

We date from the First of January, 1801. 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 viceregent of God; below was the kingdom of the Devil, Hell. So 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 Galileo wrote the first work upon international law.

LUCIFER THE LIGHT BEARER

Our name, "Lucifer," comes to us from Astronomy. Its etymology: *Lucifer*, Light, and *Fer*, to bring or bear. It was originally applied to the Morning Star. To show how this celestial name was bestowed by theologians, see Webster's Dictionary, page 782—note by Henderson. See also page 1021. "Lucifer" is in fact, no profane or Satanic title. It is the Latin "Luciferus," the Light-bringer, the morning star, equivalent to the Greek "Phosphorus," and was a Christian name in early times, borne even by one of the popes. It only acquired its present association from the apostrophe of the ruined king of Babylon, in Isaiah, as a fallen star. At the night of theology's sunset, and as the Daylight of Science advances, the great "Lucifer" will regain its pristine significance. Again will "Lucifer" be hailed "Son of the Morning" "Light of the Dawn" "Harbinger of the Good Time Coming!"

NEW SERIES, VOL. VI., No. 17.

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WHOLE No 263.

LUCIFER--THE LIGHT-BEARER.

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LET US ALONE.

MANY--and yet our fate is one,
And little after all we crave--
Enjoyment of the common sun,
Fair passage to the common grave;
Our bread and wine of common store,
The free possession of our own.
Rulers, be wise! and kings and czars,
Let us alone--let us alone.

The world is the abode of men,
And not of demons stark and blind;
And Eden's self 'rapt bloom again,
If men did justice to mankind.
We want no more of Nature's store
Than Nature meant to be our own.
Masters, and regents of the earth,
Let us alone--let us alone.

Your meddling brought us grief and care,
And added misery day by day;
We're not so foolish as we were,
Nor fashion'd of such ductile clay;
Your petty wars and wicked wars,
Have lost their charm, the gilding's gone;
Victorious marshal, vaulting kings,
Let us alone--let us alone.

The dwellers in a little isle,
We hear no hate to other lands,
And think that peace on earth might smile
If we and others join in kind words.
In peace and love should we abide,
We'll war no more--we'll wiser grow,
Quibblers and stirrers-up of hate,
Let us alone--let us alone.

White man or black, to us alike;
Foesmen of no men we will live,
We will not lift our hands to strike,
Or evil for advantage wreak.
Our hands are free to earn their fee,
Our tongues to let the truth be known.
Snobs, despots, knaves, and foes of right,
Let us alone--let us alone.

Great are our destinies; our task,
Long since begun, shall never end
While suffering has a boon to ask,
Or truth needs a champion to defend;
While vice or crime pollute the time,
While millions sleep, or patriots groan,
Rulers, be wise! and meddling fools,
Let us alone--let us alone.

CHARLES MACRAY.

LETTER FROM CHATTANOOGA.

NUMBER 11.

Benjamin Franklin said that "No method has hitherto been formed to establish a medium of trade equal in all its advantages to bills of credit; it made a general legal tender; and we say that no one can over-estimate the importance of the struggle for supremacy between legal tender Treasury notes and coin."

"In this country," said Mr. Justice Bradley in the case of Knox v. Lee, 79 U. S. 314, "the habit had prevailed from the commencement of the 18th century of issuing Treasury notes called bills of credit; and the revolution of independence was achieved, in great degree, by the Continental Congress. These bills were generally made a legal tender for the payment of all debts, public and private, until, by the influence of the English merchants at home, Parliament prohibited the issue of bills with that quality. This prohibition was first exercised in 1751, against the New England Colonies; and subsequently, in 1763, against all the colonies. It was one of the causes of discontent which finally culminated in the Revolution. Dr. Franklin endeavored to obtain a repeal of the prohibitory Acts, but only succeeded in obtaining from Parliament, in 1773, and Act authorizing the colonies to make their bills receivable for taxes and debts due to the colony that issued them. At the breaking out of the war Massachusetts and other colonies disregarded the prohibition of Parliament and again conferred upon their bills the quality of legal tender; the Continental Congress commenced the issue of bills of credit, and the

war was carried on without other resources for three or four years, and it may be said with truth that we owe our national independence to the use of this fiscal agency."

See how the evidence accumulates of the crime committed by the National Convention of 1787 in robbing the States of their power to control their own circulating medium! Similar conduct on the part of the British Parliament was evidently the principal cause of the war, and surely Virginia and her sister States did not carry on the war for seven long years to be told by the treacherous aristocratic convention, under the influence of British gold, that no State shall coin money, emit bills of credit, or make anything a legal tender in payment of debts but gold and silver coin. Even as British colonies they had more liberty than that, and well might Patrick Henry, the grandest patriot of his day, hang his harp on the willow, and mourn over the wretched fate of his country.

It will be observed that what the English merchants objected to before the war, and what they got Parliament to prohibit in 1761 and 1763, was the exercise of the power by the American Colonies of making treasury notes a legal tender--in payment of public and private debts. These English merchants knew that the American Colonies had solved the problem of how to promote their own prosperity; they knew that an abundant local currency of legal tender paper money would stimulate all the industries of America; and they knew that this would lead to the establishment of manufactures on an extensive scale and the ultimate destruction of the American market for English goods.

On the other hand the Colonies knew that the balance of trade is always against an exclusive agricultural State; that the precious metals always follow in the wake of raw materials; and that their only chance for wealth and power was in the establishment of paper money that would stay at home.

So it appears that the war of 1778 was waged by England against her American Colonies in the interest of British trade, and, having failed to conquer them on the field of battle, she cunningly contrived, with the assistance of aristocratic traitors, to swindle them out of their liberty through the instrumentality of treacherous constitutional conventions, and to give them a national government which British gold would render subservient to British interests.

Not only were the States cheated out of a right for which they had fought for seven years, but it was insisted for more than ninety years that even the Federal Government did not have the power to make Treasury notes a legal tender in payments of debts. It is now established, however, that this power exists, "in time of peace as well as in time of war," and it was truly said by one of the Justices of the Supreme Court of the United States at its October term 1883 that Congress can make money enough in a day to pay off the principal of the public debt and save to the Nation the millions of dollars which are annually paid in interest.

JOHN R. DEASLEY.

A human law-maker, your Honor, in my humble judgment, is a human being. --A. R. Parsons before Judge Gary.

