A DREAM AND ITS FULFILLMENT.

AN EXPOSÉ

OF THE

Late Infidel Would-Be Paradise,

LIBERAL, BARTON COUNTY, MISSOURI.

BY

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PRICE, 10 CENTS.
"I had a dream which was not all a dream." I thought I was on a long journey through a beautiful country, when suddenly I came to a great city with walls fifteen feet high. At the gate stood a sentinel, whose shining armor reflected back the rays of the morning sun. As I was about to salute him and pass into the city, he stopped me and said:

"Do you believe in the Lord Jesus Christ?"

I answered, "Yes, with all my heart."

"Then," said he, "you cannot enter here. No man or woman who acknowledges that name can pass in here. Stand aside!" said he, "they are coming."

I looked down the road, and saw a vast multitude approaching. It was led by a military officer.

"Who is that?" I asked of the sentinel.

"That," he said, "is the great Colonel Robert G. Ingersoll, the founder of the City of Ingersollville."

"Who is he?" I ventured to inquire.

"He is a great and mighty warrior, who fought in many bloody battles for the Union during the great war."

I felt ashamed of my ignorance of history, and stood silently watching the procession. I had heard of a Colonel Ingersoll who resigned in presence of the enemy, but, of course, this could not be the man.

The procession came near enough for me to recognize some of the faces. I noted two infidel editors of national celebrity, followed by great wagons containing steam presses. There were also five members of Congress.

All the noted infidels and seceders of the country seemed to be there. Most of them passed in unchallenged by the sentinel, but at last a weep-looking individual with a white necktie approached, and he was stopped. I saw at a glance it was a well-known "liberal" preacher of New York.

"Do you believe in the Lord Jesus Christ?" said the sentinel.

"Not much!" said the doctor.

Everybody laughed, and he was allowed to pass in.

There were artists there, with glorious pictures; singers, with ravishing voices; tragedians and comedians, whose names have a world-wide fame.

Then came another division of the infidel host—saloon-keepers by thousands, proprietors of gambling halls, brothels, and theatres.

Still another division swept by: burglars, thieves, thugs, incendiaries, highwaymen, murderers—all—all marching in. My vision grew keener. I beheld, and, lo! Satan himself brought up the rear.

High above the masses was a banner on which was inscribed, "What has Christianity done for the country?" and another, on which was inscribed, "Down with Churches! Away with Christianity—it interferes with our happiness!"

And then came a murmur of voices, that grew louder and louder until a shout went up like the roar of Niagara: "Away with him! Crucify him, crucify him!" I felt no desire now to enter Ingersollville.

As the last of the procession entered, a few men and women with broad-brimmed hats and plain bonnets made their appearance, and wanted to go in as missionaries, but they were turned widely away. A zealous young Methodist exhorter, with a Bible under his arm, asked permission to enter, but the sentinel swore at him awfully. Then I thought I saw Brother Moody applying for admission, but he was refused. I could not help smiling to hear Moody say, as he turned sadly away:

"Well! they let me live and work in Chicago. It is very strange they wont let me into Ingersollville."

The sentinel went through the gate and shut it with a bang; and I thought, as soon as it was closed, a mighty angel came down with a great iron bar, and barred the gate on the outside, and wrote upon it in letters of fire, "Doomed to live together six months."
Then he went away, and all was silent, except the noise of the revelry and shouting that came from within the city walls.

I went away, and as I journeyed through the land I could not believe my eyes. Peace and plenty smiled everywhere. The jails were all empty, the penitentiaries were without occupants. The police of great cities were idle. Judges sat in court rooms with nothing to do. Business was brisk. Many great buildings, formerly crowded with criminals, were turned into manufacturing establishments. Just about this time the President of the United States called for a Day of Thanksgiving. I attended services in a Presbyterian Church. The preacher dwelt upon the changed conditions of affairs. As he went on, and depicted the great prosperity that had come to the country, and gave reasons for devout thanksgiving, I saw one old deacon clap his handkerchief over his mouth to keep from shouting right out. An ancient spinster, who never did like the "noisy" Methodists—a regular old blue- stocking Presbyterian—couldn't hold in. She expressed the thought of every heart by shouting with all her might, "Glory to God for Ingersollville!" A young theological student lifted up his hand and devoutly added, "Esto perpetuo." Everybody smiled. The country was almost delirious with joy. Great processions of children swept along the highways, singing,

"We'll not give up the Bible,
God's blessed word of truth."

Vast assemblies of reformed inebriates, with their wives and children, gathered in open air. No building could hold them. I thought I was in one meeting where Bishop Simpson made an address, and as he closed it a mighty shout went up till the earth rang again. O, it was wonderful! and then we all stood up and sang with tears of joy,

"All hail the power of Jesus name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

The six months had well-nigh gone. I made my way back again to the gate of Ingersollville. A dreadful silence reigned over the city, broken only by the sharp crack of a revolver now and then. I saw a busy man trying to get in at the gate, and I said to him,

"My friend where are you from?"

"I live in Chicago," said he, "and they've taxed us to death there; and I've heard of this city, and I want to go in to buy some real estate in this new and growing place."

He failed utterly to remove the bar, but by some means he got a ladder about twelve feet long, and, with its aid, he climbed up upon the wall. With an eye to business, he shouted to the first person he saw:

"Hallo, there!—what's the price of real estate in Ingersollville?"

"Nothing," shouted a voice; "you can have all you want if you'll just take it and pay the taxes."

"What made your taxes so high?" said the Chicago man. I noted the answer carefully; I shall never forget it.

"We've had to build forty new jails and fourteen penitentiaries—a fanatic asylum and orphan asylum in every ward. We've had to disband the public schools, and it takes all the revenue of the city to keep up the police force."

"Where's my old friend, Col. Ingersoll?" said the Chicago man.

"O, he is about to-day with a subscription paper to build a church. They have gotten up a petition to send out for a lot of preachers to come and hold revival services. If we can only get them over the wall, we hope there's a future for Ingersollville yet."

The six months ended. Instead of opening the door, however, a tunnel was dug under the wall big enough for one person to crawl through at a time. First came two bankrupt editors, followed by Col. Ingersoll himself; and then the whole population crawled through. Then I thought, somehow, great crowds of Christians surrounded the city. There was Moody and Hammond, and Earle, and hundreds of Methodist preachers and exhorters, and they all struck up, singing together.

"Come, ye sinners, poor and needy."

A tessier crowd never was seen on earth before. I conversed with some of the inhabitants of the abandoned city, and asked a few of them this question.

"Do you believe in hell?"

I cannot record the answers; they were terribly orthodox.

One old man said, "I've been here on probation for six months, and I don't want to join."

I knew by that he was an old Methodist backslider. The sequel of it all was a great revival. There was gathered a mighty harvest from the ruined city of Ingersollville.
THE

FULFILLMENT OF THE DREAM.

About ten years ago, G. H. Walser, then a prominent lawyer and politician of Lamar, the county seat of Barton county, Missouri, made a desperate effort to make an infidel community of that city. Finding that the religious sentiment of the town was too strong for him, he laid off a town, which he called Liberal, on a tract of land that he owned, on the Kansas City and Memphis railroad, in the northwest part of Barton county. The arched object in building up Liberal was to organize a community, in which no one believing in Christianity would be allowed to settle, or live. The writer was written to, in January 1884, by parties living in Liberal, requesting him to come to Liberal, and deliver a series of lectures in defense of Christianity; and against Infidelity. In February 1885, he visited Liberal, and delivered the lectures, beginning Feb. 5th. He had circulars scattered all over the place inviting the Infidels to present, in writing, all queries and objections they desired. A decent Christian community would have attended, listened courteously, and presented their objections, in writing, in an orderly manner, as requested. Before the writer had been in Liberal twenty-four hours the Infidels were busily at work, practicing the warfare of "Infidel Americanism," belaboring the writer with abuse and threats. S. C. Thayer, a leader in Liberal was busy, Feb. 3 and 4, showing to every one, a pamphlet concocted by R. F. Underwood, to lie out of meeting the writer in fair debate, in which the writer was slandered in the most infamous manner. All others were busy, and the air was thick with the most infamous fabrications.

