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Like to the flower that lifts its lowly head
In sunny meadow, or in quiet nook,
To hear the joyous song some mountain brook
Sends warbling forth from out its rocky bed,
Or spread its treasure-store of insect bread,
Till merrily romping by with line and hook
Shall crush it, unheeding that they took
A fragrant life from earth with ruthless tread—
So in industrial fields, a fragrant life
May often bloom unseen in radiant hue,
Till competition's fierce and sordid strife
Hath crushed out hope or life, nor fragrance left
The trampled thing, from virtue's peace bereft
As tribute to civilization due.

—LUM.

THE CHRISTIAN CHURCH AND WOMEN.

BY MRS. E. C. STANTON.

[Continued.]

Disraeli said that the early English editions contain six thousand errors in the translation from the Hebrew, which were constantly introduced and passages interpolated for sectarian purposes or to sustain new creeds.

The Church Union says of the present translation that there are more than seven thousand variations from the received Hebrew text, and more than one hundred and fifty thousand from the received Greek text, making by these two authorities one hundred and sixty-three thousand errors. It is fair to suppose that at least one-half of those errors are with reference to woman's position. It would not be assuming too much, in view of all the facts of history, for woman hereafter to take the liberty of defining her position, without the slightest reference to the Church, its canon law, or Biblical interpretations.

But, to return to the temple of worship, the sermon finished, to which women reverently listen in silence, the choir performs its part in this travesty on womanhood.

In all the great cathedrals in England and in some here in New York, boys from ten to fifteen chant the hymns of praise that woman's lips may not profane, while they, oblivious to these insults to their sex, swell the listening crowd, and worship the very God they are told who made them slaves, and cursed them with sufferings that time can never mitigate.

When last in England, I visited the birthplace of Dean Stanley. The old homestead was occupied by a curate and his two daughters. They escorted us all over the place, — in the school where poor children, were taught, in the old church where the dean had long preached. "Do you see that table cover in the altar?" said one of the daughters. "Sister and I worked that." Did you spread it on the table?" said I. "Oh, no," said she: "no woman is allowed to enter this enclosure." "Why?" said I, "men go there; and it is said that women are purer, more delicate, refined, and naturally religious than they are." "Yes, but women are not allowed." "Shall I explain the reason to you?" I replied. "Yes," she said, with a look of surprise. "Well," said I, "it is because the Church believes that women brought sin into the world, that she was the cause of man's fall from holiness, that she was cursed of God, and has ever since been in collusion with the devil. Hence, the Church," has considered her unfit to sing in the choir or enter the Holy of holies." She looked very thoughtful, and said, "I never supposed these old customs had such significance." "Yes," I replied, "every custom, every fashion,

every point of etiquette, is based on some principle, and women ignorantly submit to many degrading customs, because they do not understand their origin." Though women are preeminently fitted to preach a gospel of glad tidings, yet the Quakers, the Unitarians, — and the Universalists are the only sects that ordain women. The Methodists allow them to preach, but do not ordain them. None of the sects allow women to be elders or deacons, though a few individual churches have conferred these honors. The Greek Testament speaks of "deaconesses" in the early Church; but our translation interpolates the "wives of deacons," by no means an honest substitution. In the Episcopal Church, they would not allow a woman to be a member of the vestry, even though obliged to fill the office with a man who was not a communicant. Better a man unbeliever than a saintly woman to officiate in church matters. And the few women that are ordained over congregations find there are ever some adverse influences at work that they feel, though they may not be able to say, "Thou art the man." All these indignities have their root in the doctrine of original sin, gradually developed in the canon-law and doctrine never taught in the primitive Christian Church. In spite of the life, character, and teachings of Jesus, ever proclaiming the essential equality and oneness of the whole human family, the priesthood, claiming apostolic descent, so interpret Christianity as to make it the basis of all religious and political disqualifications for women, sustaining the rights of man alone. — The Index, (Boston.)

Comrade James' Rejoinder.

EDITOR LUCIFER: I am going to write you a long letter, and to make it as short as possible, will promise that much of what I say is not original, though possibly the application is. The heading of your article "Revolution and Evolution" implies a conflict about means between revolutionary socialists and those who believe in "evolution." Evolution is Mr. Herbert Spencer's word for a process in which he says progress consists. This process, we are informed, is essentially "a concentration of matter and dissipation of motion." When at all complex, it involves a change from an "indefinite homogeneous" to a "definite heterogeneous" state; and "definite heterogeneity" involves "an adaptation of parts to functions, so that evolution must produce virtue and happiness. There is scarcely a point in this system which is not open to the criticism of being only a half-truth. If there is a force — gravity — which concentrates matter and dissipates motion, there is another — heat — which, not only in the alternate process of dissolution, but all through the cosmos, dissipates matter and absorbs motion. Neither Mr. Spencer nor any one else, can prove that one of these is at all dependent on the other. They seem to be "co-eternal together and co-equal." If the distribution, say of the Roman Catholic Church, into priests, deacons, bishops, cardinals, friars, pope, laymen, &c., is a change from homogeneous indefiniteness to the heterogeneous definiteness, what is the subordination of all these classes to the will of one man, Pius IX., but a change from heterogeneous definiteness to homogeneous indefiniteness? Have these words homogeneous and heterogeneous any objective validity at all? Not a bit of it. Everything, from a molecule to the sidereal system, is either homogeneous or heterogeneous as you please to look at it from one standpoint or another. The

