

We date from the first of January, 1901. This era is called the Era of Man (E. M.), to distinguish it from the theological epoch that preceded it. In that epoch the earth was supposed to be flat, the sun was its attendant light, revolving about it. Above was Heaven where God ruled supreme over all potentates and powers; on earth ruled the Pope as the vicegerent of God; below was the kingdom of the Devil. He taught the Bible. Then came the New Astronomy, the astronomy of Copernicus, Galileo and Bruno. It demonstrated that the earth is a globe revolving about the sun; that the stars are worlds and suns; that there is no "up" and "down" in space. Bruno sealed his devotion to the new truth with his life on the 17th day of February, 1600. During the 17th century Grotius wrote the first work upon international law.

LUCIFER

THE LIGHT-BEARER

OUR NAME, LUCIFER, comes to us from Astronomy. Its etymology is LUCIFERUS, Light, and FERRE, to bring or bear. It was originally applied to the Morning Star. To show how this illustrious name was bedimmed by theologians, see Webster's Dictionary, page 702; note by Henderson. See also page 101.

"Lucifer is, in fact, no profane or blasphemous title. It is the Latin Luciferus, the Light-bearer, the morning star, equivalent to the Greek Phosphorus, and was a Christian name in early times, borne even by one of the popes."

As the Night of Theology wanes, and as the Daylight of Science advances, the grand old name will regain its pristine significance. Again will Lucifer be hailed "Son of the Morning!" "Herald of the Dawn!"—Harbinger of the Good Time Coming!

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THE AGE NEEDS PLAINNESS.

Speak all things thoughtfully, O Thinker, howsoever they flout the speculation of the age. Its pet conceits or fantasies speak on, mutual thy thoughts like phantasies of horses.

Scorn the idle dreamers of the time. The phantoms of popular ignorance shall strike their cloudy tents, and silently shrink to their own nothingness again. The age needs plainness and simplicity; to misty the people is the trick of painted harlequins thro' out the land. Be true, O Thinker, to thy nature's law. And borrow not another's style, but speak thine own brave thoughts in thine own spirit's tongue.

Call things by their right names, right minds shall hear.

What Is American Finance?

(Continued from last week.)

The question of finance, in its broader or more general acceptance at least, has always been considered man's affair—man's peculiar province. Woman is commonly supposed to have neither taste nor talent for abstract financial problems. Such articles as the following, by Mrs. Lucinda B. Chandler, which forms part of a series now running in the *Woman's Tribune*, Beatrice, Neb., will do much to convince the careful reader that the ability to think clearly and logically on financial science is not confined to the masculine side of the house.—(Ed. L.)

A vital American principle is involved in the following true statement of Mr. Price: "Every created obligation represented in dollars and cents as well as every particle of property value rests solely upon the producing power of men, the great substratum of society, those persons that dig and spin and weave and forge and fashion are the *ultima 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 economy must be the same for all countries and peoples. A cash system is the only true economy, and a money that serves all classes alike, the only equitable medium of exchange, or debt paying agency.

Has this country such a financial system, or does the situation promise to become equitable and effective to prevent the increase of our already enormous indebtedness, 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). Farmers 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 paid the interest bearing debt of the United States, which was in round numbers \$2,400,000,000, would have taken only 1,000,000,000 bushels of wheat. To-day wheat is 60 cents a bushel, and the interest bearing debt is in round numbers \$1,000,000,000 and to pay the debt to-day it would take 1,666,666,666 bushels! Have we a financial system that serves equally all classes, and the producing class especially, on which national prosperity so greatly depends?

The interest charge on Michigan farms alone amounts to \$3,636,265 per annum. The *Farmers' Review* of Chicago, found by investigation that in sixty-nine counties of Iowa, forty-four per cent. of the farms are mortgaged! The *National Republican*, of Washington, D. C., recently made the statement that there are

"only \$12 per capita in circulation." "That the amount of currency in circulation is not sufficient to transact the business of the country is apparent to every one, and the amount becomes *annually smaller*, even without the withdrawal, from the fact that the population increases at the rate of six per cent. and of course, the business needs fully as much."