One thousand copies of this pamphlet, as an extra of the Infidel paper, were scattered as widely as possible. The air of Liberal was thick and black with slander.

The writer delivered ten lectures. Having invited the Infidels to present, in writing, all the objections they could, he warned them he would not allow them to interrupt him or abuse him without restraint, and break up the lectures in a row; as they always had hitherto done. He challenged them to select and endorse a representative to meet him in orderly debate. Plots were concocted to interrupt him, break up his lectures in a row, to mob him; and parties staying at Liberal then, have assured the writer since, that his person and life were freely threatened and would have been assailed, if the Infidels had not been afraid to attempt violence; as they knew the writer and his friends were ready to meet such attempts in such a manner, as to put an end to them and the cowardly ruffians who perpetrated them. Walser was selected to accept the writer's challenge, and backed out. Fiebeldy, the champion of Spiritism, was selected, and backed out. At last C. W. Stewart met the writer in debate, ten sessions. The writer delivered twelve lectures and made twenty speeches in debate. In none of these did he utter one word of personal attack, on any one in Liberal, or connected with it. A large audience, by unanimous standing vote, Feb. 15, requested the infidel paper to publish, as a reply to Underwood's lying pamphlet, that it had circulated so widely, the address and resolutions adopted by a mass meeting of the citizens of Minford, Canada, in regard to this lying pamphlet of Underwood. This reasonable request was flatly refused by this Liberal organ of the Infidels of Liberal, that has the effrontery to style itself "The Liberal." Press, tongue, pen and telegraph were kept busy slandering the writer.

The writer was in Nebraska from Feb. 20, to April 23. Walser and his crew were busy, through mails, press and telegraph; slandering the writer as widely as they could. Thayer read, to all who would listen, a letter from one L. L. Luse, that he knew was a clerical impostor and scoundrel, who had been kicked out of the Methodist church, for lying, swindling, fraud, perjury and adultery; who was trying, by perjury to rob the writer of $765. In this letter the writer was slandered in the most infamous manner. For three months infidel months, pens, press, and the mails and telegraph, teemed with slanders of the writer.

Saturday, Feb. 7, Prof. Guyton, Principal of the Great Liberal Normal and Business Educational Institute in Liberal, and leader in the Sunday Instruction School and Sunday Evening Entertainment; and Dr. Routon, one of the pioneers and leaders in Liberal, came to the writers' room in the residence of R. F. Holland; and in a long interview, in the
presence of several persons, made a thorough exposé of
Walker, the founder of Liberal; the people of Liberal;
the various enterprises of Liberal, and its real condi-
tion. They urged the writer to publish their state-
ments, and offered to furnish him, for that purpose,
all the facts they could. The writer learned from
other sources, that their statements were true; and
learned other facts. He had the facts to make a most
damaging exposé of Walker, Liberal, its people, and
everything connected with it. Notwithstanding the
torrent of abuse that the writer endured for three
months, he never gave publicity to the facts he had in
his possession, although urged, by two leaders in
Liberal, to do so. In his thirty-two speeches, he
never uttered one word reflecting on a person in or
connected with Liberal. Nor did he in any other
manner. These facts are stated, that it may be
thoroughly understood, that not only did the writer
not begin the campaign of slander and abuse; but that
he endured, in silence, for three months, a torrent of
vilification, although he had the means of making a
crushing retort, and was urged to do so, by two leaders
of Liberal.

The writer was interviewed, in Lexington, Missouri,
April 22, by Sam Keller, a correspondent of the Globe
Democrat of St. Louis. This interview was published
in the Post Dispatch of St. Louis, of May 2. The
Globe Democrat sent a reporter to Liberal, who pub-
lished, in the Globe Democrat of May 3, a most dam-
aging report of affairs in Liberal. The writer returned
to Liberal April 23, and delivered six lectures in Liberal.
In these lectures he ventilated Walker, Fisherback, Yale
and the parties who had been covering him with defa-
nation, for months. He was arrested for criminal libel,
in his statements, published in the Post Dispatch,
and was tried before Judge Hall, in Lamar, May 18.
After the prosecution had presented their evidence, the
case was submitted to the jury, without any rebutting
evidence by the defence, and the jury speedily brought
in a verdict of “No cause of action.” Then the Post
Dispatch, R. E. Holland, and the writer were sued for
twenty-five thousand dollars damages, in a civil suit.
Learning that the defence were thoroughly prepared
to prove that Liberal was a den of infamy, and its hotels
brothels, the prosecution asked to have the suit dis-
missed at their own costs. Infidels are lying, claiming
that the writer signed a libel. It is a lie made out of
whole cloth. The writer defies the infidels to face him
in any court in the United States.

For more than two years, Walker and the infidels of
Liberal, have been following the writer, and assailing
him, wherever they could learn his whereabouts, with
all the malignity of fiends, and the filth of a skunk.
Having been treated in this way for more than two
years, the writer now proposes to ventilate Liberal, its
infamous founder, and vile crew, in such a manner as to
render their slanders harmless. He would be recreant
to a duty that every man owes to his own reputation, if
he did not do so. There are other reasons, any one of
which, would, alone, fully justify his course. For
years there have appeared in the infidel papers of the
United States and Canada, in real estate journals, and
in nearly all kinds of papers, glowing puff's of this la-
test infidel would-be Paradise. Puffs have been scat-
tered broadcast in circulars. Great notoriety and cyst
have been given to this infidel land of promise, by
press notices, descriptions and comments.

No doubt there are infidels, all over the United States
and Canada, who long for a sight of this infidel land of
Canaan, and its new Jerusalem, as devout Mohammed-
ans long for a sight of Mecca, and for the same
reason, they have never seen it. Hundreds have been
duped into making a pilgrimage to this Infidel Utopia,
only to waste time and money in the journey; or to be
worse swindled, in being duped into settling and losing
all they invested. The facts stated in this pamphlet,
it is hoped will prevent any one being duped hereafter,
by the following lying puff, that has been published in
papers, scattered in circulars; and has stood for years,
in the columns of the little infidel sheet, published in
Liberal, although every one in Liberal knew every
statement was a lie.

Liberal is a thriving town of about five hundred
people, all of whom are sober, trustworthy and in-
dustrious. It is the only town of its size in the United
States, without a Priest, Preacher, Church, Saloon,
God, Jesus, Hell or Devil. We have now and have
maintained from the first, Sunday Evening Entertain-
ments, which have grown to be of such interest, that
none of our people will miss a single evening, if they
can help it. We have also a Sunday Instruction School
which is the center of attraction—a place where old
and young meet and discuss any subject that can be
suggested. To once attend this school, will insure an
interest that will bring each one back forever after.
Last, but not least, we have established a Normal
School, in which Liberals, all over the land, can edu-
cate their children in every department of literature
and education, and at the same time, have them in the
best of Liberal society, with the advantages of our Sun-
day Instruction School, and our Sunday Evening Entertain-
ments. All that is needed to insure a new citizen,
is for some Liberal to come and stay with us over Sun-
day, and it is sure to bring about a transaction at the
land office. This fact speaks for itself too plainly to
need much comment. We have a live little paper,
called “The Liberal” published at one dollar and a half
per year. All desiring information concerning this new
departure of a town, can address “The Liberal” at
Liberal, Barton Co., Missouri.

The writer has had the best of opportunities to learn
the facts in regard to Liberal. He has conversed, in
regard to the matter, with persons who lived where
Liberal now stands, before such a town was dreamed of,
and in and near it ever since; with the first settler in
Liberal; with persons of every variety of belief; and
with leaders in Liberal who know its “true inwards-
ess,” from beginning. When the Post Dispatch and the
Globe Democrat turned the calcium light of the press on Liberal. Walser acted as slovenly housewives often act when they see a neighbor approaching. They frantically seize a broom and begin to stir up the dust and stench, and only succeed in making them more apparent and offensive. Walser had meetings held nightly in his residence, and had an investigating committee appointed; as an Infidel bluntly said: "to decide whether Liberal should remain a whore, as it had been so far; or they should undertake the hopeless task of trying to make a decent town of it." The result was that they only stirred up the filth and stench of Liberal, and made it, if possible more apparent and offensive. It started quarrels that have culminated in bursting up this Infidel den. The criminations and recriminations of the factions in Liberal, have unearthed and proved tenfold more and worse, than appeared in the Post Dispatch and Globe Democrat.