A RICH POOR MAN.

"Wheelbarrow," in Open Court.

It sounds conceited to hear a poor man boast of having lived a life of luxury, yet I make that boast. I make it, I trust, with becoming modesty, but after all with pride. The sentiment is not original with me; I borrow it from Robert Burns, who, with many other valuable instructions, taught me "the luxury of being independent." Independent in soul he meant, for neither of us was ever independent in body--that is, free from poverty and the threatenings of its ministers, cold, hunger, and care. To be sure I was born rich. I came into the world with a large capital in the shape of health and vitality to my credit in the bank, and although it has been greatly wasted and impaired by many follies, I feel that there is yet quite a fund subject to my order. I have worked from dawn till dark at the hardest kind of labor, with pick and shovel and wheelbarrow. I have unloaded lumber from ships, I have carried bricks and mortar in a hod, up, up, ladder after ladder, as high as the top-gallant mast of a man-of-war, and all for scanty wages, but I was proud of the health and strength that enabled me to do it; and consciousness that I was a free citizen whose vote was equal in power to that of the millionaire, made life not only worth living, but a revelry of enjoyment. When the high-caste party challenged the low-caste party to fight it out, I stood by my order, the low-caste party, and fought it out on that line, not only all summer, but for four summers, and four winters, too. When the bullets knocked me over, as they sometimes did, I let the doctors patch me up again, and came forward for another round. At the end of the dispute it was my supreme luxury to "stand up stidily in the ranks," as the low-caste banner went up and the high-caste banner came down, and I saw the flag of slavery furl for ever. It is now seriously proposed that I shall vote no more.

A large quantity of self-conceit was knocked out of me some time ago by my favorite paper, *The Chicago Tribune*. With surprise and consternation I saw that it had gone over to the Tory party. It insisted that I should be degraded, and deprived of the right to vote. This, not for any crime that I had ever done, but because of my caste and my poverty. In the creed of Toryism it is shameful to work for a living, and poverty is the unpardonable sin. The argument of *The Tribune* was contained in what is called a "lay sermon," preached by one of its editorial writers before the Chicago Philosophical Society. With high-class exultation it proclaimed in big headlines that the lay sermon consisted of "plain truths told in cold English." The description was only half correct. The argument was "cold" enough, cold and bitter as the northern blast; but the "truths" of it were false, in morals, in politics, and in religion.

While I was reading this lay sermon three wonders grew up in my mind. First--That any woman could be "cold" enough to preach it. Secondly--What sort of philosophy was taught in that Society? Thirdly--what sort of philosophers belonged to it? Had they possessed one spark of true philosophy they would have hung down their heads in mortification to hear a woman plead in the name of social science

for the starvation of the poor man's child. I do not like to believe that any woman ever said what I here quote from the lay sermon in *The Tribune*. It is unnatural for any woman to scold at "Christian charity," or any other kind of charity, especially charity to little children:

Few recognize the influence of what we call "Christian charity" in drawing these irresponsible men to and keeping them in our cities. They gather like crows around a carrion, and industrious people say, "O we cannot let them starve." Cannot let them starve? Why not? How does their starving come to be any business of yours? Oh, but you cannot let their children starve! Why not? What right has any woman to be the mother of children whose father refuses or neglects to provide for them? The governor of this world lets innumerable creatures die of want. It is by letting some die that he teaches others to live, and we have no right to interfere with his arrangements.

The human soul shivers in the breeze of such "cold" blasphemy as that, and again refuse to believe that a woman uttered it.

THE LABOR MOVEMENT.

Wendell Phelps in 71--Speech in Boston.

Again, gentlemen, we have another doubt to express. Are you quite certain that capital--the child of artificial laws the product of society; the mere growth of social life--has a right to only an equal burden with labor, the living spring? We doubt it so much that we think we have invented a way to defeat Tom Scott, of the Pennsylvania Central. We think we have devised a little plan--Abraham Lincoln used to have a little story--by which we will save the Congress of the nation from the moneyed corporations of the state. When we get into power there is one thing we mean to do. If a man owns a single house, we will tax him one hundred dollars. If he owns ten houses of like value we won't tax him one thousand dollars but two thousand dollars. If he owns one hundred houses, we won't tax him ten thousand dollars, but sixty thousand dollars; and the richer a man grows, the bigger his tax, so that when he is worth forty million dollars he don't have more than twenty thousand dollars a year to live on. We'll double and treble and quintuple and sextuple and increase tenfold the taxes, till Stewart out of his uncounted millions, and the Pennsylvania Central, out of its measureless income, shall not have anything more than a moderate lodging and an honest table. The corporations we would have are those of associated labor and capital--co-operation.

We'll crumble up wealth by making it unprofitable to be rich. The poor man shall have a larger income in proportion as he is poor. You will say, "Is that just?" My friend, it is safe. Man is more valuable than money. You say, "Then capital will go to Europe." Good heavens! Let it go.

If other states wish to make themselves vassals to wealth, so will not we. We will have country equal from end to end. Land, private property, all sorts of property, shall be so dearly taxed that it shall be impossible to be rich; for it is in wealth, in incorporated, combining, perpetuated wealth, that the danger of labor lies.

RIGHT DOING FROM INCLINATION.

"Ethics of Kant," Herbert Spencer.

Contemplate the doings of one whose acts according to Kant have no moral worth. He goes through his daily work not thinking of duty to wife and child, but having in his thought the pleasure of witnessing their welfare; and on reaching home he delights to see his little

girl with rosy cheeks and laughing eyes eating heartily. When he hands to a shopkeeper the shilling given in excess of right change, he does not stop to ask what the moral law requires; the thought of "profiting by the man's mistake is intrinsically repugnant to him. One who is drowning he plunges in to rescue without any idea of duty, but because he cannot contemplate without horror the death which threatens. If for a worthy man who is out of employment he takes much trouble to find a place, he does it because the consciousness of the man's difficulties is painful to him, and because he knows that he will benefit not only him but the employer who engages him; no moral maxim enters his mind.

When he goes to see a sick friend the gentle tones of his voice and the kindly expression of his face show that he is come not from any sense of obligation but because pity and a desire to raise his friend's spirits have moved him. If he aids in some public measure which helps men to help themselves, it is not in pursuance of the admonition "Do as you would be done by," but because the distresses around him make him unhappy and the thought of mitigating them gives him pleasure. And so throughout: he ever does the right thing not in obedience to any injunction, but because he loves the right thing in and for itself. And now who would not like to live in a world where every one was thus characterized?