half-truth grows apace into a whole falsehood. The specialization of parts means greater adaptability. Yes, but to what? To the ends of the organism, and does not every organism prey on every other? If the specialization of the functions of a government fit the government better to its object of oppressing its subjects and crushing its enemies, who is benefited? The government and its creatures alone. And this is the progress of virtue and happiness! Evolution here becomes a new and peculiar superstition, aptly described as a "hopeful fatalism." The theory, or rather the name, of evolution, for at about this point it degenerates into a mere cant, is perpetually appealed to to prove that no man can do much for humanity, which is true enough, and also that "nature" and "progress," and other quasi-mythical entities will do everything, which, alas, remains to be proved. Now if Mr. Spencer had told the whole instead of about a quarter of the truth; if he had announced that he had discovered a law under which all phenomena can be generalized, and then gone on to explain in several fat volumes, that all progress is from the homogeneous to the heterogeneous; or from the heterogeneous to the homogeneous, or both, it would hardly have been necessary to add "or neither," in order to provoke a hearty laugh. We should have considered Mr. Spencer the prince of humorists. For what other changes could possibly be predicated relative to the one attribute of homogeneity? But by dwelling only on one aspect of change, he has given his generalization the exact amount of interest and point necessary to constitute a "system," with its ardent disciples and inveterate opponents, all stripped and thirsting for the fray. I do not wish to undervalue Mr. Spencer's work. He has firmly seized upon one great truth — the persistence of force — that whatever disappears under one form, reappears under another. By copiously illustrating one aspect of this truth, he has done much to discredit special creation and special providence. But, like other polemical writers, he has been much more successful in breaking down than building up. The change from one form of being to another might properly enough be called "evolution," but to this term there are many prefixes, as involution, evolution, dissolution, and revolution; and the progress of the cosmos does not consist in any one of these, but in the endlessly varied interrelations of them all. Now to apply this. I confess the only sign of any change for the better that I see in our national affairs at present, is the existence of an anarchistic party. So far from "evolution" doing anything to break down monopoly, it seems to me that "evolution" is building it up very fast. I do, indeed, believe that this fabric, like anything raised upon a rotten foundation, must fall; but I also believe that unless it is blown up with dynamite, it will not fall until it has covered every square inch of the habitable world, and that its fall by what might be called natural decay — evolution as opposed to revolution — would, like the fall of the Roman empire, which came in much that way, involve the ruin of the existing civilization, and an era of regeneration perhaps as long and painful as the Dark Ages. For this I could give very positive reasons; but wishing to consult your space as much as possible, I say only that I see no evidence of any change for the better outside the growth of revolutionary socialism. You say abolish the system. So do I; but how? The system rests on force. Can you give me an historical, or a physical, example of force being overcome by anything else than force? "Is it necessary to destroy the tools in order to get them from the control of the ex-

plotters?" Sometimes, I am afraid it is. The vulnerable point of the capitalist is his pocket. The merit of dynamite is that it can, with fatal certainty make exploitation unprofitable. I do not agree with you that the hungry wage workers had better plant themselves on the soil and fight to death for the use of it, though I admit that crowding into cities in search of "employment," is a mistake. The wage workers would starve on land unless they had some capital to begin with, and if they have, then, in their fight for the soil they have all to lose and nothing to take; while, in the cities, they have all to take and nothing to lose. This is why the city and not the country, has always been the birth place of liberty. As to the comparison between "an unorganized archism" or mob, and an organized archism, or government, I still think the latter much the most cruel and destructive. All the bloodshed of the Reign of Terror in France, was not equal to one battle like Eylau or Borodino. But yet Napoleon is praised by the exploiters and those who repent after them, for delivering France from "unorganized archism," and organizing her new governmental system! Great is cant.
Emu Claire, Wis. C. L. JAMES.

THE INDIVIDUAL, vs. THE STATE.

Mme. Doloschova told the knights of labor, in New Haven, at the "truth-telling" the prosperity of the community should be considered above that of the individual. We deny it most emphatically. Only as the prosperity of the community contributes to the prosperity of the individual is it of any account whatever. The individual is being sensitive to pain and pleasure; the community, state or nation, is a name, an abstraction, incapable of joy or sorrow. To glorify it, unless that glory rebounds upon the individual, is less sensible than the worship of stone idols and images of the gods.

We admit that the community, the government, may be advantageous to the individual, but that it should be allowed to prosper at his expense is monstrous. The prosperity of the individual should be the foundation of all social structures, the central idea of the government, the chief concern of all statesmen, and that secured the prosperity of the state may be left to take care of itself.

Let us not go on forever worshipping inanimate things and sacrificing upon their bloody altars the lives of men, women and children. Let us use these things for our advantage, not for their glory, and let us never admit that the state is of any account except as it is tributary to the prosperity of the individuals who compose the state.

Patriotism of the fanatic sort worships an idol called government — an idol enthroned, clad in perpetual purple and fine linen, waited upon by scholars, poets, statesmen and innumerable hosts of slaves, guarded by soldiers, set high upon heaps of human bones, reeking with the blood of murdered men, bathed forever with the tears of mourning women, and piled about with the useless food offerings of a hungry people. We do not honor such patriotism. We condemn it as a degrading and accursed species of idolatry. Again most emphatically do we deny the statement of Mme. Doloschova that "the prosperity of the community should be considered above that of the individual." Winsted (Conn.) Press.

If Bro. Pinney keeps on in this way he will be a full-fledged Anarchist before he is aware where he stands. Brave, eloquent, and true are his words, and his description of government in the last paragraph, is a marvel of diction, forceful, elegant, and most terribly accurate in its description of the god of the American. Compulsory government is chronic theft and slaughter. And it is especially thievish in the appropriation of labor fruits through monopoly of money, and the so-called protective tariff.

DEATH — The fear of death which Christian dogmas create has effects the most baneful and pernicious imaginable, and has done more to stock the Hellams of Christendom than any other cause whatever. All animals avoid bodily pain; man alone fears death. — Why? Because he alone has priest and a hell. — Logan Mitchell.