As Liberal is the first attempt made in the United States, to establish a community on so intolerantly an Infidel basis, the results are important, and should be generally known. They are of vital importance to both Infidels and Christians, for they go far towards deciding the momentous question: "Can society be established permanently and successfully, on an anti-religious basis?" The experiment has been tried in Liberal, under unusually favorable conditions. Walser who originated and controlled the movement, was a man of large means, and when he began the enterprise, had almost unlimited sway in Barton county. Infidels of United States land him as one of their leaders. Infidels have invariably asserted that the Infidels in Liberal have been "the best of Liberal society." The location and surroundings of Liberal have been unusually favorable. The advertisements given to the town by Infidel papers, the credit of such an unusual enterprise, the notoriety given to it by the press of the United States and Canada, have given to Liberal such a "boom," in putting at least, as few towns have had. Infidelity has had absolute control of Liberal for seven years, and almost complete sway in the surrounding country. We are justified then in saying that, if a system ever had every opportunity, and full freedom to display what it can do, Infidelity has had them in Liberal. We will now summarize the facts learned.

G. H. Walser the founder and proprietor of Liberal, first "achieved greatness," in Paris, Edgar county, Illinois, where he was running a store, on which he secured an insurance far beyond its value. It mysteriously got a fire, and was saved several times. The last time Walser was found in bed sound asleep, and hard to awake, though the wick of the candle in his room, was still smoking. He was watched, caught in the net of setting fire to the building; and spent three years in jail, part of the time in irons, for an attempt to break jail; and escaped the penitentiary, by the obsequies of D. W. Voorhies, his attorney. He was dismissed from the army in disgrace for crime and misconduct, and although he has made desperate efforts to be restored, he has failed. It is a disgrace to the G. A. R. and the Post in Lamar, that the name of this army renegade pollutes their rolls. While living in Carthage, Mo., he concocted a railroad bond fraud. By hiring villains to hold a pretended bond election in thinly settled towns, by perjury, forgery and fraud, he led towns with fraudulent bonds, sold them, and escaped the penitentiary, by compounding his villainy. He next took part in a gigantic land steal, in which the United States government was defrauded out of tens of thousands of acres of the best land in Southwest Missouri, at a few cents per acre, as worthless, because "Swamp lands." He has swindled scores, in disposing of the land he stole from the government. A common piece of villainy was to show a purchaser, an excellent piece of land, giving as its number, that of a worthless piece. The purchaser soon found that he had paid the price of good land for worthless land, and without remedy, for Walser was careful that there be no witnesses. But time would fail us to tell all of the noble deeds of this benefactor of humanity, this leader in reform, G. H. Walser, founder of the latest Infidel Paradise, Liberal. Some of them will come out in the other portions of our narrative. But only a fragment can be told.

Mark Walser, his hopeful son and lieutenant, reared under the instruction and example of his illustrious sire, spent a part of his promising youth, in a house of refuge, for crime. In Lamar he ran in debt, wheedled friends into going his security, and ran off in the night with his goods, and left them to pay $4,000 for him. He forged the names of two friends, as securities to notes, on which he borrowed money in bank, and his illustrious sire had to buy him off, to save him from the penitentiary. His last exploit, as far as heard from, was to draw out of bank in Fort Scott, between five and six thousand dollars, as his father's clerk, and use it—overdrawing his father's account, and embezzling the money. He is a ruffian and scoundrel of the blackest dye. Like father, like son; like leader, like people.

Liberal was laid out on a portion of the land Walser stole as "swamp land," from the United States. Such is the founder of Liberal. Such is the land on which it stands.
flowing with the milk and honey of what is called “free thought.” After seven years of most persistent and unceasing gassing, blowing and puffing advertising and writing up, gaudiest and otherwise—

with agents traveling, lecturing and canvassing for the town—with all the notoriety and zeal such an enterprise would give to the town, among those who call themselves “Liberals,” and who boast that they monopolize the brains, talent, money, intelligence and business sense of the age; there are not now within one mile of the depot in Liberal, more than 500 people; and of these more than half are in the rival Christian town, Pedro. It would be an easy matter to find, in United States and Canada, hundreds of towns that have, in less time, and with less advantages, reached ten times the population of Liberal, and fifty times its wealth.

There are not more than two buildings in Liberal that cost $3,000, not half a dozen cost over $1,500, and a great majority cost less than $1,000. There never has been, in Liberal, a stock of goods that cost $10,000—but few cost $3,000. The hotels have been low dens of the cheapest character—have changed hands frequently, and have stood vacant much of the time. Commercial travellers have stopped at Lamur, and paid the railroad fare of merchants from Liberal and back, rather than endure the hotels in Liberal. Their accommodations are not their worst feature. They have been notorious as dens of infancy, under a thin guise of hotels. Mrs. Miner, one proprietor, used to ask male guests to sleep with her. Mr. Finley, former sheriff of Barton county, told R. F. Holland, that women came to the door of his room, more than once and offered to sleep with him. Scores could give similar testimony. Mr. Burgess told Mr. Holland that abundance of evidence could be furnished, to prove that Thayer’s hotel was a brothel; and Walsh and Thayer withdrew the suit against the writer and others, because they learned that defendants would prove that Thayer’s hotel was a den of infancy.

With all its boasting of “science,” “education,” “free thought,” “liberalism,” for seven years, Liberal had no public school house. All schools were held in dwelling houses or in the only public building in the place, a small building that did not cost over $500, loaded down with the stigmata, “Universal Mental Liberty Hall.” This is the only building erected for public purposes, in Liberal, during its seven years’ existence. It would be hard to find a town, under the control of Christians, with the age and advantages of Liberal, where there are not from five to ten public buildings, that cost, each, from five to ten times as much as this one building in Liberal.

A school house was started last spring, is only partially finished, is loaded with debt for money borrowed to erect it, and was locked by the builders, under a builder’s lien, and stood in that condition the last week of November, 1880.

Five times as many of these who have been duped into coming to Liberal prospecting, by the lying puffs sent out broadcast, have left without settling, as have remained. If the “transaction at the land office” is not forced on the prospector by a ring that surround him day and night and stuff him during the first twenty-four hours, it never occurs. Those who have sense enough to look around for a week, leave, declaring that they could not be hired to live in such a place. Three times as many of those who have been cajoled and hoodwinked into setting have afterwards left, and generally after losing all they have, as now remain. S. C. Thayer left after selling for $300, property that cost him over $1,200. Others have left abandoning their property. There were more than twenty vacant houses in this small town the last week of November, 1886. The Burgess had left, leaving behind the most valuable property in Liberal. Sparks and Ivey, merchants, had left. The Todd, who had only the respectable stock of dry goods ever in the place were trying to get away. The Yeomans, the Allen, the Bells, the Lyon, the Boutons, the Replades, etc., had left. Walsh had abandoned the place and gone into business in Wichita, Kansas. His property is advertised for sale. So anxious is he to sell, that he offers $2,000 to any one to find a purchaser. Nine-tenths of those left behind would leave if they could get half what they invested. Half would leave, anyhow, if they had the means to get away.

Mr. Carpenter, a miller from Montague, Texas, was duped into coming to Liberal, by lying advertisements and puffs, and wheeled into putting all he had into the little old steam grist mill. After losing $1,000 and having scarcely enough left to purchase a ticket, he left for Texas. The sharks in Liberal had his money, and he had a dearly bought experience of the glories of this infidel paradise. The case of a farmer from Canada, of mechanics and scores of similar cases can be given. Walsh has fleeced all he can by his lying agents, circulars, advertisements and letters, and now wants to sell. The bonds of the town and its warrants are offered at fifteen cents on the dollar and without purchasers. The marshal in November, 1886, said the town for the eighty-five cents he lost on each dollar of its warrants issued to pay him. The coal mines, of which so much was said in the paper in Liberal, have not averaged a car of coal per day during the time they were worked. The mines were idle three-fourths of the time, and Walsh is preparing to close them. The paper has suspended and the office material is for sale. The public school has no building to meet in, the partly finished school house is locked up; and loaded with debt, business men are removing their goods, people are leaving, and those that are left, look like mourners awaiting a funeral, or criminals awaiting the penalty. So Liberal stands December, 1886.