IT IS ALL THE SAME.

Chicago Sentinel.

In the *Chicago Tribune* of June 26, 1888, appears a leading editorial article headed "They Got in Their Work." We are particular to give the date, page, etc., knowing that the *Tribune* is sometimes given to denying its statements. For instance, it has several times denied that it ever advised giving strychnine to transpigs; yet we can produce a copy of the *Tribune* containing the article.

But the editor of the *Tribune* sometimes "gets mad" and tells the truth. The quotation from its columns of June 26th which follows is a case in point:

"After the Granger candidates were all killed the convention selected Gen. Harrison, who is a railroad attorney himself and a partner of Stove Elkins in a cattle syndicate. If Harrison had been suspected of any taint of Grangerism his throat would have been cut from ear to ear. The men who combined to knock out the Granger candidates think that Harrison is with them in interest and sympathy. Else they would never have permitted his nomination, and they count on him as one that will perform his duties to his party without coming in conflict with any crooked railroad interest.

Now that the railroad gang in the convention has defeated the Granger candidates what will it do to elect its man? Practically nothing. The crooked railroad workers who made such strenuous efforts to trip up all the Granger states are, in fact, well satisfied with Cleveland, who was once a Vanderbilt railroad attorney, and whose sympathies and interests are all on the side of monopoly. What interest have they in working or spending money to secure his defeat? None whatever. He suits them well--better even than Harrison, who is yet untried and whose calibre is not clearly known, although he has been pretty well looked over, sized up, and estimated. Whichever way the election goes the crooked railroad gang will win. They have made this point certain. To bolt Harrison would be simply jumping out of the frying-pan into the fire."

Lucifer and Fair Play both until after the trial for 25cts.

LUCIFER--THE LIGHT-BEARER.

VALLEY FALLS, KAN., August 10, 1888.

M. HARMAN, Editor and Publisher.

OUR PLATFORM.

Perfect Freedom of Thought and Action for every individual within the limits of his own personality.
Self-Government the only true Government.
Liberty and Responsibility the only Basis of Morality.

Will the patrons of the "Light-bearer" allow us to remind them that bills for printers materials, rents, etc., must be paid in summer as well as in winter? Having no canvasser in the field we are obliged to depend mainly on prompt remittances for the means to defray current expenses.

By the timely assistance of Edwin and Lillian I am enabled to get LUCIFER out only a few hours behind time this week; but at this writing, 10 A. M., Friday, as father is no better of his illness, it is quite probable that number 18 will not appear before Aug. 21.

GEO.

From New Thought (Des Moines, Iowa), we learn that "the Mississippi Valley Spiritualists Association" are having a very successful meeting at their beautiful, healthful and commodious grounds near Clinton, Iowa. The grounds have been open to campers since July 1st--the campmeeting proper opening August 1st, and will hold till September 1st. The attendance up to this date is said to be exceptionally large. Among the more noted speakers are Moses and Mattie Hull, Warren Chase, of Boston, and Prof. Loveland, of California. Several noted mediums and healers are also on the ground. An enthusiastic camper says "Our camp beats the entire watering places."

From the American Nonconformist (Winfield, Kan.) we learn that there was an immense turnout at that place to hear A. J. Stroeter, Union Labor Candidate for President. In describing the meeting the Nonconformist says: "The greatest political rally ever seen in this county. [Cowley.] Miles of teams, scores of banners, earnestness and determination, without end. Five thousand people listen to the honored guest and five hundred votes made for the Union Labor party."

Not having read the address I cannot speak of its merits or demerits, but to all who feel interest either in the Union Labor party as a political organization or in its platform of principles we can heartily recommend the Nonconformist as an able champion thereof.

And this reminds us that we have not duly noticed the cartoons of that prince of cartoonists, Watson Heston, designed for the Nonconformist and for the "Independent Newspaper Union," of which Union it is the recognized center, or chief organ. Among those designs by Heston, not the least worthy of note is the new symbolic head of the Nonconformist itself.

SPECIAL OFFER.

In order to get the facts before the people, in regard to the case now pending in the U. S. Courts--in which three men, E. O. Walker, G. S. and M. Harman are to be tried for alleged violation of the postal laws--we offer to send LUCIFER and Fair Play until after the trial in October for the nominal price of 25 cents.

A still more correct definition of this prosecution would be, The United States Government acting as the tool of Anthony Comstock and the Christian clergy, versus Free Investigation and versus the Safety and Purity of woman in the sex-relation.

It is in order to secure a hearing of our case before the larger jury, the people in their primary capacity (but not because we acknowledge the right of any jury, large or small, to inflict punishment upon us for a merely technical offense) so that they may assist us in getting justice before the smaller jury of the U. S. Court--that we make this special offer, rather than for the purpose of extending LUCIFER'S subscription list.

The terms being so very low, almost giving away the paper, induces us to hope that our friends who feel that this fight is their fight--this fight for free speech, an inviolable mail, and for a higher and purer morality--will make a little effort to get up clubs, so that the papers may be sent in bunches to the post-office, thus saving the labor and time of putting them up in separate wrappers. How many of the earnest and logical Liberals who now read LUCIFER, will act upon this suggestion, and act now?

DISEASE--HYGIENE.

A Hint of Personal Experience.
Well, here we are at last--or, speaking in the more appropriate singular--here I am! "Brought up with a round turn," but not left "standing," or even sitting. Shoaled, stranded, left high and dry--very dry, indeed, especially in the region of the throat and tongue! Like a mariner that did well know the dangers of the coast, I have steered my craft so badly that I find myself floundering in the midst of the breakers.

To change the metaphor somewhat, nature seems sometimes to be a very lenient creditor. She puts a good many transgressions on the slate, postponing the day of settlement to a "more convenient season." But "mony a nickle makes a mucke," and, by and by, Dame Nature puts on her business glasses, takes a look at the account, stuns it up and sternly demands payment, even to the uttermost farthing. She knows nothing of "vicarious atonements"--laughs at all attempts to settle the score by proxy. True, through the great law of magnetic sympathy our fellows can, under favorable conditions, impart to us some of their strength, to take the place, temporarily at least, of our exhausted vitality. Or, bad conditions may be removed and normal conditions be sometimes supplied by human means, but always working in concert with nature. Indeed it would seem that the latter is fertile in expedients--not in atonements--for those who, ignorantly or otherwise, cross her paths. She can supply a new skin to an abraded hand, or a good substitute, but she cannot restore a whole human skin, if removed at once. She can duplicate the largest bone in the body, the thigh bone, but she cannot replace the spinal column, or the bones of the head. In the lower and less complex animal organisms her power of restoration or duplication is still more wonderful.

