shops, stores, farms; you count the pennics, speculate on papa's or mama's (leath, and that of uncles and aunts and cousins, and wait for the happy day when you can empty their pockets.

In the natural family you simply love each other: you share the pleasures and troubles of life; you are one for the joys and the miseries, and each works for and the miseries, and If there are any children, well, they two. are little friends whom we bring up with affection and who in turn love us, whom we instruct in labor by example, and who then will assist with their labor their elders whom they love. Outside of the natural family all is

SPIRIT OF THE OPPOSITION.

THE TEMPERANCE MOVEMENT. THE TEMPERANCE MOVEMENT. We rejoice in the progress of the temper-ance movement, and in the fact that it has become to so large an extent a distinctively Christian move-ment. We hall its fast approaching riumph as a step of repettance toward God and the enthromement, so far, of the law of Christin our national life. The Christian aspect of the Temperance movement is seen most conspicuously in the

movement is seen most conspicuously in the spirit and work of the Woman's Christian Temperance Union. We rejoice in the wis-Temperates Union. We repote in the wis-dom and courage and faith which they have shown, in their steadlast refasal to compro-mise with evil, and in all the marvelous suc-cesses they have won.

Let the Republicans tell the country that our national liquor bill is, year by year, three times as much as our people spend for three times as much as our people spend for bread, more than hilt the auxomat for cloth-ing, and more than five times that spent for boots and shoes. Over against our 142,000 schools of learning we are compelled to place 106,000 drinking places. We are forced to offset \$111,000,000 for calculion with \$200,-000 000 for sum and samen and 100 000 elements 000,000 for rum and crimo; and 92,000 gymen are opposed by 600,000 persons in the gymen are opposed by 600,000 persons in the liquor trade who are licensed by our govern-ment. We could afford to support at the rate of \$1.000 a year, each of the 600,000, and we would then have a surplus of 300,000,000, Add to this financial waste, that of intellect, of life, of love, of home and of heaven, all higher molivee, and the inspiration to action is immensurable.—Zion's Ilerald. von, all vaction

Accordingly—and this in part must be my apology for approaching my torio through a statement of the fundamental and comprehensive character of the family—we find that every scheme of disorder in the social state, and overy theme of lawlossness in the spirit of man, attacks the integrity of the family and seeks its destruction, or its perversion and degradation by violence and corruption. The Anarchist instituctively recognizes that nutil the family is destroyed, until the affec-tions of home are blotted out and turned to to last, and its sweet sacrifices and responsi-bilities are deuisd and replaced by tyranny and hate, the fountain of love and service and the root of law and order remain to re-store verdure and flower and fruit after his flery bilgth.--Col. J. K. Green's Address on "Social Vice," in Christian Statesman. and every theme of lawlessness in the epirit

The Debate on the Tariff.

The Debate on the Tariff. The Kansas City Times has just pub-lished a neat pamphlot entitled "The De-bate on the Tariff," which contains Pres-ident Claveland's message to Congross, Mr. Blanco's criticism on the mossage, and all the principal speeches delivered thus session for and against the Mills Tariff Bill. As a campaign document it is invaluable.

"Bravo, Yea, Bravissimo!" The sixth volume of Aidon's Manifold Og-clopedia extends from Bravo to Calville, its clopedia extends from Bravo to Calville, its GN5 nicely printed pages including 120 illus-trations, Along with its manifold number of words and topics treated briefly there are many extended articles, as for instance, Brazil, soven pages; Breach-loading Gens, oleven pages; Bridge, cloven pages; British Museum ten pages; Brooklyn five pages; Braddien, fitteen pages; Brooklyn five pages; Mascum ton pages; Brockin, Pages; British Mascum ton pages; Brocking five pages; Baddhisan, fifteen pages; and Colifornia, sixteen pages. The Cyclopedia well descrees the onthusinstic commendation it is receiv-ing from all sides; it is containly *THE* Cy-clopedia for popular use. Hev. Dr. Wright, of Milwankee, evidently voices the thought of many when he args: "I may in all truth and soberness quote its first word as expres-sive of my sentiments in regard to your wondertai work, its comprehensiveness, its cheapness, etc.--Bravo,' yea, Bravissianol'' Is small hand volume, contrasting so greatly with the usual bulky, unwieldy vol-umes adopted by publishers of Cyclopedias; is a very pleasant characteristic, and un-doubtedly adds groatly to the usefulness of the work. The publisher sends specimen pages free to any applicant, or specimen pages free to any applicant, or specimen haif Morecoe, post-paid; the better binding is particularly recommended. Joins II, Ar-port. Tabilaber. Sil Paral St. New York: 218 ou, for to cents for cloth binding, forents for haif Morocco, post-pald; the better binding is particularly recommended. John B. Ar-nex, Pablisher, 303 Pourl St., New York; 218 Clark St., Chicago.

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