In May, 1884, a number of persons who would not
submit to infidel insolence and build the most beautiful of the best buildings in Liberal on to a plot west of Liberal and started the rival town of Denison, now called Pedro. This town is now the crossing of the Kansas City and Memphis railroad, and the main line of the Missouri Pacific, over which the traffic between Kansas City, St. Louis and Texas passes. When the writer returned to Liberal in April, 1888, he engineered movements that resulted in separating Pedro from Liberal as a school district; and that gave to Pedro a post office. The depot in Liberal will be abandoned. The infidel fracaso will collapse, and when the few infidels left in Liberal have, like the Arabs, silently folded their tents and stolen away, Pedro will be one of the most promising business towns in the southwest. There are two rear ing houses and two churches in Pedro. The writer preached in Pedro, and had one house finished and dedicated. The other has since been finished. Pedro will be one of the best towns in southwest Missouri, and will be a monument to the difference between Christian liberty and toleration, and infidel intolerance and bigotry, as Liberal will be of infidel folly and vice, until it disappears in Pedro.

One would suppose to read the statements in the paper published in Liberal, and infidel papers, that Liberal rivaled Boston in its literary and benevolent enterprises, societies and work. A great Liberal Orphans' Home was chartered, with a wonderful flourish of trumpets, and much has been written with regard to it, and loud calls have been made for money. It has existed only in the gas evaporated in the charter, in infidel papers and in gab in Liberal. The Great Liberal Normal and Business Educational Institute—there let us stop and take breath—'in which all Liberal could have their children educated in all departments of knowledge and literature'—Oxford and Cambridge would hardly presume to make such an announcement—was one of the wonders of the age, a stupendous marvel, beyond human knowledge, a universal university, beyond the grasp of human powers. To give some shadow of reality to the Great Liberal Orphans' Home, Walsen put up with money damped out of parties, for the Home, a two story dwelling house about thirty by fifty, cheaply constructed, ostensibly as a start for the Home. He rented this to the school district. Into it we put Grayston and his wife. As none but infidels would want to school, and not all of them, about half of the pupils of the district school attended this great Liberal Normal Business and Educational Institute. There never were more than one hundred pupils in attendance, not twenty outside of Liberal and not half a dozen lived over two miles from the cheap building in which the school was taught.

The "all departments of knowledge and literature" taught in it were not equal to the grammar department in an ordinary graded school. There were a score of public schools in Barton county that excelled it. The whole sham was maintained by violating the law in using public funds to run a most intolerant sectarian school of the infidel stripe of sectarianism. All reading lessons of a religious character were skipped, and if a religious sentiment happened to be met with, in spite of all this bigoted care, the teachers were careful to instruct the pupils that no person of sense believed such stuff. Pupils were carefully taught to spell the name of the Deity with a small "g." Such was the elevating and liberal spirit of this Great Liberal Normal and Business Educational Institute. The morals of this marvel can be appreciated when it is known that the disgusting, ruffianly practice of cursing and profane swearing was the habitual speech of nearly every pupil, old and young, male and female on the playground, and in the schoolroom, in the presence of the teachers, unrebuked. There never was a class in the school beyond what were in neighboring country district schools. There was not a normal or business pupil in the school. To read the advertisements of the sham, the glowing puffs of it in the paper in Liberal, and in infidel papers, and in letters written from Liberal, and in the talk of infidels about it, one would have supposed that the great universities of the Old World were primary schools in comparison with it.

When the public money was exhausted, the Chancellor of this universal university, Grayston, went to Walsen, the Regent of the Board of Trustees, and wanted his pay. The Regent told the Chancellor that the Great Liberal Normal Business and Educational Institute had no funds, and that the August Board were in no way responsible for the Chancellor's pay. The Chancellor and the Regent of this universal university had a row, and Mark Walsen, noble son of an illustrious sire, acting as his father's ruffianly buty, sneaked up behind Grayston and knocked him down; and the Chancellor of this universal university, went around for weeks, with his eyes in mourning for the departed glories of the Great Liberal Normal and Business Educational Institute, composed of two teachers in a cheap building, not erected for school purposes, with less than one hundred primary pupils of a district school—a universal university in which "all Liberals"—what a host there must have been of them—"could have their children educated in all departments of education and knowledge"—what a curriculum infidel literature and knowledge must have—"and have them in the best of Liberal society," where prudery is the prevailing speech, and free love the prevailing sentiment and practice, "and have them enjoy the advantages of Sunday Instruction Schools and Entertainments," offered by swearing female free lovers and proconsuls with exercises made up of obscenity and blasphemy.

The mimesis effect needed to keep up this great Liberal Normal and Business Educational Institute for six months, on public money perverted from its lawful use, exhausted even the Infidels of Liberal, and a year...
Paradise, Liberal, Barton County, Missouri. [New York, C. Braden, 1887?].

Harvard University - Collection Development Department, Widener Library, HCL / Braden, Clark. A dream and its fulfillment; an expose of the late infidel would-be Paradise, Liberal, Barton County, Missouri. [New York, C. Braden, 1887?].
and his hand is against him," and a Kilkenny cat fight has been constantly going on, and each sneak in Liberal was a howling, clawing cat. They are agreed in but one thing, the vilest abuse of religion and in heterodoxy, as taking the charge of the town, for a long time
President of the Sunday Evening Entertainment, answered the question, "What is Freethought?" from her presidential chair. "It is to think just what you please, talk just as you please, and it's nobody's business, but your own." That has been the rule, and the state of society among a lot of cranks and outcasts, living such an idea, can not be imagined.

Having his in Jerome Didler trickery, in regard to his late, made marks of his dupes, Walser was able, for years to gratify his intolerance and hatred of Christianitty, in trying to keep believers of the Bible out of Liberal. He organized a secret society, like the Mormon "Danties," which he called "The Sacred Brotherhood." A committee, like the "Whistling Deacons" so famous in Mormonism, was appointed to interview all strangers. Dr. Benton, Quaker Picts, and others acted on this committee. Walser's orders were: "If you conclude that strangers are believers of the Bible; lie on them; bull-deal them; do anything to drive them away. When you submit to infidel bullying, begin to settle on places that Walser did not own, outside of his town plot, the infidels of Liberal actually undertook to build a wire fence around Liberal, across public highways, so as to prevent citizens of Liberal from going to the town.

One Monday morning, all Liberal could be seen at work, digging holes, carrying posts and wire, and putting up this evidence of infidel teligion on the town. The town resided on the other infidels pronouncing down stakes as ostentatiously as possible. The railroad authorities telegraphed that they would remove the fence, if the lunacy was not abandoned, and the plot of the infidel lunacy was abandoned.

The Liberals of this Liberal town delight in surrounding Christians, who come into town on business, and abusing Christianity and Christians, in the vilest manner. They will flock around them in stores, on the street, in the post office, and elsewhere, and why a post office was established in Pedro, within sixty rods of the office in Liberal, was that Christians could not go for mail or send their children without such visits. Walser placarded the walls of the depot and post office with insolent and abusive language. The infidels will flock into the business places of Christians, and even go to their homes, to engage in such work. Goods in the Hotels, and in their houses are not spared. The most intolerant and abusive persons in the world are these self-styled Liberals. The worst of social ostracism was practiced. Particular pains were taken to insult and bull-deal Christians, Walser entered the store of W. H. Simpson, a Christian, who had paid for his lot, and owned all on it, and insolently told him: "He could entertain his讷德ens if he kept them to himself; but he must not talk them, or have any religious meetings or exercises on his premises, or he would have to leave." Walser was promptly and properly ordered to leave the store. Walser then sent a riffraff into Mr. Simpson's store to abuse him, who was a minister. Mr. Simpson, with his associates, who were angered and persistent attempts were made to ruin Christians in character and business, and to drive them off. Scores of instances can be given. The town kept its promise, was started by persons who would not submit to such bull-dealing intolerance. For years no place could be obtained, in this Liberal town, to hold religious meetings, unless ministers and Christians would permit infidels to get when they pleased and occupy as much as they pleased, in ribald abuse of religion. Mr. Ashbaugh, a Methodist minister, held the first meeting in an unfinished elevator. The infidels in their paper assailed him and all preachers and Christians with the coarsest slander and abuse. As infidels persisted in their pernicious and baseless attacks, a small meeting house was erected; Christians hoping to be left alone in their own house. But the hope was a vain one.