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Among deferred articles we mention, Mrs. Whitehead's Reply to Mrs. Senker on "Preventives;" Wm. Wills on the "Money Question;" Thomas A. Deyr on Land; Seward Mitchell's "The Coming Revolution;" "A Trip to The Golden Gate," by Zeno; "Facts vs. Theory," by Dyer D. Lam; "Spiritualism—Clairvoyance," by C. Severance, etc.

JAMES W. SPENCER.

As the long and able rejoinder of comrade James seems to consist mainly of criticisms upon Herbert Spencer's evolution theory we shall turn him over to the disciples of the great English philosopher for reply. One point, perhaps, requires a few words from us:

Friend James admits that the crowding of the hungry wage workers into cities "is a mistake," but thinks they "would starve on land unless they had some capital to begin with, etc." True; but many thousands of these wage workers have capital enough to buy tools and provisions for themselves for a year, to begin with, and if those who are able to go would do so it would make it easier for those left behind to get work at fair wages. If a few thousands of determined men with arms in their hands should plant themselves on lands claimed by monopolists, but really forfeited by non-compliance with charters, no government would dare to drive these men from the land and enforce the claims of the monopolists. The tide of public opinion is now setting so strongly against this land robbery business that there would really be little danger of a bloody conflict. But if the conflict should come it would at once open the eyes of the sleepy sovereigns(?) to see the enormity of the crimes that have been committed in the name of and by the sanction of government. But to fight for the possession of accumulated capital in cities is a very different thing from fighting for the right to make a home on nature's domain. While few would condemn a man for fighting for his right to a share of mother earth ninety-nine hundredths, perhaps, of the people of the United States would condemn and resist a socialistic attempt to confiscate the property of capitalists invested in buildings, machinery, merchandise or provisions.

The REFLECTOR is a new illustrated Labor paper published in New York.

NOTES.

Mr. Holmes, fierce attack upon my position regarding Revolutionary Socialism has been well met by Mr. Harman, and I allude to it now simply to call attention to two things. In the first place, Mr. Holmes, in attributing something that I had said and to which I had signed my initial, to Mr. Harman, reveals the obliquity of his mental vision and the carelessness of his reading. This is but a straw, it is true, but his entire letter is in harmony with it, it drifts in the same current of inaccuracy.

In the second place, when Mr. Holmes says, speaking of the charges made by Mr. Tucker, that, had those charges been true, and the crimes charged been "ten times more 'criminal' than reports made them"—" * * * my hand should be burned from my body ere it should write one word of condemnation of the act," he writes himself a partisan who can see no wrong in an offence committed against an enemy, and places himself in the company of those Christians and political henchmen who believe that every weapon is holy when used in furtherance of their propaganda. In a word, the end justifies the means, in the estimation of Mr. Holmes, and because we cannot agree with him, he declares that we are traitors to the cause of labor.

When Mr. Holmes wrote that paragraph, he proved the truth of my statements and the necessity of my protests, and he fully answered all that he had said in defence of the Communist-Anarchistic, for in those few lines he showed us what his conceptions of morality, truth and justice are.

What Mr. Holmes has to say about the "firebugs" of New York, is another revelation of his mind that helps us to an understanding of the methods of reasoning through which he arrived at the conclusion that Lucifer is on the capitalistic side. Referring to the "makers and upholders of law and order," he says, "for you to plead their cause and persecute men brave enough to dare their wrath with an avenging hand, is indeed a paradox." Will my indignant critic have the kindness to tell me how the burning of insured property, putting in peril the lives of innocent women and children, is a title to honor,—why should such crime win for its perpetrators the fame of heroes and the praise of those who respect courage and devotion?

To sum up—Mr. Tucker charged that members of the N. Y. branches (German) of the International had set fire to insured property, endangering the lives of helpless children and women. Mr. Holmes does not, in terms, deny this, but says that if the crimes had been ten times more atrocious than those charged, his hand should be burned from his body before he should write one word in condemnation of the act. And then he calls such damnable crimes "avenging" the wrongs of labor! I gladly leave him to his own conscience and the judgment of our readers.

The Register (Des Moines, Iowa) says that it is a pity that Most was not sentenced to imprisonment for life. An infinitely worse punishment would be the compulsory reading of the Register every day for a year. Most is not a model man, by any manner of means, and I utterly repudiate his methods of "reform," but, placed by the side of Ret. Clarkson, the editor of the Register, he is an unsnatched angel of light. No more unscrupulous politician ever poisoned the minds of American youth than this man Clarkson, the head of the Regency, the demagogue, trickster, and cunning hypocrite.

In the person of Most freedom of speech is struck down, and the way opened for still more wicked assaults upon our liberties. And this is not all; what with the wild utterances of such men as Most and Parsons, the violence of their deluded followers, and the frantic tyranny of the law minions, it is all but certain that an armed conflict will be forced upon us at no distant day.

Are the self-styled defenders of law and order completely imper-

vious to all argument, deaf to all warnings of history, blind to all the signs of the times? Is it possible that they are so besotted as to think that the imprisonment of a man who has simply talked, and talked simply, is going to make more secure the foundations of the state? Can they not see that this sentence will but intensify hatred of the victim and his friends, and make more wide-spread the discontent of the laborers? Whether Most and Co., were right or wrong, originally, makes no difference, so far as this result is concerned. Even if they had no grievance before, they have one now, and a very tangible one it is.

Let us suppose that this judgment against Most had not been rendered, that the court had said to him—"Mr. Most, in the personal opinion of this court, you have talked and written very foolishly, but this is not material; you have committed no overt act, so far as has been shown here, and freedom of speech is guaranteed to all. You are discharged."