The following statement was recently made by a workingman: "In 1880 the number of persons gainfully employed was 17,100,000, and in 1887 the number was increased to 20,000,000. The monthly wages of each at \$1.50 per day was \$30; of the twenty millions, the monthly wages at this rate amount to \$780,000,000. But the total amount actually in circulation, in bank and out is only \$770,000,000. Thus it will be seen that if every available dollar in banks, every dollar used in the transaction of business, 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 suggested—that the price of the products of labor has so decreased that the diminution of the interest bearing debt has not diminished the people's burden, and that the volume of money is entirely inadequate to the need of the worker and entrepreneur.

The fact that "every particle of property value rests solely upon the producing power of men," makes it clear that an American system of finance must be one that affords equal facilities to these workers, out of whom must come vitality to credit, to property and to progress, 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 issue currency at all, and that fails to provide any other means for the creators of the national credit and property value to obtain money except by paying usury to money-lenders, is far from being equitable or promotive of the general welfare.

The workers on whose producing power rests the credit of the nation, and out 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 system shall become established, 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 vine and fig tree, could possess his own God-given inheritance, the land over which he pours his sweat, from the devouring clutch of the money-lender and the non-producer.

We are now obliged to confront and cope with the exigency of continuing in bond slavery, and transmitting this to coming generations, or of instituting a better and more equitable system of currency. That a "national debt is a national blessing" is a fallacy that has swallowed up the fruits of toil and wrecked thousands of homes, has ravaged our country with starving, unemployed men, and made it unavoidable to put tender childhood to the wheel and rack of daily toil for gain.

We need an expansion of currency and a contraction of credit. We have had a devastating inflation of the latter and a smothering contraction of the former. We need a cash system and money at cost to all who can give proper security, from the only constitutional source of supply. Abolition of laws to enforce the payment of debts, leaving to the judgment and discretion of the individuals concerned, the expediency of giving credit, we should soon be free from the octopus of usury and the nightmare of indebtedness. An amount of debt equal to \$165 for every man, woman and child in the land is not a cheerful showing for a nation just turned a century, nor with our vast resources is it indicative of a sound financial economy. Give us an American system of finance.

Parallelisms in History.

[In a letter to Capt. Black, of Chicago, after speaking of their "joint and un successful advocacy of life for men who were unlawfully convicted and unwisely executed," Gen. B. F. Butler is reported as instituting a few parallelisms thus:]

I had not believed it possible that palpable judicial murders could again prevail in this country. They once did in what we have been accustomed to regard as the best and purest days of the colonies. It is less than two centuries since even men of the highest standing, a majority of whom were reverend gentlemen, clergymen as good and pious men as ever lived, as exemplars 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 source of all 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, miserable broken down women and children upon the accusation that they had commerce with the devil and used his power as a means of spite upon their neighbors.

[After reciting the method of procedure in the "witch-trials" Mr. Butler describes the case of Giles Corey, an old man 80 years of age—accused of being a wizard. He had a small farm which he wished to leave his daughter, who was not able to take care of herself. Proceeding with the pitiful narration:]

Giles knew that if he pleaded not guilty he was sure to be convicted, because that was the doom of the anarchists of that day; and if he pleaded guilty he would be sentenced to death, and in either case the farm would be forfeited to the king; but if he did not plead at all—such was the law—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 defiance.

And then that court of pious clergymen resorted to a method 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 flaming sun in his eyes and a single cup of water from the ditch of the jail with a crust of bread was given him once 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 cane. The cherished daughter inherited.

Being 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 otherwise have been, how the law was administered in frenzy in Chicago.

Years hence, when you and I have passed away, the cases of Giles Corey and the witches, and the anarchist cases will be compared by just-minded men more than they are now. I hope there may be one fact follow in the anarchist cases that followed the witches' cases: Judge Sewell, a reverend clergyman, one of the judges of the witches, before he died learned how greatly he had erred and sinned before God, and repented in sack-cloth and ashes, literally coming out in the face of his congregation and standing the broad aisle of the church exclaiming, while the written confessions of his sins and folly in the witches' cases was being read: "Alas! God have mercy on me for what I have done."