Infidels, by force of numbers, tried to vote religious literature out of the Sunday school, and vote in infidel literature instead. They flocked into the school and church, talked their abuse, interrupted the exercises with their stuff.

In a ribald blasphemous editorial in The Liberal of July 14, 1882, Walser avows that he arose in a religious meeting, in the meeting house, Sunday, June 15, and interrupted the preacher, and in a lengthy harangue stated that, because he had a pretended claim to ownership of one-twentieth of the property (obtained by trickery for this very purpose) he would exercise the privilege of speaking when and as long as he pleased, and would inflict on an audience, met for religious worship, his ribald abuse of religion, whether they objected or not, and at his own will as to time of interruption and the length of time he would occupy. He and his infidels then raised up the movement to hold religious meetings in Liberal had to be abandoned.

For the purpose of getting an opportunity to insult Christians and abuse preachers, the infidels in Liberal have offered their halls to preachers and have urged Christians to hold meetings in them. Two ministers were invited to hold a meeting in the hall, and the most positive pledges were made that they should not be interrupted, or interfered with in any way. At the close of the sermon there was a short prayer meeting. The infidels had one of their number, Walser, kneel down and offer a most blasphemous mockery of prayer, in which the SavIor was addressed: "You G—d—d— dirty little bastard!" The preachers and Christians left the house in horror and disgust, amid the laughter and jeers of the infidels.

An aged minister, Mr. Tidings, was urged by the infidels to speak in their hall. He consented to do so, if they would pledge themselves not to say a word, or interfere in any way, for, as he said, he was too old and feeble to engage in controversy. Such pledge was given. At the close of the service, one of the rackets, Walser, who had aided in inviting him, and in making the pledge that nothing should be said by infidels, arose and began a ribald abusive harangue, driving Christians from the house in disgust. It was then an avowed purpose to allow no religious meetings in Liberal, except when they could, by interruption and abuse, and insult, turn them into an infidel temple against religion, and gratify their hatred of religion, in abusing and insulting preachers and Christians.

The meetings of the writer were the first ever held in Liberal that were not broken up in that way. The infidels had been using the Opera House for their槽borees for years, and had not paid the owner, Mr. Burgess, even the merely nominal rent she charged them. She had turned them out, and was indignant at their treatment of her. The writer rented the Opera House, and Mig. J. Vance, one of the rackets, Walser, who had aided in inviting him, and in making the pledge that nothing should be said by infidels, arose and began a ribald abusive harangue, driving Christians from the house in disgust. It was then an avowed purpose to allow no religious meetings in Liberal, except when they could, by interruption and abuse, and insult, turn them into an infidel temple against religion, and gratify their hatred of religion, in abusing and insulting preachers and Christians.

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tian "free thought" has been strikingly illustrated in Liberal. At the end of six years they had no public school building, owned by the district. Schools had been built; little or nothing for residences. Now they have the skeleton of a building, buried in debt and locked up under a mechanic's lien. The only public building is a small frame schoolhouse erected for the children. The only public building in this infidel paradise at the expiration of seven years. Contrast it with the school buildings and churches of Christian towns of seven years' growth. As there has always been an excess of cranks, who were full to burbling with abuse of religion, the infidels of Liberal have paid but little for the gas that has been set free in their meetings. The infidels in Liberal have not in seven years expended, directly and indirectly, $8,000 for the support of their "free thought." There is not a Christian town of the same age and opportunities for growth, that has not contributed, in the same time, from fifty to one hundred times as much for Christianity.

The religious intellectual and moral exercises most popular in Liberal are shows, dances, Sunday fishing, and dancing picnics. It is a standing remark in Barton County, "Everything in Liberal must be a dance," a phrase, or in some cases, a gospel. It is a lesson of history, that people addicted to dances and shows have been conspicuous for their intellectual and moral status! Their spices, dances and jamborees are correcting the reverence of old times, instead of creating new ones. Parents are anxious to move away, or have the den broken up. A few facts will show the character of the culture afforded by the Sunday Evening Entertainment. One of the best became a "Universal Mental Liberty Hall" is a horrid caricature—a hideous picture, blasphemously labeled "A picture of God." The Deity is usually spoken of as "Old God." Walker's first wife, the model and leader in Liberal, used such language before large audiences. Miss Yeomans, one of the teachers and leaders in Liberal, read to a session of the Sunday Evening Entertainment, in May, 1885, a class essay, describing the plans, she attributed to the Prophet Jonah and his wife, in regard to the number of children they tried to have. Male and female infidels heeded and carried over it lasciviously and vociferously. Under the name of "scientific talks and discussions" language was constantly uttered in these meetings, that Walker, in an editorial in the Liberal, says should only be heard in lectures to medical students. He speaks of it in another editorial as "fording filth, in the name of philosophy, on the audience," as "vomiting filth." These Sunday Evening Entertainments generally closed by clearing the U. M. L. Hall of seats, and dancing till towards daylight. There was no lack of free love men and women to accompany the dances and sing with the free practice of their creed. Said one infidel to the writer: "If you could be around one of their dances and jamborees, and see what is going on, you would think you were in Saloon." It is this that excites the dread of Lamar and surrounding towns and country to flock to Liberal on Sundays and to its jamborees.

The infidels take special pains to work on Sunday, in violation of the law of the State. They take pains to work through Pedro on Sunday, with their bands playing, when going out to Sunday picnics. Last Fourth of July was celebrated in Liberal, on Sunday, with base ball, shooting and all sorts of noisy displays and jamborees, and a dance at the infidel jamboree. The procession took special pains to parade as noisily as possible through Pedro. The boast about the solitude of Liberal is a shameless falsehood. More liquor has been sent to Liberal, from the beginning of the place, than to any other place of the same size on the Kansas & Memphis Railroad. There has never been a time when there were not from three to six places where liquor could be obtained, and almost everywhere drunkelry. One never kept a large oil tank full in his grocery, as publicly as oil, and disposed of it almost as freely. But few of the infidels are total abstainers, and many are habitual toppers. Drunkenness is one of the signs and symbols of Liberal in any town of its size in Missouri. More drunken infidels can be seen in Liberal in one year than drunken church members among a thousand times as many church members, during the same time.

The town has been notorious for its rows and scraps. We have mentioned the brutal assault of the Walkers on Grayson. Walker tried to swindle Gilmore, the man who opened his mines. In a suit Gilmore's evidence was believed, instead of both the Walkers', and Gilmore obtained a judgment. The cowardly Walker ruffians followed him into a store, and while old Walker stood before him abusing him, the cowardly ruffian, Mark Walker, sneaked up behind him and knocked him down with a weight. Then the two ruffians stamped and kicked their helpless victim, splitting his ear, his lip, fracturing his jaw, old Walker tauntingly yelling at him, "You d—d n— n— y—, why don't you be still?" But was it so?" In "Equity No. VI.

Walkers were fined for this brutality. They had Gilmore arrested for perjury. The court took his evidence, and Walker was discharged. In "Equity No. VII" Replege tells how Walker attacked him with a chair in the post office, shouting: "You G—d d— n— s— n— of a b— h—," although Replege refused to say a word against his abuse. These are but a few out of many similar affairs.

Liberal has been famous for its lawsuits. If an infidel got mad at another, he rushed before a magistrate or to Lamar, and charged his enemy with some crime, or misdemeanor. There was no trouble to find charges. It was a common remark in Lamar, that Liberal had more suits in court than ten times its population in any other part of the county, and that Walker and his crew could always prove anything they wanted to establish, with an excess of witnesses. There was no trouble to get men and women to swear what was wanted. It was useless for an outsider to go to law with an infidel. One man remarked to the writer: "They could swear his eye-teeth out of his head." An infidel stole over $400 from W. A. Delis, a merchant in Liberal, and an infidel. Walker engineered his case, and he was sworn clear by a crowd of infidels who made no pretensions to knowing anything about the matter when it occurred. The perjury was gross and infamous. A butcher in Liberal swore A. Delis out of some hogs. Then tried to get Mr. Fowler to help him swear him out of a cow. Tried to swear him out of another hog. But the perjury of the butcher and his infidel crew became so palpable that he failed. Walker was always in law, and his suits were always ready to prove anything he wanted.