Does any sane man or woman believe that, had this happened, Most would have continued the "dangerous" man he was before, the "dangerous" man he will be if he lives to come out of the prison to which judicial tyranny and stupidity has consigned him? The state is digging its own grave, it really seems that it is more stupid than the madmen who are invoking the use of force in its attempted overthrow.

WHAT'S IN A NAME?

Friend Warren thinks that the name Anarchy, or more correctly Anarchism, is hopelessly lost to the cause of Liberty and Progress, because of the deeds of the "Internationals" at Chicago and elsewhere. Maybe he is right in this opinion, but we think otherwise. Mr. Warren is old enough to remember that immediately after the raid of John Brown into Virginia the anti-slavery men throughout the land, with but few exceptions, made haste to denounce Brown and his methods. The very name "Abolitionism" was disclaimed by all the timid opponents of slavery, because to be an abolitionist was thought to favor murder and pillage. But John Brown and his followers, reckless, fanatical and bloodthirsty as they were, did not spoil the name Abolitionist. John Most, Spies and Parsons have as yet done nothing to compare with the atrocities of John Brown in Kansas and elsewhere, but if they should do so, and thus get themselves made martyrs of to governmentalism, they could not debase or destroy the true significance of the word Anarchism, any more than John Brown and his methods could destroy the true significance of the word Abolitionism. The writer of this did not approve the methods of John Brown then, and he does not approve them now; but he did not deny the name Abolitionist. John Brown was lionized, almost worshipped, during the war and afterwards, but if the nation had not made itself drunk on fraternal blood he would never have been held up as a hero to be worshipped or imitated. Brown, like Most, Spies etc., was the apostle of blood-letting. One of his favorite sayings was, "I am tired of so much talk and so little blood." Also, "the nation can be saved only by a baptism of blood"—or words to that effect. If Spies, Parsons and Most are correctly reported, their cure for existing evils is substantially that of John Brown for the evil of Chattel Slavery. The "baptism of blood" did not save the nation then, and it will not save it now.

Mr. Warren says: "You to be an anarchist is to be identified with Spies and his outfit." Not necessarily so. Horace Greely, Theodore Parker, Charles Sumner, Wendell Phillips, Eliza Wright, Parker Pillsbury, Abby Kelly, J. G. Whittier, etc., were abolitionists, but they were not identified with John Brown "and his outfit." So we may now say, Prince Kropotkin, Michael Bakounine, B. R. Tucker, Thomas Paine, Thomas Jefferson, Ben Franklin etc., are, or were, Anarchists in the true sense, and yet they are not "identified with Spies and his outfit."

Friend Warren thinks we should have a banner of our own, "an emblem that involves no ambiguity."

This would be difficult to do—at least it would be impossible to find a word that has not been or that cannot be perverted to bad uses. The word Anarchy is frequently used by us to mean the same as anarchism, but whatever livery we may take, or whatever emblem we may adopt for our banner, we are still liable to be misunderstood and misrepresented by those whose interest it is to misunderstand and misrepresent us.

After all, we must acknowledge that names count for but little in the long run. It is what a man is and what he does—what he teaches in his life as well as by his words—that determine his character; not what he calls himself.

JOURNEYS OF THE JUNIOR.

LUCIFER'S space is altogether too limited and my time too fully occupied in canvassing, to permit me to chronicle in extended detail the incidents of my travel, and to describe satisfactorily the country through which I pass.

On Tuesday, May 18th, I took my trunks and grips (two of the former and four of the latter) and set my face in the direction of Omaha, which was to be my first stopping place; and where I was to begin the work of a long canvassing and lecturing trip in the north, to extend over two, perhaps three or four months.

Over the Santa Fe to Atchison, passing on the way our neighboring town of Nortonville, recently devastated by the cyclone. In the fierce race for wealth, buildings are put up just as flimsily as they can be and stand in ordinary weather. This seems to have been the case with the brick building which went down at Nortonville, its walls being very thin.

Over the Missouri Pacific by night train and the early morning of the 19th finds me in the city founded by George Francis Train. Omaha is growing steadily and rapidly. Soon comfortably domiciled in my old quarters, the cozy home of James Griffith and lady, I went to work to hunt up some of the Liberals of the city. L. L. Higgins, formerly of Reading, Pa., is located here, and it gave me genuine pleasure to make the personal acquaintance of this old correspondent. I also met Joseph Crebo, J. H. Smith, A. Moyer, J. C. Vapor, B. Saatche, George Medlock, P. L. Edholm and others of our subscribers. The old League organization does not now hold any meetings, and I think that the reason is not difficult to find. Most of the Liberals of Omaha failed to appreciate the necessity of providing for the social needs of mankind. Lectures and debates are very interesting and useful, but no Liberal society can be made a success which depends upon them alone.

Thursday at 5 P. M. I crossed to the Iowa side of the river, and at 6.10 we pulled out of the Council Bluffs Transfer depot, four passenger trains starting at the same moment for the east; the C. & N. W., the C. M. & St. P., the C. B. & Q. and the C. R. I. & P. I was on the Northwestern train and we were soon steaming up the Boyer valley, past the stations of Honey Creek and Loveland, the ambitious Junction town of Missouri Valley, Logan, and the pretty village of Woodbine. At Dunlap I got off and was soon at my Christian brother's, surrounded by nephews and nieces. Friday I spent driving about the country, going over to Manteno in the afternoon. Manteno is one of these places so numerous in the west, a once-was "city," laid out during the first settlement of the country and killed when the railroad came along and established a rival town a few miles from it.

On Saturday, in the afternoon, I board the train bound east, and soon we are speeding up the Boyer Valley, past Dow City, Denison, Vail and West side. At Areadia we cross the divide, down either side of which trickle the initial streamlets of the Boyer and the south and middle forks of the Coon. Oh, these superb rolling prairies of Crawford and Carroll counties! Down to Maple River Junction about which are seen some marshy tracts of land, and then "Carroll" says the brakeman, and here we are in one of the "future great" cities of central-western Iowa. Cordial welcome and warm hospitality I find in the home of W. T. and Mrs. M. B. Minchen and most interesting family, and here I unpack my grips for an over-Sunday stop.