I hope you will live to be present when one of the judges before whom you argued will find it his duty to take a like 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 piety of Judge Sewell in publicly appealing to his God for mercy, as an excuse against all others offending in like manner.

A learned and upright judge, writing the judicial history of witchcraft in this country; sums up as follows: "If the popular cry is to be the standard of what is right, the security of property is at an end, personal liberty is no longer safe, and the blood of the innocent will often seal the triumph of a popular administration of justice, in the triumph of popular vengeance."

Some later writer on judicial proceedings, comparing the judicial murder of the witches with the trial of the anarchists, will close by saying: "Must now surely from age to age doth history repeat 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 witchcraft craze brought it to an end. I look for like fruits to come from what you have done.

Knowing my assurance of kindest regard, I am, very truly, your friend and servant,
BENJ. F. BUTLER,
Boston, Mass., Feb. 11, 1888.

No one has a right to consider whether he himself, after all his trouble and labor, will live to see a fairer epoch of civilization.—August Bebel.

Fear Not.

Warnings many and manifold come to me from dear friends beseeching that I drop the whole sexual question and say's. But it is too late, if it were even possible. I do not crave martyrdom. I love friends, home, flowers and peace; I could enjoy these with a pure heart-reliance. Yet I can honestly say I am glad 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 myself to enemies that might harm me. I do not care 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 useless sacrifices, of pillar saints who pose for fame and the hope of reward in a future life. Of hermits who spend long lives praying to and worshipping a fetish, and doing no one good but simply wasting golden opportunities in doing nothing. Still it in the way of real work comes thorns and briars, they shall not deter me. We are our own architects.

It is not possible for one to be harmed morally or in character, by another's deeds. I try not to bring every fancied disgrace on others. I have no desire to have one friend out of my list, but if I knew every one would turn aside, I doubt if I could possibly stop and begin anew and work only among flowers and singing birds, forgetting the wide range of voices that call continually for redress.

One individual can not do much, but even a little is a step onwards. The seed sown the harvest will come in its own time. The possibilities of personal purity were never so great as now, and this is a grand incentive to keep on working in this field of reform.

"Underneath all is the expression of love for men and women. I swear I have seen enough of mean and impotent modes of expressing love for men and women."—ELMINA D. SLEEKER.

Snowville, Va.

If we possessed knowledge of our physical nature we should regard very many vital questions from quite a different standpoint to our present one.—August Bebel.

A Wonderful Civilization.

Thus, Young, in Labor Emancipator.

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, instructors, tormentors or oppressors. And how little can they know, as the worst side is generally veiled from the view 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 his inaugural address as rector of Glasgow university, said that 41,000 families in that great city live in one room each. In London 250,000 people live in "slums" which Huxley declares to be inferior to that of West African savages. In one collar sanitary inspector reports sludging a father, mother, three children and four pigs. Elsewhere is a poor widow with three children and a child that had been dead thirteen days. In another room nine brothers and sisters from 20 years of age downward live, eat and sleep together. These persons seek to live by honest work; make matches for 4 1/2 cents per gross. And women finish trousers for five cents a pair and find their own thread. Others make shirts at 20 cents a dozen.

Is it any better in the new country—America? Not in New York city fifty years ago there was one pauper to every 123 persons; now one pauper to every eighteen persons, where women are to be found finishing shirts at 7, 9 and 10 cents per dozen.

A wonderful civilization truly, with millions of people half fed, half clothed, with manufacturers and merchants seeking for foreign markets 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, if they were only paid sufficient to enable them to eat and wear. How short-sighted must be the policy, and how unnatural the civilization, that fleeces the many to enrich the few, where the many go hungry and naked at home! The curse 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.
Boston Courier.

"James, dear, will you bring me a load of coal from the collar?" said a busy wife.

"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 me?"