In no town was backbiting and slander so prevalent. If what infidels said of each other was true, so far from having "no hell or devil" in Liberal, all Liberal was a hell, and its infidels were the devils.

When Walker's wife sued for a divorce, to prevent her obtaining alimony, Walker hired Yale one of the leaders and lecturers in Liberal, to produce in court, letters he said Mrs. Walker had written to him. In the presence of infidels Walker wrote and forged the letters and hired Yale to commit perjury in swearing to them. Such is Walker and his principal lieutenant, Yale. The mails were repeatedly rifled of registered letters in the postoffice. Six cases of stealing occurred in April, 1885, folk and his wife who
run the postoffice, were leaders in Liberal. The mails of Christians was opened, delayed, lost, until they went to the train with mail, until the office at Pertho was established.

Profanity has ever been the commonest speech in Liberal, of the oldest residents declared that he did not know an infidel, male or female that did not swear, and nearly all of them habitually. Mollie Replogle, one of the leading young females in Liberal, admitted to the Globe-Democrat reporter that she used to swear habitually, that her young female associate did, but said she had quit. The writer heard three young misses belonging to the ton of Liberal swear on the platform at the close of a session of his debate with Stewart. Mrs. Lyons, then President of the Sunday Evening Entertainment, the highest position in Liberal, Mrs. Bell, postmistress, and other female leaders in Liberal were heard cursing and swearing in the postoffice June 6th, 1887. They were blaming the writer behind his back. The names of dozens of females who are swearers can be given. The men and boys are as profane as pirates. Such is "the best of Liberal society" in Liberal. Lawlessness in public meetings and utter disregard of parents is, of course, the rule in such a society.

Infidelity in all ages and lands has been characterized by Liberal as the magnificus illustration of this fact. There always have been more grass-widows and widowers—more persons cohabiting, who have former associates in cohabitation living, than in any other town of the same population in the United States. One often sees this sign: "Misfit carpets." A sign should be hung over Liberal; "Misfit couples, husbands and wives;" only they are not and were not husbands and wives but persons herding together in cohabitation. Only a few of the revealing details can be given. One Lyons has long been a leader in Liberal. So has the woman with whom he cohabits. They cohabited for months without the slightest presence of marriage, with the knowledge of Walser and all Liberal. Learning that the grand jury were going to indict them, they said a few words to each other in Walser's parlor Saturday evening, October 28, 1882. Walser, in an editorial in the Liberal of November 1st, describes, with approval, the fact, that was a mockery and violation of all law. This woman was a leader in Liberal, and with a full knowledge of these facts, was placed in the most honorable position in Liberal. Replogle, who was editor of the paper, and the woman who had more to do with running it than any other person, cohabited for months without any ceremony. Learning that an enemy was about to present them to the grand jury, they would run away. Mrs. Lyons and his woman enacted. Walser and Liberal, with full knowledge of these facts, kept these parties at the head of the paper and society in Liberal for years. There are other cases that are similar.

Replogle's woman cohabitated with Henry Yeomans in Liberal, after her association with Replogle. The fact was well known. In the spring of 1886 she went to Yeomans in Clarksville, Texas. Prof. Yeomans, father of Henry, a teacher of music, who was teaching classes in Texas—a leader in Liberal—passed her off as his wife in some places. Young Yeomans passed her off as his wife in others. Old Yeomans informed a man's wife in Paris, Texas, and was slain by the husband, and the Replogle woman attended the funeral as the wife of H. Yeomans. The people in Texas got an inkling of the facts and Replogle went to Texas and left his sister in Paris, declaring to his sister, Mrs. W. H. Yeomans, to save them from the penitentiary. Walser states these facts in the Liberal of July 15, 1886. Replogle in Equity No. IV, states that his affinty was in Texas with the Yeomans, "with his knowledge and consent." He taunts Walser with knowing all about the facts at the time, and finding no fault, until the articles in the Post Dispatch and Globe Democrat led him to play the hypocrite in trying to whitewash Liberal. While Replogle's "affinity" was cohabiting with Yeomans' "knowledge and consent," Replogle was cohabiting with Yeomans' twin sisters in Liberal. So notorious did it become that their brother in Liberal told them to stop it or leave home. They left home, and one went to where the Replogle woman was stopping, who had returned from Texas. Her brother broke into the house at night, overpowered both women, and after beating his sister cohabited her to dress her and go home with him. Replogle describes the whole affair in the Equity Supplement.

In February, 1883, a station agent in Liberal was discharged by the company, because he and others had made the depot building a house of assignation with Replogle's affinty, Georgia Replogle (so-called); Molly Replogle, Replogle's sister—with Replogle's knowledge and consent; and the three Replogle's were running the paper with Walser's full knowledge of these facts, as Replogle and his friends have proved.

It was a notorious fact that the Lyons woman, so-called, was seen in lewdness with H. Yeomans at Mr. Augsburger's Saloon on Sunday, when the most holy day of the week. It was another notorious fact that the Lyons woman was seen, in broad daylight, with full knowledge of this fact, that was scandalously notorious, she was elected President of the Sunday Evening Entertainment. In Equity No. VII, Moore charged Walser with repeated attempts to seduce H. Yeomans' woman, and his friend with this woman. When his wife left him he used to go to the office of a female physician, Mrs. Allen, and the people in the next room, separated from their office by a thin board partition, had repeated explicit evidence of their adultery. The woman had four affinities living when she took up with Walser. These facts are but the legitimate results of the sentiments of Walser and his crew.

In a speech in U. M. L. Hall in April, 1884, Walser declared, before a crowded audience, that "he was a free lover, and that he established Liberal to make it a free love town." The Lyons woman, President of the Sunday Evening Entertainment, declared in Mr. Cumming's meat shop she was a free lover in belief and practice; Mrs. Bell, postmistress, the Replogle woman, the Yeomans girls, and others have made such statements repeatedly. Yale, the leading gas bag of Liberal, declared to Mr. J. G. McLean, in writing the paper: "I believe in free love; I believe my daughter should be free to cohabit with any man and as many men as she pleases; and to have children by any man or as many men as she pleases, and be honored for it, and that she should be as despised as she was as a drinker." Mr. Geoffy, once postmaster in Liberal, says the last degree in Walser's "Sacred Brotherhood" is a free love degree. C. W. Stewart, another champion in Liberal, confirms this in the Liberal of June lst, 1884. He says: "But when we realize that certain reformers (?) not only advocate Free Love, but travel over the country preaching and practicing it, and even organize secret societies, with the usual grips, signs, passwords and paraphernalia, and pour into the ears of innocent girls their libidinous trash; and initiate them into the beaties of illicit intercourse; and when there is opposition to their infamed a man's wife begin to talk, 'what time is it to speak out on the subject, and speak by the card, for I played detective long enough to get the whole plan from one of its teachers. I am not afraid of being Morgue'd gatherer, for none but paupers will engage in the work of pimping and procurers."

What Stewart alludes to is this: when the exposures of the Post Dispatch and Globe Democrat let the light in on the rottenness of Liberal, Walser made a hypocrit-
the attempt to whitewash Liberal by making scapegoats of a few. He sent Replogle and his woman away, although as Replogle says, he knew and approved of all that had ever done in the matters for which he said he discharged him—whether they were true or not. He had meetings in his parlor. It was full, and as Mark Walser said "they almost stamped the door through" in their approval of the effort to purify Liberal. The intended scheme costs level of 92 and reminded Walser's echoes of what could be proved in regard to themselves. They cooled their zeal, and they dropped out, through fear, until in the third meeting but three were present, the committee that had been appointed to learn the facts, and call a meeting and report. Mr. Curless, the chairman, was in earnest, and sincere in his desire to purify Liberal. The rest of the committee, through conscious guilt and fear backed out.