Dr. A. S. Gockley, A. W. Swender, C. W. Adams, Joseph Conway and E. Conlin are other outspoken Free thinkers of this burg.

Monday, May 21, at 7 P. M. I was off over the Southwestern branch for Audu-

bon. This is one of the finest sections of Iowa that I have yet seen. Prairie entirely, very steeply rolling, and with a seemingly rich soil, Audubon county should be the farmer's delight. H. F. Andrews is the only man in the town of Audubon who appears to be at all conversant with modern Liberal ideas. Back by evening train to Manning, and thence southwesterly down the Nishnabotna to Kirkman, where I found my old Clinton county friends, E. Sweeting and lady, and under whose hospitable roof I felt at once at home. Mr. Bailey is another dare-say-so, Free thinker.

(To be continued.)

EXCURSION.

On Sunday last "H." and his "better half" accepted the invitation of Susan Richerter and of her husband, John Richerter, to spend the day at a social reunion at their home, eight miles east of Valley Falls—which reunion was to be in honor of the fifty-ninth birthday of the hostess herself aforesaid. The day was lovely the country over which we drove was beautiful—enchantingly so—in its June array. Valley Falls has many fine "drives," but the eight miles east, on the Leavenworth road, surpasses them all. The lay of the land is high and undulating—the soil rich and remarkably well improved for a new country. Crops seemed all in excellent condition and the prospects of the farmers never better—except, perhaps, in the item of wheat, which for various reasons seems not up to the average in prospect.

Arriving at the Richerter mansion we found a number of guests already there, and our hostess and host happy in trying to make their friends happy. Mr. and Mrs. Richerter came to Kansas in an early day, and for some years had a hard struggle with the difficulties and privations incident to newly settled countries, but the habits of industry and economy, brought with them from the "Vaterland" have yielded their legitimate fruits, and now, while not to say rich, our good friends have "plenty and galore in store," not only sufficient to support their declining years in comfort but to provide well for their children and to have something left to aid the cause of the "right that needs assistance," and to help destroy the "wrong that needs resistance." Although not seeking the leadership in any movement to forward the cause of mental enfranchisement, there are few workers in the Free thought ranks in Kansas that have given more of their time, labor and money to this cause than have John and Susan Richerter. This will, perhaps be regarded by them as too flattering but, we believe it to be simple truth nevertheless.

It is needless to say that the dinner was superb and that ample justice was done to it by the numerous guests. Music, vocal and instrumental, dancing—out-door platform—short speeches, etc.—were called into requisition to give zest to the occasion. And—as a faithful chronicler we may as well tell the whole truth—there was plenty to drink! Be sides abundance of "Adams ale" there was the German's national beverage—beer! There was wine too—in the cellar—we were told. As at the feast in Can. of Galilee our hosts thought something stronger than water was needed to complete the enjoyment. But if any drank to excess we saw it not. And this leads us to remark, in closing, that while we are now, as always, opposed to the use of alcoholic beverages as such, there seems to be a legitimate place—a normal demand for an inexpensive and slightly exhilarating drink to be used on occasional like this. Something that will be harmless and yet will stimulate good-fellowship and rational enjoyment on the physical plane. Beer and wine, when pure doubtless do well enough in the cooler and moister climate of northern Europe but for the electric atmosphere, hot winds, and suns of America we think that even beer and wine are too fiery—to stimulate. Hence we think the National beverage for Americans has not yet been invented. As Sancho Panza said, "My blessing on the man who first invented sleep," so we would say blessings on the man who will invent the American Beverage!

JOB WORK.

Our friends will please remember that we are now prepared to do job printing such as Cards, Notes, Bill-heads, Envelopes, Circulars, Pamphlets, &c. Satisfaction guaranteed. Please send in your orders.

We gladly welcome the initiation number of a new radical Free thought and reform paper published at Liberal, Mo., by Henry P. and Georgia McPogle, former editor and publishers of the Liberal, at the same place. The infant journal is christened Equity. Here's our

A "RADICAL REMEDY" (Continued.)

Speaking of the social evils, Dr. Foote says:

"Probably the most interesting and useful study of social evils is for the purpose of discovering the radical evils, and if we were to picture them as a great upas tree, it would be in order to write ignorance upon the roots, reckless propagation on the trunk leading to one great branch called over-population, and to another called evil heredity tendencies, while in the entangled branches would be found the luxuriant crop of individual and social evils. But for lack of the picture we will arrange them as follows:

Radical Evils,	Ignorance, Reckless Propagation, Evil Hereditary Influences, Over Population.
Regular Checks,	Famine, Plagues, Wars, Abortion, Infanticide, Baby-farming, Diseases, Deformities—Blindness, Deafness, Death—Premature,
Incidental Checks,	Pauperism, Drunkenness, Crime, Imbecility, Idiotcy, Insanity, Overcrowding Tenements, etc., Typhoid, Smallpox, Immorality, Prostitution, Contagious Diseases.

Various Social Science problems arise from the consideration of these evils as factors, and involve the discussion of questions relating to monopoly of power, land and money; the rights of men, women and children; the relation of commerce, transportation and trade; the conditions affecting population, subsistence and immigration.

Our author concludes that "Scientific Education is the broad basis of all reforms," because "ignorance is the root of all evil," and the particular channel through which ignorance pours the floods of ruin upon the gardens and palaces of humanity is that of reproduction, and here is where the strong dam of education must be built.

