

# LUCIFER

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**VOX POPULI, VOX DEI.**  
When martyred Bruno midst the fagots stood  
And dark robed priests thronged round the  
burning pile,  
Malicious triumph gleaming in their smile,  
As leaping tongues of flame rose from the  
wood

With eager haste to lap the martyr's blood,—  
The gaping multitude with taunts revile  
His parting soul, and priestly arts beguile  
Their minds to dream this Christian brotherhood.

Had snuffage found a voice at Bruno's stake,  
What victory could liberty record  
With Bruno a minority of one?  
Yet freedom lives, prepared to undertake  
War on majorities as king and lord  
Until e'en such minorities have won!  
—LUX.

**Notes.**  
Mrs. Guruey closes her otherwise generally good article in last week's LUCIFER, with the assertion that woman is able, "through the ballot, to protect herself from physical and brutish rulings." The only comment here necessary is that man has had the ballot since the founding of this nation, and never before have labor and liberty been so unpopular as in this, the last of more than a hundred years of ballot-boxism.

Some time since the Pope appointed Prince Bismarck a member of the order of Christ. He is the first Protestant who has been made a member of the order. The gold decoration accompanying the appointment cost \$3,000.—Capital.

To those who remember the malignantly bitter warfare which Bismarck for years waged against the Catholic power, there is something exceedingly portentous in this evidence of present amity. The Pontiff of Rome and the Chancellor of Germany have struck hands, not in love for each other, but in a common hatred of the rights of man. With the Czar in close alliance, no clear-ringing song of liberty would wake the echoes in any Christian land for a thousand years.

By the way, how do the unhappy children of "oppressed Ireland" relish this bestowal of a costly gowgaw by the hands of the "Holy Father" upon the "blood-and-iron" German minister?

We are informed that Mrs. Grant the other day received a check for \$250,000, the first payment to her by her publishers for the General's book. It is expected that she will receive, as her royalty for this work, at least \$700,000. Verily, the army of fools must be a vast one.

Congress should hasten to vote her another pension. \$5,000 per year is a paltry sum indeed to bestow upon one having such a princely income. "To him that hath shall be given." W.

#### "LEGAL FORCE"

In the editorial columns of Morning Justice (Burlington, Iowa), we find an article under this heading, which, although prefaced by the word "communicated," is certainly good enough to have been written by the editor himself. The writer says:

"The old oracle of Delphi has been revived in the Boston Index. In one of its latest disclosures it states that 'lawless violence makes an arbitrary use of legal force, which at the time often appears heartless and cruel, a necessity.' In true Delphic style, the turning of the phrase and its meaning are somewhat obscure, but after washing it and sand-papering it down, the English of it must be that lawless violence is the twin brother of lawful violence, and vice versa. Legal force is only another word for lawful violence, and means not only hanging a murderer. But a man means taking your home away from you if you are poor, to pay the taxes, it means foreclosing mortgages, garnishing wages, it means extorting money from every citizen in the shape of licenses, permits, taxes, it means 'compulsory' vaccination, compulsory this, that and the other. It is legal force

and lawful violence that enable monopolistic capital to grind the life out of the farmer and the struggling business man, to hulk starve the poor clerk, and crush the laboring man under inadequate wages, if he is able to earn any wages at all, and to punish or even shoot him if he kicks. Lawless violence is a sucking-babe compared to the lawful violence which is smothering all the manhood out of the people. And it is an outrage, and an insult added to injury, that any oracle, of Delphi or Boston, should dare to proclaim that 'lawless violence makes an arbitrary use of legal force a necessity,' for it does not only 'often appear heartless and cruel at the time,' but it is heartless and cruel every time.

Seldom if ever have we seen the case put in more terse and pungent English than this writer puts it.

When will the stupid, law-worshipping masses get their eyes open to see the patent fact that 'lawless violence is a sucking-babe compared to the lawful violence which is smothering all the manhood out of the people.' II.