But all this by no means disproves the truth of the old adage, "the soul [man] that sinneth, it [he] shall die." That is to say no organism can disregard the essential laws (methods and conditions) of its individualized existence and yet hope to escape the penalty.

Metaphor and generalities aside, I am compelled to say to the readers of LUCIFER that its editor is sick. More completely prostrated than he has been before for some years. The causes which led to this, to us, rather serious calamity, are doubtless many; the slats was probably a long one. Among the immediate causes, prominent, perhaps, was the depression consequent upon the rather serious illness, for a week or more, of the better half. No sooner had she recovered so as no longer to need attention when my son George, my right hand man in the office was prostrated by a difficult but necessary dental operation, disqualifying him for work for several days.

For the past six days I have been endeavoring, partly by using the hand of an amanuensis, and partly by using my own hand, and partly propped up at an angle of forty-five degrees, to supply the printer with copy--written or revised. We shall probably be enabled to get number 17 to press before Sunday next; but as to when number 18 will appear we can at present make no positive promise. The difficulty in getting help in time of need in a provincial town like Valley Falls is far greater than what it would be in a large city. But after all, the mechanical work is not the most diligent nor important, and the editor feels that a little rest or vacation is absolutely necessary. As soon as he is able to travel he proposes to make a short visit to that famed health resort, the grounds of the Mississippi Valley Spiritualists' Association, near Clinton, Iowa. Having earned transportation for more than half the way and return, the cost in money will not be very great.

Of course we propose to publish LUCIFER as nearly on time as we can, and merely say this now so that our friends will not be alarmed for the safety of the old craft should it not put in an appearance at the regularly appointed time. We might ask Edwin and Lillian to help us out in this emergency, but we know that their end of the concern is loaded to the guards, so to speak, with work, so that additional labor put upon them might produce a similar calamity to that under which we are now suffering.

The lessons to be drawn from this aforesaid temporary stranding of the editorial bark are many and various, but for the present we can pursue them no further. The disease that has gotten the better of me is probably what physicians, for want of a more accurate terminology, would call malarial fever, not chills and fever. The type seems to be of a stubborn nature, not easily overcome by ordinary hygienic treatment. Abjuring doctors and drugs I have relied upon the *vis medicatrix nature*--the recuperative forces of nature--supplemented or aided by such simple remedies as fasting, bathing, wet-sheet packing, and attending to all the various normal functions. With due attention to these I hope to be on deck again before many days.

COMMENT.

It will be seen that friend Dimmy, of Success, Kan., makes an appeal to the readers of LUCIFER to help him to purchase a desk and chair for the editor. Of course, this appeal is made without our knowledge or consent, except the general consent of letting him have his say in his own way. Reasonably, I shall feel gratified at such an expression of regard; but perhaps in justice to our readers who have kindly interested themselves in our behalf, a little explanation will not be amiss just here. LUCIFER'S office, although containing no superfluities, is not so destitute of conveniences as the letter of our good friend would seem to indicate. We aim to purchase absolutely nothing that is not really necessary, and hence an editorial desk and chair have not yet come. Gradually we have been adding to our stock of necessities for the past five or six years, until now we have in many respects a well appointed country printing office. In this connection it will perhaps not be thought out of place or due to bunkering after praise, that we here introduce a short description of the office of LUCIFER and Fair Play, as published in New Thought, (Des Moines, Ia.) after Moses Hull's recent visit to Valley Falls. Mr. Hull is kind enough to say:

"The office of LUCIFER and Fair Play (Poul Play, we believe Uncle Horace never calls it that) was done up by the Comrade at the Hall when we were there before. The hall makes a splendid office for them and they keep it as neat and as tidy as any office we were ever in except the one our own Mrs. Hamilton makes deal out 'New Thought' to the world. 'Fair Play' is dressed up in new type, LUCIFER looks better than ever, and George Harman is doing better job printing than can be done any where else in that part of the state; in short, everything looks like prosperity in the LUCIFER and Fair Play establishment. No people on earth are better deserved to have the best of everything than the LUCIFER and Fair Play combination. George Harman and Walter work seven days in the week from 5 o'clock in the morning until midnight. Lillian puts in every day from 7 o'clock until 10 o'clock Harman works as many hours as any of them, including work in his garden."

Another item of information is perhaps due to those of our readers who have kindly aided us in getting a supply of necessary material. Several of these,--among the number Comrade Dimmy himself, have expressed the opinion that the new head of LUCIFER is inferior to the old; the natural inference being that they think this item of expose should have been saved.

Our reasons for the change are these: 1. The old head had never worked satisfactorily. The lines were too fine, and were continually clogging up with ink, causing much loss of valuable time in keeping it clean. This of itself is reason enough, but in addition to this is the fact that being set upon a wooden base the old head was hard to manage on account of alternate shrinking and swelling.

2. We had an opportunity to get a new head very cheap. Through the agency of a friend the cost did not exceed one-third regular rates.

One word more, only in this regard: While the new head works very well on the press, and gives the pressman no trouble, it is not what we wanted and not what we supposed we were getting, and yet I take the chief blame to myself, only blaming the artist for not sending us a copy of the corrected design before setting the engraver to work.

It will also be seen by reference to our correspondence columns that that noble worker in Humanity's cause, Elmina D. Slenker, makes another appeal to our readers for aid on the fund for the defense of free speech and inviolable mail. This, also, is without suggestion from us. More than once have we been criticized, and sharply too, for employing lawyers to defend our case, and then calling upon the Liberal public to help us to defray the expense. Briefly stated, our reasons are chiefly these:

(1.) Our enemies would ask nothing better to ensure conviction and long terms of imprisonment, than that we should refuse or neglect to secure the

service of first-class legal talent. They know that prosecuting attorneys are usually first-class lawyers, that they are "put there to win;" that they will strain every nerve, resort to every device, to win their case, utterly regardless of the misery and suffering that may be involved in the winning of their case. Our enemies know that with the pulpits, the popular press, and the stump orators all manufacturing public sentiment against us, nothing under the sun can save us from a living death within prison walls but the very best legal talent; while not infrequently it happens that not even the best legal talent proves of any avail to save the innocent from conviction when assailed by that combination of forces just mentioned.