"Ignorance leaves man open to the full play of his passions, impulses, and their results are excessive, reckless, haphazard propagation of the race, in which there is a sort of a go-as-you-please contest between the natural virtues and vices of man, none of the contestants appearing to have any advantage over the others until scientific education stepped in as backer of his better qualities, and under such teaching the virtues certainly ought to win; for scientific education gives man a cue by which to scotch evils at their source—that is, intelligent restriction of propagation or prudential checks."

Dr. Foote concludes his first chapter with these paragraphs:

"We shall find that in whatever direction we start out to make a study of social evils, we shall be sure to trace the thread of our investigation to the one great all-pervading factor of ignorance operating through reckless propagation to produce over-population and evil hereditary influences and a full appreciation of this fact leads us to the conclusion that we must find the remedy in that line of study and education which shall enable and induce all people to regulate reproduction. We want—

A sufficient education in the science of private and public hygiene and morals, and especially in the direction of sex, reproduction and heredity, which shall be so general that every man and woman at the age of puberty shall know enough, and be religiously inclined to guard against crippling himself or herself, the family or society, by indulging in vice of any kind, and particularly that of reckless propagation.

This is the radical remedy, and a thorough one, and Utopian enough for the most devout optimist. Even though it be an electric beacon in whose bright light we may not hope to bask, as 'neath the noonday sun, yet for us its dim rays already show the way to brighter days, and point out the line of progress we should pursue. The first step to be taken in this direction will be considered in the following chapter."

Chapter II. deals with the Law of waste in reproduction; excessive child-bearing and the evils it produces; "laughter of the innocent," etc., etc. Chap. III. treats chiefly of the regulation of reproduction, affirming the superiority of the Neo-Malthusian principles. Chaps. IV. and V. continues the subject matter of III., and gives unanswerable arguments against the Alphonse theory.

Writing of that ignorance which is ignorantly called innocence, our essayist says:

"Neither is ignorance bliss for young women, in sexual physiology, as some stoutly maintain, for physicians are constantly having piteous appeals from those unfortunate ones whose mental ignorance and trusting disposition has led to serious complications, and when a physician is brought face to face with a

young unmarried woman whom he finds to be ignorant without knowing what it means when he informs her, he naturally loses regard for 'innocence,' and concludes that there is an amount of ignorance which is not bliss—that there is a folly in wisdom worthy of commendation."

Chap. VI. gives to the world the "Voice of the People," consisting of letters from physicians, mothers and others, in regard to this vital subject.

Dr. Foote has given to the people a work whose value cannot be overestimated. Had it not been for the damnable laws of our accursed paternal government he would doubtless have written more plainly, and, therefore much more usefully. But the "Radical Remedy" is very opportunely put before the reading public, and I hope that its sales will reach into the millions. Its price (25 cents only) puts it within the reach of all, and all men and women interested in the improvement and happiness of the race will do well their duty if they help in every possible way to increase its circulation.

See our advertising columns for special rates and premium offers. Read it, put it into the hands of your neighbors and of your children.

Response to J. W. Gibson.

THOMAS GIBSON: I don't intend to explain away any fact. I want facts just as much as any Spiritualist can want them. I would enjoy any good thing as surely as they would.

A happy future would be as much desired by me as it is by any one. But when we consider all the past, all the humbings that have been foisted upon credulous humanity, in the name of Gods, ghosts, fairies and demons; by priests, tricksters and charlatans; it behooves us to be very sure a thing is a fact before we attempt to teach it to others.

Now ever since the first reports of Rochester Rappings, I have read everything I could find concerning all the so-called phenomena termed spiritual. I've written to and visited clairvoyants and mediums, Slate-writers and Materializers, and have found literally nothing at all that any average human being could not have done and said, and I am still investigating personally, and with tongue and pen. Not expecting to find proof of spirits or a future, but hoping to light upon real phenomena; not upon something uncanny and unexplainable by known laws of science.

It is very true that testimony in our courts varies according to the idiosyncrasy of the witness, but ask forty men if they have ever been to Snowville, and if so ask them if there is a church, woolen mill, foundry, etc., here, and the answers would not greatly vary, because these things are real, but ask about Heaven, the Summer Land, Gods and ghosts, and the statements are all conflicting, confused and irrational because the things are unreal. If there has kept a record of all the mediums that R. P. Journal, Banner of Light, and Mind and Matter, (to say nothing of the smaller spiritual publications) have condemned as frauds, they will observe that there is hardly a noted medium that some of these papers have not placed their ban upon.

And now the Coffroys and Keelers have come to grief. You invariably fail of getting a real test from any medium. I've asked clairvoyants the simplest questions, and never got a single response that proved anything but the simplest human powers.

I've had the name of D. M. Bennett written here in our room for five months, in large script, and in plain view, and not a spiritualist has ever been able to tell on what it is written. Yet if Bennett still lives, or if any spirit lives, such a being could be sent here by any medium at any season and the test be given. Ten minutes given to this question would solve it!

Though I have seen and heard no phenomena, still I have never denied that there might be some. I believe much of what people write me, of their personal experience, is correct and true. All I deny is their so judged source or cause of it. I now ask thee or any believer, to please try and get me a few real tests. I don't call all Spiritualists, or all mediums, cranks and fools any more than I call all Christians, Mormons, and Mohammedans fanatics and fools. There are good, true, honest, sincere believers among all bodies and all creeds. But if a man tells me a fairy, a devil, a ghost, or a god does or says this or that, I ask proof of the existence of such a being. I ask, could not the occurrence have taken place without the intervention of the mythical personage?

You who claim the existence of the improbable and the impossible, must bring on your proofs. It don't matter which belief is most

"elevating." This has nothing to do with the question. If we concede that truth is better than falsehood. We grant the desirability of securing facts, whether they lead to the dead wall of the unknowable, or to the end which death brings to us all.