"Yes," he snapped, "As soon as you see me enjoying myself, you have some chore or another for me to do. Didn't you see I was absorbed in my reading?"

"Well, dear, I'll do myself."

"Yes, and tell everybody, your mother especially, that you have to carry your own coal up from the collar. No, I'll do it. Let me mark my place."

So he marked the place in the book at which he had ceased reading, and when he went down to the collar, grumbling 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 are my wife I will shield and protect you from every care; the winds of heaven shall not visit your face too roughly; those pretty hands shall never be soiled by menial tasks; your wish shall be my law, your happiness—"

Just then he reappeared, and dumping the load on the floor, said, "There's your darned coal! Give me my book." Is life worth living?

Second Indemnity Bond Fund
By Julia A. D. ...

Editorial: ...

Our ...

Some references are made to ...

LETTERS AT VALLEY FALLS.
... in regard to Kansas ...

REPLY RECALLED.
The now celebrated "Markland letter" ...

The Markland letter is selected in preference to any other of the four ...

First, and negatively.
The Markland letter is published not as an act of defiance ...

Second, and affirmatively.
The Markland letter is now republished because it is practically out of print ...

The source of popular ...
The source of popular ...

Fourth. But far more important than any consideration of a personal or local nature is the bearing that the outcome of this legal contest will have upon the cause of free speech, free press and free discussion ...

RECALLED.
I republish the Markland letter in order to reiterate and emphasize my protest against the unlawful invasion of our citizen right in attempting to exclude Lucifer from the mails in the name of unconstitutional postal regulations ...

For these and other correlated reasons it has at length been decided to republish the indicated articles ...

written by ...
published by ...

WOMAN'S ENSLAVEMENT.
If chattel slavery was a blot upon our civilization, it was the negation of the basic principle for the realization of which the American Republic was founded ...

As Mrs. Lucinda B. Chandler says of this letter, "There never was a fairer issue made" ...

Instances like that related in the Markland letter, seldom get into print, chiefly because the victims of such outrages will not testify against their "words and masters" ...

late law which ignores the rape in marriage. "Once a wife's consent" is the legal ...

I cannot have a free country, freedom of thought is denied, conditions of freedom of speech, of the press, of the mails are essential ...

LUCIFER AND GENESEE.
The thirty-eighth chapter of the book called "Genesis" is herewith printed in the same double column with the Markland letter ...

But the story itself is not obscure in the legal construction of that word; that is, it does not bear evidence of having been written with insidious intent ...

As to the alleged crime of "obscenity" itself, I boldly take the ground that, like its co-sinner, "blasphemy" it is not a crime at all ...

Under certain abnormal conditions of the eye objects are seen which have no existence except in the diseased retina of the beholder ...

I am in earnest--I will not equivocate--I will not excuse--I will not retract a single inch. And I will be heard.--W. L. Garrison.

ARCHYER VS. ANARCHISM.
REPLY TO GAST.
In last week's New Era, Valley Falls, appears the following as preface to a two column article (equal to nearly three columns of Lucifer) signed "L. II. Gest" ...

circulate, should an opportunity offer, than I was or am. Your Memorial address, as before stated, was a genuine surprise to me ...

First, then, in regard to your reason for refusing me the manuscript of your anti-anarchy address ...

Again, after desiring to send me the manuscript of your address you promised me also a rejoinder to my criticism of two weeks ago ...

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

That a churchman should treat us thus is not strange. With the terrors of hell behind him and the joys of a parlielike heaven before him, urging him to faithfulness in suppressing "infidelity," we pity rather than blame him ...

It is safe for you, neighbor Gest, to speak of my "imperfect and disjointed report" of your address, and of my "wildly misleading remarks thereon in last week's Lucifer" ...

One more question only on your prefatory remarks: Did I ever treat you in such a way as to justify the insinuation that your manuscript would be unseemly in my hands ...

FREE PLATFORM.

Archism vs. Anarchism.