Curless called a meeting which met Monday afternoon, June 15. He reported such facts as these:

Lyons, a leader in Liberal, and his affinity, the president of the Sunday Evening Entertainment; Replogle so long editor of the paper, and his affinity, who was at the head of it in reality, had been in the practice of sending vile pictures to young boys and girls. They would invite them to come into the house, and these pictures would be shown. The women would invite the girls into their rooms and show them obscene pictures and furnishing young girls for free love purposes and delin a denial of the charges. In Equity No. 4 Replogle admits that Lyons and wife, himself and house had shown such pictures to boys and girls. These damming infamies could not now be denied. The committee and others, they could not make a scape goat of him and two or three others. They met at all alike. If they did not drop it, he would expose them. He would tell what he knew of their conduct, and of their sons and daughters. They could not call him without exposing their daughters, that he had disclosed.

Walser was told of his free love speech, a little over one year before, and that he said he established Liberal to be a free love town. His attacks on Mrs. Hovey's, his conflict with Mrs. Dr. Allen, and other escapers were thrown up. He was reminded that his son was the worst libertine in Liberal. That his daughter was one of the initialed, and that he had to look after keeping her from free love orgies.

He was reminded that he had known of all these things, and approved of them, and took part in them, when they were occurring, and that his "Sacred Brotherhood" was in its last degree, free love. Lyons reminded him that he and Replogle had lived as free lovers, with Walser's knowledge, and with his approval. If they did not drop it, he would expose them. He would tell what he knew of their conduct, and of their sons and daughters. They could not call him without exposing their daughters, that he had disclosed.

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young Bigelow, one of the assailants, in the shoulder, and the assailants fled, leaving a mask and dirk behind. The next day the free lovers armed themselves and defeated their assailants. Wednesday night about twenty members of the club and their female companions met at the watch house and beat the free lovers, but knowing that they had prepared themselves to resist, they fled, and their assailants were killed. They abandoned the attempt.

In "Liberal and Equity," a little free love sheet started by Replodge and his affidavit, June 5th, as the organ of free lovers, Moore united his philosophical leader with it as they were kindred spirits. In their own and their colleagues' publications, they exposed the rottenness of both factions. Walser says in "Liberal," July 10th: "The free lovers are trying to subordinate Liberal to polyandry, pimping, debauchery, and murder, under the present beautiful name of free love." In "Liberal" of July 16th he says that the free lovers defended seduction. Then in the "Liberal" of August 19th they blew up the entrance to his mines.

Free lovers reported saying he was no better than they. That they had only done what he said, in a public speech, he founded Liberal to practice, only what he had advocated. What he practiced himself, and what he knew and approved, when it occurred to him to watch Walser's course. When leading in and instituting such conduct, and approving of it, while it was transpiring, when the writer's ex-nephe of his infamy turned public attention to Liberal, he reported his tolerant and admirable conduct, and saved his property. But none of his associates in infamy would consent to be made scape-goats, to save his property. They defended themselves by exposing him. Then he would track to them, as he did to Moore July 4th, four days after sending a mob to assassinate him, by shaming hands with him and calling him "Brother Moore." The result again proved that free love was a libel on the community in Liberal, and could not be made to act as scapegoat. Walser closed his paper, closed up his residence, abandoned Liberal, and offers the same excess for sale. Such is the condition of affairs in Liberal, this last week in November, 1880. The Changeling dreamed better, than he knew in his "Baron of Ingersollville," only his picture is scarcely a pencil outline of the dark picture painted on the fair plains of southwest Missouri. Another wrong has been inscribed on the page of human experience, that infidelity, godlessness and hatred of restraint, always end in crime, infamy and ruin. God is not mocked. As men sow they reap.

A large portion of the literature most read in Liberal is of the character put under ban by law. Young females read, without any attempt at concealment, "scientific" works on the "science of prevention." Miss Mose, a young female leader in Liberal society, was met in the street by a young man with such a work in her hand. She leaned to him to read. The Replodge woman was seen carrying such a book on the street by a travelling man. Foteide is the prevailing practice in Liberal. There have not been as many children born in Liberal, born of infidel parents, as it has been years in existence. Mrs. Rosekrantz, the wife of a hotel keeper in Liberal, told Dr. Bigelow, the mayor of Liberal, that the work has been performed for her in Liberal sixteen times, and that the ground around the hotel was full of murdered fetuses. Van Law, the marshal, dug up a half developed embryo in digging the cellar for the hotel. Doctors say that a large portion of their practice with women is saving them from the consequences of infidelity. The Lyons woman, Mrs. Idle Eason, and Mrs. Womans were most notorious, as those who practiced infidelity, but there were several who understood the "science." It was commonly reported that since Mrs. Lyons and her associates in "prevention and infidelity" have left Liberal, that a number of young females have found themselves with children, and that Walser made preparations to leave Liberal in that condition. But enough of such disgusting details.

The leaders of Liberal made desperate efforts to refute the facts stated in the "Liberal," and in the "Post," and in "Equity," a little free love sheet started by Replodge and his affidavit. They impudently asserted that they had a public school house although not two weeks before Walser made such statement in the "Liberal," he tried in a school meeting to sell the building to the district and it was rejected, because it was merely a residence, and not fit for a school house.

The pretended statements of Mrs. Burgess was written by Walser, and never authorized by her. The statements of pretended Christians living in Liberal, are frauds. The parties have never been in a religious meeting, since living in Liberal, and have been regular attendants in infidel meetings, and are regarded as infidels by all parties. Poole the pretended Baptist preacher, is a notorious ascendant, who escaped the penitentiary for stealing, it is believed by bribery. The Clark lived in lewdness with his wife before marriage, and he was forced to marry her by his brother's receiver. He escaped the penitentiary by offering bail bonds.

Mr. Finley, ex-sheriff, Mr. Boston, deputy sheriff and other immolates of Barton county certify for Liberal. How will they reconcile such certificates with statements they have made to others, such as Finley's statement to J. T. Holland, that the hotels were where houses, and women had come to his room in them, and wanted to sleep with him. Others who signed these statements, and editors who have left for Liberal, in their papers, have made statements flatly contradicting their statements in behalf of Liberal.

Some have said that it is a common thing for some men in Lamar to go to Liberal, to spend the night with prominent women there. Doubles the reason that some of these parties "certified," was that they feared, if they refused, such visits would be exposed by their "friends" in Liberal. Statements of these certificates can be proved, flatly contradicting these "certificates." Scores of statements of Lamar editors can be proved, flatly contradicting their lying white-wash of Liberal and the atmosphere, with its stench.

There is not a person of common sense in Barton county that does not know these facts. If there was not infidel in Liberal, if the town was empty, the prosperity of the northwest corner of Barton county would be worth more than it is now. That infidelity has delayed the improvement of that part of the county, and depressed its prosperity over a half a million dollars. If Liberal were settled by decent moral citizens, the property of that part of the county would be worth much more. Had Liberal been settled and managed by Christian people, there would be to-day a town of 3,000 or 4,000 people and that part of the county would be worth a million dollars more than it is. If Liberal can be cleaned and not a trace of Infidelity left, that part of Barton county in ten years will be worth one million dollars more than it will be if infidelity is allowed to foster a groan. That is the only remedy.

The true policy for Barton county is for her papers, officials, and people, to cease lying and white-washing this cancer. Denounce and expose it. Exert every influence to break it up, expunge it. If the people of the surrounding counties will not utterly cease, every one of them, to go to Liberal for mail or trade, or to railroad depot, and go to Lamar, Nevada or Fort Scott, rather than patronize the den, in six months the cancer would be dead. Then all the empty houses with
To fulfill the Chaplain's dream, Stewart and some infidels got some Christians to hold meetings in Liberal, and to start a Sunday School in the schoolhouse, but as it was done to save the credit of the town, and was not "trusts meet for repentance," after playing the hypocrite a few weeks, meetings and Sunday School were shut out and put down on the schoolhouse.

Property cannot be sold at from one-third to one-half its cost. Liberal is not only dead, but like a corpse chained to a living man, it is impeding Pedro in its growth. Walter played out in Wichita, and has gone back to Liberal. He is hammering away at Liberal, trying to eke a living out of the carcass of Liberal, until he can sell it.