#### HOW IT IS DONE.

In a late issue we spoke of the recent evictions of miners and coke-burners in Pennsylvania. The Newark Evening Journal is credited with the following in relation to the matter:

Some one has been through the Pennsylvania coke regions, where now prevails a strike of the Hunkertons, whom Christian employes imported by the ship load to put down the wages and starve out the very men who first founded the coke industry. These creatures were allowed to earn at most sixty cents per day. On this they might have managed to survive if that sixty cents had been allowed to bring them sixty cent's worth. But they were not so allowed.

The Christian companies each had a store, and this was the method of doing business. First of all, every poor devil of a coke-burner had to buy a pass book and pay, or he was charged 'eighteen cents for it. This is fifty per cent more than the pass-book is worth on any counter in Newark. If the p. d. wanted a pair of coarse overalls he paid \$1.25 for an article which, elsewhere can be bought for less than half the money. A pair of rubber boots, such as retail dealers in the country towns will sell by the cart load, one pair at a time, for \$1.60, cost the poor minor or coke-burner at the company's store, \$3.25. And so with clothing, hats and shoes. Bacon that cost four cents went down on the pass-books at sixty cents a pound, and such beef as Newark dogs were lately getting fat on, costing eight cents a pound here, went down on the books at porter-house stake prices.

Is it any wonder that men should want to take their cash and put it where it would do them more good than they could get out of it at any of the company stores? Is it any wonder that they struck against so odious an un-American system? The sixty cents per day really amounted to less than thirty-six cents, and the most illiterate Hun that came from the land of Kosuth was not so ignorant as not to know it.

#### Zeno vs. Bakounine.

**EDITOR LUCIFER:** Says "Fearwick," a slave who has not the manhood to demand freedom, shall not have my aid. If I would by force, right wrongs inflicted with the consent of the wronged, I am a consummate tyrant, and should be restrained.

This excludes the use of force except in defense, and force is justified only in defense. All aggressive force is tyrannical. A Chicago Anarchist (not a Communist) states as follows: "It is far better to allow a man to go to perdition of his own free will, than to force him into paradise without his consent."

The Communist Anarchists take a different view, or rather they are somewhat confused in talking of force. At one time it is aggression, or attacking the wealthy with dynamite; next it is "preparing for a revolution." People cannot defend a thing until they get it. To set up a system and defend it is right; but to attack a system that oth-

ers use and wish to keep, is more zealous than just. In Socialism, the iconoclast is absolutely useless. If he cannot tell what should replace the old, he cannot tell what should be destroyed, and is liable to destroy that which should remain. He is the judge, and executioner, and people living under a system he considers wrong, are his victims.

If "Fearwick" is right, liberty includes the right to choose and adopt wrong methods. Our friend "Liberty," of Boston, teaches true freedom, but falls into the habits peculiar to idolaters, when it attempts to show Bakounine a disciple of true freedom in the face of his own words. Bakounine taught aggressive revolution. He would take society entire, from its present leaders and often destroying what did not suit Bakounine, remodel the rest after the revolutionist's ideal. In outlining the duty of a revolutionist he says: "The entire filthy society of our time should be divided into different categories." He finds six. The first, those who are sentenced to immediate death; the second, those who are temporarily permitted to live so that their oppressive acts will drive their victims to revolt; third, the wealthy whose stores will be used in the revolutionary cause; fourth, ambitious officers and politicians; fifth, "those who prattle in meetings or as writers," those last are to be frightened into becoming revolutionists; and sixth, the women. This taking society in hand, like a refractory child, savors of tyranny one would think; yet Liberty says Bakounine would never use compulsion.

The people being reduced "to the minimum of human existence, confined like a prisoner in his prison," they can find escape, says Bakounine, only in revolution which is described above. "A question of construction" arises between Liberty and me, on the following: "Instruction must be spread among the masses without stint, transforming all the churches, all the temples dedicated to the glory of God and the slavery of man, into so many schools of human emancipation." (God and the State.)

Bakounine also said that infants should be educated in the almost entire absence of Liberty. My construction was: "The mass of men are as ignorant of true socialism or (social science) as infants. In their ignorance they want churches. They will want them until taught better, but cannot be taught until the revolution changes the churches into schools." Liberty's construction is: "The idea simply is that the people, when educated, will transform their churches into schools."