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

Mr. President, Comrades, Ladies and Gentlemen:

We have assembled here to-day, not to glorify the art of war, for we as soldiers who putted 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 those who have not this experience, the necessity that sometimes occur for war.

War is a dreadful scourge, but it 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 rebellion; 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 government, and the people of every province and power of the world, have caught the inspiration to such a degree that every crowned head feels the necessity to take some steps to check, or stamp out the American idea of free government. The result of the late war placed our form of government beyond an experiment, and made it a fixed fact among the nations of the earth, and a guiding star for the whole.

It must be admitted that as long as man retains his present disposition and nature, he must have some form of government. 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 those 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 lecture on the beauty of anarchy.

Now, I do not wish to be understood that I desire to cast any personal reflections in my remarks, nor that I desire to suppress free speech, but I wish to be understood that the Grand 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 government 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 despotic forms of government of the old world, and it is true, that the people there have cause for complaint, but even there, anarchy is indefensible, and when its advocates seek to transplant the anarchical 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 anarchy now.

How inconsistent it would be for a Union soldier who spent two, three, or four years of the best of his life in defense of his government to spend the latter part of his life to tear it down. Boys did you ever see an old soldier desert the stars and stripes to follow the red rag of anarchy? The rebels would not mean enough for that. It is true, they left the old flag, but they did not replace it with the red flag of anarchy, nor did they sneak 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 anarchist, everything under the sun seems to be wrong, nothing is right. All forms or government are wrong, churches are wrong, our marriage laws are wrong, in fact, all law is wrong, the individual accumulation of property is wrong. Even the date used by the civilized world to compute time is wrong. I sometimes think that if 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 these people should ever get to heaven by the plan of universal saving graces, and they find that they cannot overturn the regularly constituted authority there, they must certainly have a corner in which they can go off and put. If they get to the other place the devil will have his hands full, to keep up the fire and quell anarchical mutiny.

As these people are too cranky to vote they say in their papers that they do not vote, and help conduct government affairs, I maintain they have no moral right to complain. If I purposely stay away from a primary election and let a lot of political strikers put up a mean job, I hold my tongue. If I go and fight it, and am beaten, I'll submit, but I then think I have earned the right to howl. If an anarchist purposely transgresses law because he does not believe in law, he is utterly inconsistent when he employs the law to help him out of the scrape, but he will do it every time.

Now my good people, when the civilizing influences of the world have raised us to that state of moral perfection that we cannot commit a wrong, when we are ready to have our wings adjusted and all become white-robed angels, then, and not till then, are we ready for anarchy.

We know that we have imperfections in our governmental affairs, but anarchy is not the remedy. We can find imperfections in nearly everything, even nature is imperfect, or good health would be catching instead of disease. We know that we have the right governmental principle to work on, and we can improve on its details as time goes on; at any rate, we do not propose to destroy the whole fabric because of some imperfections. Why, Mr. Chairman, I feel this way now, that after enjoying the benefit of this free government for 43 years, and after having spent four and a half years in its defense, that to go back on it now—to join the red flag band of anarchists—I would be as great a traitor as Benedict Arnold, a disgrace to the memory of my dear mother who taught me my first lesson of patriotism, reproach to the confidence and trust reposed in me by the woman I have sworn to love and respect, and a disgrace to my innocent babes at home. Rather than think of doing such a thing, Mr. Chairman, we should continue to meet on the 30th of May to praise the patriotic devotion of our dead comrades, and bedeck their graves with our choicest flowers, believing that they died for the best government on God's green earth, and if necessary, take our dose of adverse criticism. Now, for the sake of argument, suppose the United States go into the anarchy business. We will abolish all our government affairs as a nation, and become a great mass of contented and happy people, but without law or order and a ruling head. How long do you suppose we would remain this way, however simple minded and blissfully contented we might be. Don't you know, don't any one know that knows anything, that the organized powers of the old world would hasten their armies to our shores to fight each other over the "big find," and we would not only become the battlefield for the world's armies, but would soon be parcelled out under foreign despotism.

But why continue this discussion further, it makes me tired to talk about it and I will quit.