Bacon—the real Shakespeare—says: "No pleasure is comparable to the standing upon the vantage-ground of truth."

ELMINA DRAKE SLENNER.

Snowville, Pulaski Co., Va.

For LUCIFER.

Anarchism in the Dies Irae.

I have been much interested in the little controversy between Comrades Lum, Walker and Yarros. With his usual eloquence and clearness of expression Comrade Lum has said much in the truth in which I cannot but concur.

In these days the aristocracies political and clerical—are consumptive, on the decline, but a new aristocracy, that of Capitalism, is filling their place with startling rapidity and using Church and State as shield and sword. On the other hand the untitled, out-of-office, wealth-smitten laboring classes are waking up to a consciousness, vague and formless though it be, that they are being systematically trodden on, insulted, enslaved and robbed by men in no way superior, and in many ways inferior, to themselves. They are beginning to feel that superior birth, for which these "noblemen" claim worshipful recognition, is a lie; that the assumed sanctity of the priests is a lie; the assumed rightful ownership of the world's wealth by a few drones, is a lie; are beginning to feel that the well-begotten son of poverty is as royally born as the prince; that those things conducive to human happiness alone are sacred; that the wealth of the world belongs to its producers.

Therefore in the constant presence and contemplation of these great and enduring lies, and these persistent cheats, thefts, degradations, what wonder if there is developing in the "lower classes" an immense amount of moral dynamite. With the vortex of Usury sucking, with ever increasing rapidity, into the hungry bowels of Capitalism all wealth and material means of happiness; with government constantly centralizing, concentrating and augmenting its forces to support its gigantic iniquity and create and defend Monopoly; with Misery constantly gnawing with ever sharper and more venomous teeth; above all, with human nature as it is, it would be a miracle indeed, if all this pent-up wrath were dissipated without explosion. With all my heart I hope that it may be; with all my mind I fear that it will not be. Some day a spark will fall that will set not only this continent, but the whole civilized world in a blaze, and a war will ensue that for duration, violence, hate and destructibility has never been equaled. Humanity will be purged as it were by fire.

Nay, my comrades, talk not of peace! There can be no peace between justice and injustice, between the robber and robbed, between the vampire and his victim, the torturer and the torn, the rack and the riven, the tight boot and the crushed foot. There is an irrepressible conflict here. The present quiet is simply the hush before the tempest, the crouch before the tiger's leap. And even now the muttered thunders, and vengeful growls, are not inaudible to attentive ears. There is a Dies Irae—a day of wrath—coming. If the laborers would stand together their power would be irresistible, the contest soon over, but such concerted action cannot be reasonably hoped for. When we reflect upon human nature as it is, its ignorance, cupidity and blindness of passion, consider how credulity of religious fear and prejudice of patriotism will persist, and turn brother against brother and friend against friend; how theology will tempt and terrify, wealth bribe, and sophistry and demagoguism deceive, we perceive such concert to be impossible. It would take generations of wise education to make it possible, and the "logic of events" will not wait. The contest will be precipitated long before. And when the Victories do crown the laborer's effort, we may well imagine how these starvings will blot with luxury, how these slaves will transform liberty into license, how riot and ruin will prevail. That good will come of all I verily believe, but it will be through the usual process of pain and peril and devastation that has so far marked every epoch of human progress.

But it does not follow because this will come, that we sober minded Anarchists should permit ourselves to be drawn into its current, much less ride on its foremost waves. Ours the place

of teachers, to forever proclaim to our fellow beings that if they will harken to the voice of Justice and Liberty all these questions are capable of peaceful solution. Ours the position of moral torch-bearers and sentinels, forever proclaiming the sacredness of the individual, the eternal folly of invasion, the perpetual and basic necessity of liberty. As we increase in numbers we must combine to defend our liberties against all tyrants, whether of the aristocracy or the proletariat. We, too, may some time be obliged to use the sword, the musket, and the bomb to defend our freedom; but to join a yelling mob of hoodlums, or even a well organized army of workmen ruled by trade unionist tyranny, is suicidal folly. When passive resistance fails, we are perfectly justified in resorting to the active, but not under the command of tyrants, or leadership of fools, let them wear what names they may. J. Wm. LLOYD.

Court of Common Sense.

LUCIFER vs. Jehovah. GENTLEMEN OF THE JURY: The attorney for the plaintiff is amazed that the defense should attempt to identify the plaintiff with Satan. I said that Satan would not go anywhere without invitation. Now he says that I said this much of Lucifer. Whose case is spoiled now? Like a true Lawyer he claims I mean Lucifer if I speak well of him, otherwise he is a Satan.

No matter what we call him, he does just what God permits him to do, and I am sure; yet I am surprised to find that Lucifer shall reign over all intelligent beings in place of Jehovah.

Yes, God commanded Job to offer sacrifices, because the heathens about him offered human sacrifices and encouraged pollutions of the worst kinds. God sent blights, Satan, to test Job's virtues, and Zeno blames him because he forgot to take the whole pile and sky out for Canada. He had not yet learned to be a model attorney or agent.

What does Zeno want for his client? We know about what he possesses now, which is most of the governments of the earth. When he took the Defendant's Son upon the mountain and showed him all the kingdoms of the earth and offered him all if he would fall down and worship him, the plaintiff, he was ready to give a "good warranted deed of sold premises and all the advantages thereunto belonging." Now with more than half of the world, the plaintiff wants all, and thinks he has been wrongfully kept out of his property. Zeno expects half if he wins this case for his client, but he will find that, after he loses his soul, the plaintiff is deceitful and will never pay him even a lot in the suburbs of a paper city. The plaintiff did deceive the innocent pair in the Garden, and he has been permitted to do many other acts that he thought was bad; but, because they turned out good in the end, the plaintiff wants to possess the whole universe. "Blowing about evil" is bad language to use before the court of common sense to express in legal terms the natural depravity of the human race. Men are depraved, but not totally so. This comes as a necessary consequence of free agency. So strong is this depravity that it will be glory to the individual who succeeds (with the help of the Defendant) in conquering his own evil disposition.