Education is emancipation, therefore the temples cannot become schools of emancipation after the people are educated. The cart never did run well before the horse.

Liberty continues: "The words do not carry the slightest hint that any who may be foolish enough to want churches should not be allowed to have them." Yet Bakounine's words are: "all churches must." Bakounine says as plainly as he can, that the revolution shall be the "power" which will emancipate by education. Whether this is the only effective method is not the question. Is it not a temporary despotism wielded with a view to future freedom? If so, it is wrong according to LUCIFER'S idea of anarchy. Liberty's anarchy is the same, and he should place Bakounine where he belongs, among aggressive Anarchists. One of the latter wrote: "The people know they are wronged and can grasp the idea of resistance and a dynamite bomb." Bakounine said: "The people would have the singularly narrow souls and blunted instincts of the bourgeoisie if they did not feel a desire to escape." Now the fact is, the people do not know

they are wronged and have much narrower souls than the bourgeoisie. They justify the system and the men who oppress them. If they did not; if they were actually held down under the system against their will, force would be defense and justifiable, but it would also be unnecessary, for nothing but their consent keeps them down. Every uprising without an object, every riot by ignorant people has ended without any step toward freedom. While a revolution of reason, like the one of '76, supported by nearly the whole population, must succeed. How shall we judge the bleeding zealot behind a barricade, dying for a cause which the people will not accept? ZENO.

To prevent the necessity of a seemingly endless discussion over the question as to what Bakounine really did teach, in his "God and State," we recommend our friends to send for a copy of the book; read it, and then judge, each for himself. The price is only fifteen cents, sent by mail from the publisher, B. F. Tucker, Box 3300 Boston, Mass. It may also be obtained at same price of E. C. Walker, Valley Falls, Kansas. II.

#### Woman's Emancipation.

I look to woman's liberation from the blighting influence of disfranchisement, dependence and sexual slavery, as of more importance than any and all other movements combined, and I have little respect for the intelligence of any professed Liberal who treats this fundamental question as of little moment. I have but pity and contempt for the canting hypocrite, who to please the Grundies, publicly endorses our accursed marriage system while privately ignoring it—which system degrades womanhood, fills the world with diseased, deformed wrecks of humanity, through enforced maternity. Which generates murderers, thieves, haters of their fellows, and every other form of criminality. Persons who are too cowardly to raise their voice in behalf of sex-liberty and the sanctity of motherhood while they pose as paragons of purity.

Remove the obstacles that prevent woman from exercising her right to a voice in the government she helps maintain—introduce the female element to balance the masculine—do away with all the class legislation, and many of the various questions which now perplex legislators would be peaceably settled, and war would be a thing of the past, for woman knows more than man can know, the cost of human life, and would therefore more securely guard it. I claim it would be far more creditable to this nation to be able to settle all questions by arbitration than to furnish our best men to be slain on the field of battle. I have no ambition to raise sons to kill or be killed, but I have an ambition that is all absorbing to do the little that I can to educate humanity in the principles of Liberty Equality and Fraternity; a trinity that once enshrined in the hearts of the people would banish want, misery and wretchedness, and in place thereof, inaugurate the reign of peace, prosperity and happiness.—**Dr. J. H. SEVERANCE,** in *Free-thinkers' Magazine*.

True to their prohibition principles, a large number of people in Portland, Me., have petitioned the city government to suppress skating rinks, claiming that two elopements, two family estrangements and twenty-three serious cases of immorality are directly traceable to these institutions in Portland. These people will be demanding another amendment to their state constitution next.—Winsted (Conn.) Press.

Medical Good Sense, by Dr. T. R. Kinget price, \$1.50—for sale at this office.