The infidels in Liberal are too rotten—too thoroughly given over to a regenerate mind, to repent. That part of the Chaplain's dream was the result of the Chaplain's goodness of heart. Infidels like those in Liberal, may suffer from their infidelity, but they never repent.

They are like Miller's Salt. He is a proved, and seek to drag others down with them. Those who have fled from Liberal, and those who can not, will continue to foster in their rottenness, until the curse God and the University put on Liberal is a dead rotten Liberal.

No attempt has been made to refute this pamphlet. The writer has the statements of Grayston and Buteon, Curless and other infidels in such a shape that they dare not deny them. He can confirm them by the evidence of scores of others. He has the files of the Liberal and of Equity, the Infidel papers of Liberal. In these papers Walter, Stewart, Replogle, Moore, Yaneus and others state the facts he narrates, and they can not repudiate their own statements. Even the Lamar papers and "harmonables" have ceased to lie for Liberal. The writer submits this revised edition of his pamphlet to the American public, with the conscious satisfaction that its statements are "iron-clad" and "water-proof."

CLARK BRADEN.

ADDRESS.

The following facts are well known, and will not be denied in Liberal and vicinity. There lives near Liberal a farmer named George Bowling, who is a sanguine, but a man whose word is good. He tells openly and honestly that the school is dead. He has attended Sunday evening entertainments in Liberal. He told Mr. Bowling, that while the dancing jamboree, that always follows the Sunday evening entertainment, was in progress, a young man, and old men were allowed, after paying a dollar each, to go behind the line of scenery on the stage and commit fornication with a female who was there for that purpose. Mr. Bowling, I believe, was present, and called the entertainments and the place where they were held "Walter's Dog House." Walter threatened to sue Boulanger for slander. Bowling denied him, told him to "whip and drive ahead." Walter has never sued Bowling, who continues to tell the story. Either Walter and the Infidels, and says he can prove what he has said. The reader can draw his own conclusions.

The following statement of the officials of Barton County will tell how the suit that the infidels of Liberal brought against Clark Bowman was disposed of.

STATE OF MISSOURI, BARTON COUNTY, BS:

Clark Bowman was tried before me, Justice of the Peace in and for Barton county, State of Missouri, and on the fifth day of May, 1885, for criminal libel, in certain statements he was charged with having made to a reporter of the Post-Dispatch, a paper published in St. Louis, Missouri, and which appeared in that paper of May 24, 1885. After the prosecution and presented all the evidence, the case was submitted to the Jury without any rebutting evidence by the defendant, and Clark Bowman was acquitted by the Jury.

A. BALL, Justice of the Peace.

Lamar Barton County, Missouri, Nov. 25 1885.

W. L. MAC， Clerk of the Circuit Court, Barton County, Missouri.

LAMAR, MO., Dec. 19th, 1887.

The suit of Boul C. Thayer vs. Clark Braden et al., was dismissed by demand of the parties, without prejudice against the plaintiff and security for costs. The costs were paid by Thayer, through the sheriff, under an execution.

W. L. MAC, Clerk of Circuit Court.

This was a civil suit for $20,000 damages.
INGERSOLL UNMASKED:

THE FULL TEXT OF

ALL OF THE ATHEISTIC LECTURES OF R. G. INGERSOLL,

WITH A THOROUGH REVIEW OF EVERY PARAGRAPH.

A Sketch of his Life and Real Character.

BOTH SIDES OF THE INGERSOLL-OBSERVER CONTROVERSY CONCERNING PAINE.

PROCEEDINGS OF THE FIRST POLITICAL INFIDEL CONVENTION IN THE UNITED STATES.

Seventeen Lectures on the Issues between Christianity and Infidelity.

By CLARK BRADEN,

Author of "The Problem of Problems."

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This pamphlet contains the first and second chapters of the work. The entire work will be published, when a sufficient number of names of persons who will take copies are obtained, to warrant publication. The book will be a volume of nearly 300 pages. Each inch is carefully done. Space covered by type ten inches and a half by seven and a half. Original matter, Broadway solid. Repro, Mision solid. The object is to get the best material in the cheapest form. It will be in the style of the cheap editions of standard works, sold at news stands and on railroad trains. It will contain as much matter as four two-dollar books. It will contain three times as much matter as Ingersoll's lectures complete, and for less than one third the price. It will contain all his atheistic lectures, just as he delivered them, with a thorough review of every paragraph. Believers should purchase the book, to get all of Ingersoll's lectures complete. Believers should purchase the book to get a thorough refutation of them. All should purchase it, to get both sides of the theme raised by Ingersoll.

The price in pamphlet covers, heavy Manila paper, will be one dollar. In cloth, one dollar and fifty cents. The book will be within the reach of every person.

Both sides of the controversy between Ingersoll and the New York Observer over Thomas Paine, can be obtained in no other book. It will contain all that was said on both sides and no additional testimony, some of which was never published before. There will be a fair judicial review of the entire controversy.

The proceedings of the infidel convention held in Cincinnati, September 1879, will be given, with a review, expecting the more serious reflections of the leaders, and the fanatical, blasphemy character of the acts and utterances of these self-styled infidels, who defended lawlessness and obscenity.

There will be seventeen chapters on the issue between infidelity and Christianity. Christianity will be defended from new standpoint, and in a new line of argument. The author does not ignore or evade the issues raised by Ingersoll, he meets them fairly and squarely. He does not evade or omit the teachings of the Bible. He does not apologize for the Bible, nor concede that it needs forgiveness for some things it contains. He accepts its uncertainties and defends them. He vindicates the Bible instead of apologizing for it.

He refutes Ingersoll's assertion that the Jehovah of the Bible is revenged, passionate, cruel, that he is a monster, awful. He examines and vindicates the Bible customs of war without an sword. He refutes Ingersoll's falsehoods, that Jehovah handed over nations to brutal slavery, that he never gave laws to his people as a people. He refutes Ingersoll's assertion that he could not afterwards save the world. He refutes Ingersoll's contention that all other religions are false. He refutes Ingersoll's assertions that the Bible sanctions polygamy, that it sanctions the treatment of women. He refutes Ingersoll's assertions that the Bible sanctions slavery, and that it authorized selling babies in the cradle, or offered the alternative of perpetual slavery or separation free his family. He refutes Ingersoll's falsehoods: That the Bible sanctions the murder of women; that it has no word for women but war: shame and degradation; that it teaches that there is no such thing as a woman; that it sanctions polygamy; that it sanctions commingling; that the Bible is an infidel book. He refutes his falsehood that the Bible sanctions bigotry, intolerance and persecution; that the Bible or Christianity is responsible for one particle of persecution; that the Bible or Christianity is opposed to or has in any way hindered freedom, progress, and science. He exposes Ingersoll's falsehood and unblushing effrontery there is in Ingersoll claiming that he owns our freedom, science, and progress to infidels. The impudence and recklessness of his statements as thoroughly exposed.

He exposes Ingersoll's gross ignorance of what he attempted to criticize; his lack of even a common school education; his lack of general reading and information; his ridiculous blundering in his plagiarisms, telling where he got what he re-tells second-hand.

He exposes his falsehoods, his caricatures, and misrepresentations of the teachings of the Bible. His fabrications of the facts of history; his slanders of Christianity and Christians: his falsehoods in regard to Calvin, Presbyterians, Puritans, all other religious bodies; his cowardice in erasing discussion; his bassness in regard to his father's memory; his shallowness, his meaness, his lack of principle in his lectures and his characters are thoroughly exposed.

He exposes his constant repetitions, showing that his lecture contains but about a score of ideas, that are repeated in every lecture, some of them several times in each lecture, and score of times in his entire set of lectures. The absurdity of his claim made by Ingersoll's adherents, that he is a scholar, a great man, a thinker, a profound reasoner, is clearly shown. As much of man, a thinker, a profound reasoner, is clearly shown. As much of man, a thinker, a profound reasoner, is clearly shown. As much of man, a thinker, a profound reasoner, is clearly shown. As much of man, a thinker, a profound reasoner, is clearly shown.