(2.) Next to securing our conviction and incarceration the chief object of our enemies is to keep the discussion out of the papers; that is, to keep out all but their own side of the case. They know that if a leading lawyer makes an effort in our behalf, many will hear him, his speech will get into the papers, or at least a synopsis thereof, and that by this means the general public will be set to thinking and inquiring into rightfulness of the laws themselves under which we are prosecuted. It is an old maxim, "find out what your enemy wants you to do, and then--don't do it!"

(3.) Lawyers, like laws, are not all bad. Some of the grandest specimens of the human race now living are lawyers, and they are by no means devoting their energies to building up the majesty of the "law," as such. Many of them, as Col. Ingersoll, believe we have now too much law and too little justice, and hence are in favor of abolishing most of the laws now on the statute books. Such being the indisputable fact it would be foolish in us not to avail ourselves of the aid of these powerful champions of repeal because they happen to belong to the legal profession.

It will probably be asked, in return, if there are good Liberals and reformers in the ranks of the law, why not depend upon volunteer aid in your defense?

To this I would just say, that while our lawyers have hitherto worked for us for very inadequate pay, compared with what their usual receipts are for similar labor and time spent in research, it would be unreasonable to expect them to give that time and labor for nothing. The time of the semi-annual session of the U. S. District Court is a harvest time with the leading lawyer, and in simple justice to him he should be assured of at least a moderate fee for devoting the best hours of the session to our case.

Meantime, let it always be remembered that we want no contributions to the "Defense Fund" except from those only who have the cause of human liberty and the repeal of unjust laws sufficiently at heart to make them feel that our case in court is also their case in court.

I had intended saying something by way of comment upon the letter of "Elmly's Correspondent" republished from January 14, '87, but have neither strength nor space left for that purpose. Some of our readers already know that this letter is one of the four for the printing and mailing of which indictments by the score and hundred, have been found against us in the Federal Court. All we ask is, let this letter, as well as the others, be read with pure intent and unbiased mind and we have no fear that any sane man or woman will say that we have transcended our "inalienable" or even our civil rights under present invasive laws, by such publication.

Lucifer and Fair Play both until after the trial for 25c's.

John Bright wrote in 1883: "On the question of oaths probably there is nothing in the New Testament more especially condemned and forbidden than oaths. To those who do not care about the New Testament this fact will be of no weight. The practice of swearing to the truth of anything makes two kinds of truth or truthfulness. If oaths are of any avail, by so much as they make truth more certain by so much they lessen the value of any ordinary statement, and diminish the probability of its truth. If ignorant persons are not sworn, they think they may tell lies with impunity, and their lying is made to a large extent blameless in their eyes. I think oaths and oath taking have done more than any other thing to impair and destroy a regard for truth."

Letter to a Sister--No. 3.

(Concluded.)

Society is built up or composed of individuals, but society is not an individual. Government is an endeavor to make an individual of society and therefore wrong. Society has no rights which are not inherent in the individual, no good but the combined good of individuals, and government has no more right to restrict the liberty of an individual for the supposed good of society than it has to restrict society for the supposed good of an individual. All that society has a right to do is to subserve the individual. The individual should always be above the institutions of society.

Josiah Warren wrote "It is to the indestructible individualities of each note in music that we are indebted for all that we enjoy from this most humanizing art; and it is through a watchful regard to the equally indestructible individualities of man that he is to be indebted for the harmony of Society." The moment you merge man in "the State" his manhood is lost. His soul, to be a soul and like a star, must dwell apart. That is, as Warren demonstrated, order, harmony and progress depend on "disconnection, division, individuals." In society as in music, true harmony can only be preserved by preserving its individuality." Prof. Ludwig Noire says "Nature, there can be no doubt, is entirely founded on individuality, and higher knowledge as well as higher reality arises only through the combination of forces, which were originally distinct. That the lowest monad consists in extreme limitation, most perfect isolation and exclusion; that with the progress of evolution higher moulds are formed endowed with constantly brighter perception, and having the law of their existence in themselves; that an inner quality is given to all beings down to the lowest inorganic matter determining their form and expressed in it, until the highest form of existence, man, lets shine forth the light of his intelligence as the very crown of creation, illuminating himself and the world around. * * * And if man himself is a true individual, and therefore a being in active and passive relation to the rest of the world, it follows that all his endeavors, and all his his acts, and all his knowledge, proceed from his limited nature only. Absorption in the multitude would annihilate him no less than a dissolution into primary atoms. His individuality exists and maintains itself only in opposition to all the rest. Independent active force is the true character of all things in this world."

And liberty, equality, and fraternity are dependent upon the principles of individuality. If "the true character" of man is "an independent active force," then all men must be equally so. This is true liberty and equality, which ushers in the era of true fraternity, which organizes society in a true co-operation to aid and assist man in establishing and perpetuating his individuality. As Warren says, "Individuality thus rising above all proscription, all authority, every one by the very necessities of nature is raised above instead of being under institutions based on language. Institutions thus become subordinate to our judgment and subject to our convenience; and the hitherto inverted pyramid of human affairs thus assumes its true position. * * * After many years of patient watchfulness of the world's movements and of laborious experiments we see in this individuality the germ of a future so magnificent, so bright and dazzling, that the eye can scarcely look upon it."

(Gronlund says that the trend of our political policy is towards socialism, that is, communism, and Gronlund is right. But the trend of civilization I believe is towards individualism and that better equality which George Sand calls "the goal of man and the law of the future." Communism is the opposite of individualism; the one is dependence, the other independence. Matthew Arnold said "the natural right to have work found for one to do, the natural right to have food found for one to eat, rights so confidently and so indignantly asserted, seem to me quite baseless. It cannot be too often repeated--peasants and workmen have no natural rights, not one. Only we ought instantly to add, that kings and nobles have none either."