The attorney for the plaintiff only exposes his own egotism in speaking of the humble efforts of the Attorney for the Defendant. He thinks I ought not to undertake the case without being certain of at least half of the property of the Defendant. The mental power of this lawyer for the Devil, was well known without this extraneous flattery of the Attorney for the Defence. I hope he will in the progress of the trial, give more attention to the case in court and less to the character of the Attorney.

Two help that Lucifer had to enlighten the world; Bruno, Galileo, Rousseau, Paine and so forth, was the help of mad philosophers; who, with the priests under the pay of Lucifer, wanted to turn the world upside down. One side wanted to hit something, the other wanted to be the immortal defenders of something they did not understand. In due time God sent men who were wise enough to separate the evil and good from both classes. Since then all true reformers, or most of them, are men who acknowledge God as the Supreme Ruler of the world.

Nearly half a century ago a few humble women, servants of God, met in a private room in Philadelphia, to pray for the abolition of slavery. The paid servants of Lucifer hunted them out and put them in jail. The servants of God are doing more to put down the monster Alcohol, (a brother of the plaintiff) than all the followers of Lucifer. The schools of the day where science is taught, are headed by men who would honor God in their lives and work.

There is no real value in the right Zeno gives to a little corner where God's people are permitted to worship (what he calls numbers) for they have permission of the learned world, and Lucifer will never get more of the earth than he has now in his possession.

God's ways are not our ways, and the Attorney for the plaintiff has laid out a great amount of work for the Defendant to do; and because he don't do it to order, or is, as he thinks, a little slow, he brings this suit. Gentlemen of the Jury, you will see that the plaintiff and his Attorney go home disappointed.

JOHN SMITH, Attorney.

Morenet, Mich., May 31.

WORDS OF ENCOURAGEMENT.

We give a large share of our space in nearly every issue, to those who differ from us in opinion and methods of work. Some of these have criticized us without mercy. We make no complaint of this. On the contrary we should think our work a failure if we

should elicit no adverse criticism. All we ask is fair, honorable and honest treatment from opponents. While giving prominence to adverse criticism it may not perhaps be out of place occasionally to let the other side be heard. We therefore here insert a few commendatory words from the many that might be given:

FRIEND HARMAN: Enclosed find an order for \$2.00, apply it to my acct; and long may LUCIFER live to shed light on this "Protected People." Say, didn't you just as lieve be priest-ridden to poverty as politically legislated there? Respectfully Yours, &c, JOHN MILES.

Burlington, Kansas.

Mr. H.: I am greatly encouraged by what I see in your recent issues, especially in the latest. Since my earliest experience I have not seen the Land Question more clearly and vigorously presented than under your hand you have presented it. THOMAS A. DRYEN.

70 Suydam St., Brooklyn N. Y. June 5.

M. HARMAN, DEAR SIR: Enclosed is draft for \$1.25 to pay for LUCIFER another year. You mention on your card some special offer in this week's paper; I have not received the paper yet, and don't know what the offer is, but will say that \$1.25 per year for LUCIFER is special offer enough for me.

Fraternally Yours, LOU VAUGHAN, Blair, Neb.

BROTHER HARMAN: I write to send you my best blessing, love and good will, for your sensible remarks under the heading of the "International."

Also your sensible words in reply to priest Taylor. All rational people must see that you are doing a good work for humanity.

Hoping you are well and prosperous, I am your Friend, SEWARD MITCHELL.

Newport, Maine, June 2, 26.

MESSRS EDITORS: My annual subscription expires on the 5th inst. I don't want to abandon LUCIFER, therefore I enclose Money Order, in amount \$1.25, to pay for the second year's subscription. Your Lady contributors are bolder than some of the other sex; they add their real names to their articles for publication. This is right. Where is the necessity of flying from behind the ambuscade of a nom de plume? Will Zeno and Helocint answer?

REBECC ROSSLER.

M. HARMAN, SIR: Enclosed find \$3.00 as loan to your type and press fund. Mrs. J. writes some good Liberal songs. Send I don't want to mislead.

We hope some day to visit you. Yours J. J. JOHNSON.

Success, Kans. June 9.

A Call.

Sister and Brother Liberals. Immediately after the Convention of "The American Secular Union" last year, Bro. Walker made a "call" through LUCIFER to Western Liberals to assemble some time during the summer or fall of '26, for the purpose of organizing themselves into a Union or League similar to the "A. S. U." but to be more radical, admitting free discussion of ALL questions—some of which were (perhaps wisely) ruled out of the A. S. U. But believing those "tabooed" questions to be of great importance to the whole human race, we think they should be well understood and thoroughly discussed. That "Madam Grundy" is right, and Dame Nature wrong in creating the human body so vile that only the head and hand are fit to be seen—that the royal road to life through Nature's garden is so filthy that it is not to be even spoken of in decent (?) company—is contrary to our liberal ideas. Therefore, as the last echo of Bro. W.'s call seems to have died away without rousing any to action, we wish to renew the call. Not desiring to be counted out of the grand old A. S. U. but wishing it good speed, and with a fraternal feeling for all, we desire the privilege to discuss all questions, and especially those that are too radical for the ears of our fastidious brothers and sisters—to assemble and do so without giving offence to any, and thus bear the odium ourselves.

What say you, friends, shall we have a Western Radical League or not? Let us hear from you.

H. H. HUTCHESON, Leavenworth, Kan.

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By DR. E. B. FOOTE, JR.

THE

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