A Few Testimonials.

[In defense of his refusal to accept Braden's challenge to debate with him at Oakland, California, Mr. Putnam quotes a number of "testimonials" to Braden's character, from a compilation published in the Truth Seeker of August 20, 1897. We have room for only a few.—Ed. L.]

Sono 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, repudiating him. The address contained the following:

We claim, therefore, that he has imposed upon our ignorance in this matter when he sought and obtained our confidence and fellowship; 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 pledge, 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 notice, gave him the following:

We personally know Clark Braden to be an unscrupulous liar. Braden is a liar by nature and a charlatan by profession. He exhausted his resources for knavery in this state and is no longer recognized by his own church in the east.

The Table Rock (Neb.) Argus testifies as follows:

From what we can learn Mr. Braden is a villain and a scoundrel of the blackest dye. Christianity needs no such defenders as Clark Braden.

Liberal Liberalism.

We are no friend of Clark Braden, 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. Putnam, president of the American Secular Union; yet we think Clark Braden, in his recent encounter with the so-called Liberals of Oakland, Cal., showed himself more of a man than did Mr. Putnam. At a certain point in the meeting, Free thought says: "Putnam took the floor. He announced that he would not debate with Clark Braden nor would any self-respecting Liberal."

Mr. Putnam has a perfect right to refuse to debate with Elder Braden; there is no doubt of his wisdom in doing so; but he has no right to accuse other Liberals, older and better booked up than himself, who are willing when necessary, to debate with Braden, of lacking in self-respect. As good, as able, as self-respecting Liberals as there are in

the world, have debated with Braden, and are waiting to do it again.

W. P. Jamieson is a man of honor, talent and ability; he not only preserves his own self-respect but he has managed to retain the respect of Liberals. Jamieson has debated with Braden several times, and is willing to renew the encounter as often and at as many places as Mr. Braden may choose.

We know of five places where Mr. Braden would have done a great injury to the cause had we not met him and exposed his sophisms and misrepresentations. We acknowledge it was not a desirable job, but we respected the cause, and though we have passed through those five battles, we have somehow managed to maintain our self-respect, and to retain the respect of those who listened to the debate.

If Mr. Braden is a liar, as Mr. Putnam says, that is so much the more reason why he should be met and his falsehoods exposed. A discussion will develop the fact that Mr. Braden is not always truthful, if he is not, and that is much better and more liberal than to get up in an audience and call him a liar, and then refuse him a word of reply. If he lies in a debate with us, we will see to it that he suffers for it; we will be none the worse.

Putnam took upon himself the role of a bigot, not of a Liberal, when, in a large audience of his friends, he called Clark Braden a liar to his face, and gave him no chance to say a word in reply. If that is Liberalism, comment us to bigotry! And, if Sammel, Putnam can respect himself after calling a man a liar and then putting a gag in the man's mouth so he cannot answer, he has a cheaper grade of self respect than will wash in Iowa.

After having had several debates with Braden, one of them lasting twelve days, we hereby announce our willingness to meet Mr. Braden in a debate at any time, and at any and all places where the exigencies of the case may require a public discussion on the issue between us. We do this at the expense of losing caste with the president of the American Secular Union. Whatever others may say, we are set for the defense of the truth.

"Thy desire shall be to thy husband and he shall rule over thee" is a picture of woman's cruel fate and not a rule of life.—Lillie Devereux Blake.

The Cry of a Wounded Soul.

Recently in New York a German woman administered poison to her three children; "because she loved them so" was her reason.

"I was very poor and could not get work enough to support them, and they were going to be taken away from me, and I preferred to have them die rather than part with them," she exclaimed to the police officer who was sent to arrest her.

And then she launched 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 tell me why the American people liberated the blacks, and made slaves of the whites?"

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 debating society which meets in Uncle Sam's big buildings down at the end of Pennsylvania Avenue will take it and discuss it some Sunday afternoon when they get through with the tariff question.