O man! unaltd, weak, and low,
Thou journeyed on the steep
To where the lights of manhood glow,
Its truth and beauties keep.
All honor to thy humble steer
Who trying ordeals stood
And passed through persecution's fire
Unconscious martyr to thy good.
Unto thyself alone be due
The meed of praise, the victor's crown--
Unto thyself, O man! prove true,
Nor let thy standard down.
Inherent rights alone are thine,
Thine only Nature's gift;
How downy unto earth's strid
No abdication life.
All kings and governments do without
And their inviolable
Govern thyself, and bring about
The brotherhood of man.

A. L. BALLOU.

Buffalo, N. Y.

Work Now While It is Day.

"We all must go forth from this world at last. And others our places will fill. The years of our life will soon be past. Our hearts in the grave do still. But the work we have done will then live on. And down to the future when we shall have gone. Forever its blessing shall flow."

When we read the three articles on which the 270 counts vs. W. and H. are made in the indictment under the infamous Comstock Law and for which they are to be tried in October, 1888, we wonder if this is really an age of progress and evolution, or whether we are living in an era of retrogression and devolution.

The Markland letter is too horribly realistic to be ever thought of in connection with lasciviousness or obscenity. Any one who can feel anything but the strongest indignation for the perpetrator of the awful deed against love, morality and decency, and for the helpless young sufferer anything save pity, sympathy and a sincere desire to aid and protect, must be worse than a brutal savage of the old Troglodyte age when human agony was as a delicious morsel to be rolled over the tongue with exquisite delight.

Mrs. Whitehead's letter teaches the purest morality in pure and honest words. It was written in protest to one of my own articles, and proved so convincing that I have veered around and accepted the doctrine that does away with contraceptives; because I believe they are used as a license to lust and thus increase through opportunities and heredity a passion already by far too rampant in humanity.

The Dianna letter is the epitome of all, and is by one of the best and wisest of men. A scientist and philosopher, one at whose feet we should all be proud to sit and listen.

So you see the three articles on which the indictment is based, are all good, pure and moral, and not a lewd word or idea in them. It is evident that the Comstock crew are hard up for victims when they base charges on such noble and good work as those articles in LUCIFER prove to be.

To any one seeing with half an eye, it is plain that it is personal glory, honor and rags the enemy want, and in the effort to obtain them they will strain every nerve to make white appear black and the truth seem a lie.

The documents have all been placed before you, my friends, and you are for yourselves just what they are; and now I ask you to come forward, one and all, with your dollars and dimes and "hang the wretches." That is, hang the whole Comstock clan (morally.) Crush them so utterly that they shall never again dare arrest a Liberal and Reformer in the name of obscenity, simply because they are powerless to do so in the name of Religion—for it is really freethought that the Comstock Law is aimed at. Comstock himself, declared this to be so years ago, and his conduct since has proved he meant it.

Not one of you who reads this but is able to send at least 10 cents for the Dime Defense Fund. Blackberries are selling here at two cents a quart, and I would tramp the fields and roadsides and gather a dime's worth, if I could not raise my donation in any easier way.

To all who will send me a dime and three cents for postage, I will write a letter and send a blade of Ribbon Grass as a souvenir, or a Lithograph Photo of Aunt Elmira or of her grand-daughter "Little Mattie." I want 500 donations before the trial. I have received 100 donations besides what was sent directly to Hyman & Wyler (for my dime fund.) Each donor will also have his name and address placed in the list of honor in my ledger, and will receive a copy of LUCIFER and Fair Play, two excellent radical papers. And then the great honor of helping in so good a work will be yours forever and forever.

I hope my letter box will be brim full and running over every day between now and the trial. I am proud of my friends, but I want to be still more proud of them, and believe I shall be so, each coming mail. We cannot do too good deeds. Life is so short. Let us try hard and accomplish a little ere it is too late.

"Every good thought ever spoken, Every grand deed ever done, Is a fresh sword, making sure That the longest will be won, Conquest over superstition. That hath ruled and ruled so long, Conquest of the captive peoples' And the nations of the world. And his torts and bulwarks strong." ELMIRA DRAKE SLENKER.

August 1, 1888.
Young man entering upon the world's stage of action, can you withhold your aid from this movement? You have, no doubt, often felt your heart thrilled with emotion on reading of the trials and triumphs of the patriots and reformers of bygone times. Look around you. Seek not inspiration from the past. If in the wrongs and shames of the living, struggling world to-day you find nothing to rouse you to action, then rest assured that in no age and under no circumstances would you have risked means, or life or limb in the cause of the weak against the oppressor.—Thompson.

Comments on Chavannes' Article.

From Elmira's Correspondent.
I have never seen an article written in opposition to the Dianna theory, so full of Dianism as the letter of Albert Chavannes in LUCIFER of December 10. I hardly see anything in it to reply to; the reply seems to me to be to add facts that does not take into account: I shall only attempt to throw out suggestions first, as to what he has stated.

We need integral cultivation for our highest development. If the sexual part of our nature is cultivated properly, and not out of proportion, it is all right. So the question here is, whether there is a tendency at present to an abnormally great cultivation of sexual feeling either as a whole, or as regards any of its manifestations. Alphonse claims that there is such a tendency, derived from perverted action, for many generations, and Dianism claims that such tendency is chiefly, if not wholly, with regard to the passional or electric manifestation. That comes up under the head of reserved topics.

Alphonse and Dianism both claim that in emission "there is an unavoidable waste of material which could have been used, in the future generation of sexual magnetism," and thus fully agree with the position taken by Mr. C. The only question between us here, is as to the best mode of obtaining sexual equilibrium. The male continence theory is that the result may be advantageously obtained by that mode; we admit that that is so, as compared with the old methods; and we admit that the burden of proof rests upon us to show that Dianism is a more advantageous method than m. c. That, too, I reserve.

We admit also, that sexual passion is due to an accumulation of sexual magnetism. When maternity is wise, that is the most natural relief. When maternity is not wise, Dianism provides another mode of relief, equally effective, if ample opportunity is given; and especially provides the ounce of prevention, which will effectually prevent such an accumulation of sexual magnetism as will demand relief. Here I find the first and only positive misapprehension of the Dianna view, and it is this misapprehension which creates the only positive difference between us even here. Dianism does not discard the use of the sexual organs except for procreation, but asks that they shall be restricted to their proper use. That leaves open yet the question whether m. c. is a proper use. Dianism says no, reasons reserved, and says the proper use, when maternity is not wise, is the production and diffusion of affectional sexual feeling. Whether this diffusion shall be accomplished by direct external contact of the sexual organs, or by other contact which shall indirectly diffuse the magnetism, is a question to be decided by each individual case, and at each individual time. We say that there is proof that this mode of diffusion is practicable and efficient; and if so, it leaves us, as before, only to show that it is better than the method of m. c.

The paragraphs in which experience, and especially at Onida, are appealed to, merely compare it with experience under the old method, and upon that question we are both on the same side.

We agree also, that what constitutes intemperance can only be judged by results; although to some extent reason ought to be appealed to. We must look to remote as well as to proximate results, and sometimes, as in the case of the amount of food a starving man may properly eat, we cannot wait for the results before our decision. But I do not admit that there may not be intemperance in Dianism. And probably the same could be said for m. c. So we do not insist upon any special advantage there, except as to matters thus far reserved.

As to the concluding query, those who have had sexual contact and experienced its advantages, and who know how next to impossible it is to have that outside of marriage, might well be expected to wish to shorten the time of courtship, independent of all reasons connected with the habits of men, and the desire of women who love them to grant them every favor they properly can.

This brings me to the general consideration of the reserved topics; and that has been so fully gone into in Dianna itself, so far as publication on such a subject is safe, that I shall not attempt to add much here.

The first great point against m. c. is that it is a safe preventative of conception. On that question, the burden of proof rests upon the defenders of m. c.; and I have the advantage that the only way they can disprove my assertion is by stating what is a safe preventative and if they do that, whether through the public press, through sealed letters, or even through the express, they violate the law, and thus their mouths are sealed. To be sure, such a law can only be properly spoken of with a big D, but it is an illustration of the difficulty in discussing in public, or private for that matter, of the only points in dispute between us.

If that—be careful—law could be wiped out, I could bring forward evidence which I consider overwhelming in support of my proposition. But I must let it rest here upon my say so.

It is then beyond contradiction that a woman that consents to be a partner in the m. c. runs in danger of impregnation, no forethought or action of her own saving her from what is so often a fearful peril, all the agony of dreaded anticipation, and occasional doom resulting in abortion, must be put in the scale against the "pleasant sensations" of a few hours of m. c. When we add that these pleasant sensations, to one who has had sufficient experience in entire nude contact to appreciate it, are very nearly equaled without the internal contact, and that the internal contact restores the equilibrium enough sooner to make up the difference, losing in time even more than is gained in intensity, we see that if there were, as there is not, a safe preventative, irrespective of that the advantage would be in favor of the Dianna method. This is with reference to the physical alone; and the universal testimony is that the affection connected with nude contact is incomparably greater than that which originates or finds satisfaction in male continence.

One Step Forward.

DEAR MR. HARMAN: We have reason to rejoice that Gov. Hill has commuted the sentence of Chiara Cignarolo. It seemed so clearly the demand of justice, every way, that I hoped from the first. I have not been able to do much with petition which came to me from Mr. Chamberlain, but I sent some copies to parties urging them to try to get names—and I wrote a letter to the governor. Now that the woman is released from the hallor, we must try to make the case a text, for the right of woman to protect her person from every man. You know, I suppose, that a decision has been given that a "man does not own his wife"—in this State—I think the fact was referred to either in LUCIFER or Fair Play I would like to see and shake hands with Justice Gorman on his decision. I shall try if I can get a bit of congratulation into one of the New York dailies, and I shall send them to the Justice and the Governor. How our future man and woman will pity us of the 19th century who were glad to count one instance of the decision of simple justice, a great cause of satisfaction. To think that a woman was saved from hanging, by a commutation to imprisonment for life, because she did not permit her legal lord to commit rape on her person! Wonderful civilization! And, marvelous, to tell the sacred institution of marriage was held not sufficiently despicable to force a woman to stay with a man if she chose to separate from him. Well, one decision in the right direction is a gain. There's such a volume of moral impulse behind it to make it tell on the future. If only women dared—if only we could reach industrial organization that would make woman independent of man as a worker then she could assume her rightful position in the realm of love and motherhood.

I would like a few of both the Markland and Whitehead letters; and inclose stamps for postage. I am trying to give myself some outdoor life and relaxation, so I have failed to write what I have ready and eager to be uttered—these days.

Sincerely and fraturnally yours,
LUCINDA B. CHANDLER.
West Winfield, N. Y.

It has long been a cherished wish with me that a general knowledge of the structure of our bodies, and the laws which govern it, should extend from the scientific few into the common education of the people.—Lucy Maria Child.

To Sadie Bailey Fowler.

I notice in LUCIFER that you seem to waver between "Protection" and Free Trade. I suppose first that you are aware that there are few Free Traders in this country. I am one, and deny the right of the majority to enforce a protective tariff against the consent of one protesting citizen of the nation. Liberty in its fullness will bring order, peace and plenty to everyone without stint. We cannot have free industrial co-operation, without free land, free trade, free money and free everything except crime or invasion.

You arraign England. By adopting the "Gladstonian System," she has shown herself the wisest nation of Europe. England pays higher wages than any other country of Europe. The Poles, Haus and Italians, who come here to compete with American labor, emigrate from countries having high protective tariffs. Wages are some lower in England than here, because she supports 311 persons to the square mile, the United States 17. You can see that there is a little more competition among laborers there, hence lower wages. I hope you will investigate this question thoroughly before you decide against the natural right of man to do as he pleases with his own labor productions. I dislike to see the "Trens" come out on the side of tyranny. We want liberty, and liberty we will have.
J. MAUISSON HOOK.

James to Zeno.

EDITOR LUCIFER: As your battle for sexual freedom progresses, I become constantly more impressed with its transcendent importance. My friend "Zeno" boasts of having made me shift my ground in recommending the freedom of woman as the sole remedy for over-population. The readers of LUCIFER must know better, but if Zeno will refer to my Anarchy pamphlet, p. 50, he will see in black and white that it is exactly the position I took from the beginning of the controversy. Ob, but Mathus never did! That is nothing to me; but is it true? The standing objection to Malthusianism always has been that it was opposed to marriage, and as marriage is the bondage of woman—what? Perhaps Malthus did not see all the consequences of his discovery. It was glory enough for him to have proved that marriage and socialism will not pull in the same yoke. Till all Socialists learn that, they cannot be free—and don't doervo to. Zeno, while unwilling to admit this great truth, advances nothing to refute it, except the threadbare assertion that the plants and animals which men eat multiply faster than the men, which is only true within the limits of the land required for their support. Wheat, for instance, multiplies much faster than men. But one man's wheat for a year occupies about a quarter of an acre; thus the question is not whether men could overtake the wheat on an unlimited plain, but whether on a limited globe they can overtake the acres. Zeno in his last letter to me in the Labor Enquirer admitted that this might happen when there were a hundred billion people in the world, and I, in reply, showed him, that the present population, if not checked by confinement or premature death, would increase to a hundred billion in only 175 years, but the editor, being a Georgite, did not choose to publish figures so conclusive, and this letter never appeared in type.