There is a pious oriental proverb that says: "Beware of the groans of wounded souls, since the inward sore will at length break out. Oppress not to the utmost a single heart for a solitary sigh has power to overthrow a whole world."

And if one sigh can stir an avenging God to action, what may not be expected from the myriads of sighs that go up from the hunger-punched lips of children who daily go supportless to bed in this land of plenty?

[But where is the avenging God?—Ed. L.]

The Family a Type of Society.

[Le Revolt, (Paris, France) some time since, published some letters on this subject. In one of these is found the following significant paragraphs as illustrative of the difference between natural and statute morality in the domestic relations:]

There are two kinds of families, the legal family and the natural family. In the legal family the connections 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 pennies, speculate on papa's or mama's death, 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 two. If there are any children, well, they 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 lies and vice. Yours truly,

SPIRIT OF THE OPPOSITION.

THE TEMPERANCE MOVEMENT.

We rejoice in the progress of the temperance movement, and in the fact that it has become to so large an extent a distinctively Christian movement. We hail its fast approaching triumph as a step of repentance toward God and the enthronement, so far, of the law of Christ in our national life.

The Christian aspect of the Temperance movement is seen most conspicuously in the spirit and work of the Woman's Christian Temperance Union. We rejoice in the wisdom and courage and faith which they have shown, in their steadfast refusal to compromise with evil, and in all the marvelous successes 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 bread, more than half the amount for clothing, and more than five times that spent for boots and shoes. Over against our 142,000 schools of learning we are compelled to place 196,000 drinking places. We are forced to offset \$111,000,000 for education with \$900,000,000 for rum and crime; and 92,000 clergymen are opposed by 600,000 persons in the liquor trade who are licensed by our government. 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 \$33,000,000. Add to this financial waste, that of intellect, of life, of love, of home and of heaven, all higher motives, and the inspiration to action is immeasurable.—Zion's Herald.

Accordingly—and this in part must be my apology for approaching my topic through a statement of the fundamental and comprehensive character of the family—we find that every scheme of disorder in the social state, and every theme of lawlessness 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 instinctively recognizes that until the family is destroyed, until the affections of home are blotted out and turned to lust, and its sweet sacrifices and responsibilities are denied and replaced by tyranny and hate, the fountain of love and service and the root of law and order remain to restore verdure and flower and fruit after his fiery blight.—Col. J. K. Green's Address on "Social Vice," in the Christian Statesman.

The Debate on the Tariff.

The Kansas City Times has just published a neat pamphlet entitled "The Debate on the Tariff," which contains President Cleveland's message to Congress, Mr. Blaine's criticism on the message, and all the principal speeches delivered during this session for and against the Mills Tariff Bill. As a campaign document it is invaluable.

"Bravo, Yen, Bravissimo!"

The sixth volume of Alden's Manifold Cyclopaedia extends from Bravo to Calville, its 635 nicely printed pages including 120 illustrations. Along with its manifold number of words and topics treated briefly there are many extended articles, as for instance, Brazil, seven pages; Branch-loading Guns, eleven pages; Bridge, eleven pages; British Museum ten pages; Brooklyn five pages; Baddisim, fifteen pages; and California, sixteen pages. The Cyclopaedia well deserves the enthusiastic commendation it is receiving from all sides; it is certainly THE Cyclopaedia for popular use. Rev. Dr. Wright, of Milwaukee, evidently voices the thoughts of many who he says: "I may in all truth and soberness quote its first word as expressive of my sentiments in regard to your wonderful work, its comprehensiveness, its cheapness, etc.—'Bravo, Yen, Bravissimo!' Is small hand volume, contrasting so greatly with the usual bulky, unwieldy volumes adopted by publishers of Cyclopedias, and its price, characteristic, and undoubtedly admirably to the usefulness of the work. The publisher sends specimen pages free to any applicant, or specimen volumes which may be returned if not wanted, for 50 cents for cloth binding, 75 cents for half Morocco, post-paid; the better binding is particularly recommended. JOHN B. ALDEN, Publisher, 133 Pearl St., New York; 218 Clark St., Chicago.

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