Mrs. Whitehead's "obscene" letter is sublime! The one true contraceptive is continence. The one way to get it is to abolish marriage. Reformers without Malthus are but harking at the branches of the Uvas. You have laid the axe to the root. Chop away.
C. L. JAMES.

Eau Claire, Wis., July 30.

Lucifer and Fair Play both until after the trial for 25cts.

Especially for Democrats.

Torch of Liberty.
Nearly sixty years ago President Jackson led the common people in their first great contest with corporate monopoly in the United States.

The United States bank with a capital of \$35,000,000 had thrown down the gauntlet of popular sovereignty and challenged the government for the power to rule.

Forty of the stockholders had become members of Congress, and the public press was completely subsidized by it. Congress as well as State Legislatures bowed in the most abject submission to its mandates, while the Supreme court did not escape its corrupting influences.

Against this mercenary and dangerous enemy President Jackson determined to throw the whole power of the executive department of the government.

In justification of his conduct he said:

"The ambition which leads me on is an anxious desire and a fixed determination to return to the people unimpaired the sacred trust they have confided in my charge; * * * to persuade my countrymen, so far as I may, that it is not in a splendid government, supported by powerful monopolies and aristocratic establishments, that they will find happiness and their liberties best protected, but by a plain system, void of pomp, protecting all, and granting favors to none. It is such a government that the genius of our people requires."

On this declaration of principles the people rallied to his support. The bank with all its power and resources resisted the people's will. Millions of dollars of their money was squandered in bribing courts and legislatures, while statesmen, congressmen, editors and politicians succumbed to its potent influence.

Nichols Biddle, the president of the bank, ordered the assembling of the different trades in order to control the votes of the workmen, and such as could not be controlled were summarily discharged from employment. Twenty thousand workmen were thrown out of employment in the city of Philadelphia and a similar condition prevailed in all the great manufacturing centers.

But the people supported Jackson in his contest with this bank monopoly and crushed it out of existence, and it never again dared to raise its head until 1862. This was Jacksonian Democracy. You revere the name of Jackson. You are proud of the record made by the party under his guidance.

You glory in the name of Democrat because it symbolizes a government for the people, by the people, and for the people.
If Andrew Jackson were living to-day and should ask you for your support on the same issue (opposition to monopolies), would you support him, or would

you turn back on the old hero and cast your votes for Grover Cleveland, whose every move since he was nominated on the Democratic ticket in 1881 has been in the interest and under the direction and control of the corporations and against the common people? If so, what is there in the name of Democracy? Whose is its potent power to protect the people from oppression and wrong? Whose is its boasted power as the bulwark of American liberty?

Why should an organic function, the most important of all by far, because its purpose is the perpetuation of the species, why should it be less decent than others whose purpose is only the preservation of the individual? Why should eating and sleeping be legitimate actions which are openly practiced, spoken of and acknowledged, while generation is a sin and disgrace which cannot be sufficiently concealed and denied? Is not puberty the crowning point of the development of the individual, and its own reproduction its highest triumph and most glorious manifestation?—Nordau, *Lies of Our Civilization*.

Marriage is at the present day the only actual form of serfdom recognized by law.—John Stuart Mill.

A man is never the same any more after he has once got a new impression.—Gronlund.

Nihilism proclaimed war not only against religion, but against everything that was not based upon pure and positive reason.—Stepniak's *Underground Russia*.

But there was one question in which Nihilism rendered great service to its country. It was the important question of woman. Nihilism recognized her as having equal rights with man.—Stepniak's *Underground Russia*.

The majority are always ignorant, always indolent; you cannot expect them to be anything else with their present social surroundings.—Gronlund.

"HAZZARD" AND "BUELL" CIRCULARS.

Chicago Sentinel.

The damnable scheme of contraction and money control of the American Republic was concocted away back in 1862—years before the close of the war. A more diabolical purpose was never hatched out of any being, save a devil incarnate. Writing to his fellows in America, Hazzard, an English banker, in 1862 said:

"To AMERICAN BANKERS:—Slavery is likely to be abolished by the war power, and chattel slavery to be destroyed. This we Europeans are in favor of, for slavery is but the owning of labor, and carries with it the care of the laborer, while our plan is for capital to control labor by controlling wages. This can be done by controlling money. To accomplish this they (the bonds) must be used as the banking basis. We are now waiting to get the secretary of the treasury to make the recommendation to Congress. It will not do to allow the greenbacks to circulate as money for any length of time, for we cannot control them. But we can control the bonds and through them the bank issues."

Two years later this famous circular was followed by one of similar import issued by an American banker named Buell, and addressed to the Banker's Association. It is as follows:

"DEAR SIR: It is advisable to do all in your power to sustain such daily and prominent weekly newspapers, especially the agricultural and religious press, as will oppose the issuing of greenback paper money, and that you also withhold patronage or favors from all applicants who are not willing to oppose the government issue of money. Let the government issue the coin, and the banks issue the paper money of the country, for then we can better protect each other. To repeal the law creating national banks or to restore to circulation the government issue of money will be to provide the people with money, and will therefore affect your individual profits as bankers and lenders. See your member of Congress at once and engage him to support our interest that we may control legislation."

How wickedly, how heartlessly the scheme of robbery which these documents suggest has been carried out. War, pestilence and famine in all their deadly work have never caused the suffering and destitution that this bond scheme has caused!

Remarkable.
During the past year I have twice been in a condition from the purging of the bowels that without relief I must have died. In both instances a few drops of cheap and easily prepared medicine gave almost instant relief. I am so well satisfied with its value in cases of dysentery that I want others to have the benefit of it, therefore I will send the receipt to any one who will send me 25 cts. in postage stamps. Address
LOIS WAINWRIGHT,
Antioch, California.