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The following persons have sent in their subscriptions to the press fund: Previously acknowledged, \$522.50 V. C. Yarros, Birmingham, Ct., 2.00 F. La Fontaine, Valley Falls, Kan., 5.00

The Junior has made several short canvassing trips since the 11th of January. Two of those were over the A., T. & S. E. to the south and west, visiting Topeka, Carbondale, Scranton, Burlingame, Emporia, Eureka, Soverly, Howard, Strong, Cottonwood Falls, Clements, Deabody, Newton, El Dorado, Augusta and Eskridge. Twice he was forced to return because of snow-blocked roads, but in spite of the very severe weather and the general dullness in all business and work, the result of his work, so far as LUCIFER is concerned, are quite gratifying.

Thursday night he came in from a short run to Atchison, and to St. Joseph, Stowartsville and Cameron, Missouri.

Saturday, the 13th inst., he started upon a six week's trip through eastern Kansas, south-western Missouri, and Arkansas. On March 6th he begins a course of three lectures at Forest City, Ark., and on the 13th of that month he opens a course of six lectures at Siloam Springs, Ark. This is his second lecturing visit to the latter place. He will probably speak at Humboldt, Columbus and other points in Kansas before his return. Friends desiring lectures will please communicate with him at this office.

There is progress in ideas and in events, and those who, calling themselves Free thinkers, yet shut their eyes and stop their ears to the manifest pleadings and thunderings of warning, will find themselves left in the stagnant bayous, where the cleansing currents of the rushing river of Truth never come.

An esteemed correspondent says in a private letter:

So Mr. Hull considers the marriage question "cold iron"! That simile makes me remember the blacksmith hammering the iron red-hot just to light his pipe; while the eastern manufacturers, it is said, find cold iron preferable for "drop forging." I suppose these analogies were not in Mr. Hull's mind at the time.

The civilized laborer who hakes a loaf that he may eat a slice of bread, who builds a palace that he may sleep in a stable, who weaves rich fabrics that he may dress in rags, who produces everything that he may dispense with everything,—is not free. His employer, not becoming his associate in the exchange of salaries or services which takes place between them, is his enemy.—Proudhon.

Speaking of the prohibition issue, a correspondent says:

"I may say here that I neither drink nor smoke, for the best of reasons—can't stand it. I am also a crank on the subject of whiskey—I can't see how some people can swallow it straight making, as Helen Wilman's wittily remarks, anatomical specimens of themselves. But they have an indisputable right to do it, if they want to."

Notes.

BY ICONOCLAST.

A. J. Searl seems to think that the personal pronoun "his" always means "ownership" or property, in the legal sense. Mr. S. is a Collegian, and ought to know better. When a slave uses the "possessive pronoun" my in speaking of his master, he certainly does not mean that he owns or holds property in the said master; neither does the wife or the child claim property rights in the husband and father, but the law recognizes that the husband and father possesses pecuniary or property interest in his wife and child. See the decision of Judge Dodge of Ohio, in a recent case wherein Mrs. Lewis sued for damages against Mrs. Boardman for alienating the affections of her husband. The Judge is reported as saying:

A husband has a pecuniary, a property interest in his wife, a father in his children. A father can recover damages from a man who seduces his daughter, but a mother cannot. She has no property in her, is not entitled to her wages. The father is the head of the family, the husband the head of the wife, but the wife does not own the husband, the child does not own the father. I hold that a child cannot sue for an injury to the father. nor a wife for an injury to the husband, but he can sue any one that takes her away from him, who harbors her, or injures her, because she is his own. He owns her and dares the world to meddle with her. The law protects him in holding her. The law gives strength to his arm and courage to his heart in defending his possession. But the wife looks to the husband, the law does not permit her to go forth to smite the seducer of her husband, nor the man or woman who entices him away.

Of course the suit was dismissed; but if the case had been reversed—if the husband had sued a neighbor for alienating his wife's affections, according to the ruling of the "learned judge," the case might have been sustained. So much for "mutual ownership" in marriage!

"A. J. S." thinks Free Love means "sexual license." Mr. VanWinkle thinks it means "unbridled license." Do these men know the meaning of the words they use? Webster defines "license" thus: "Authority or liberty to do or forbear any act; a grant of permission." The man who owns a marriage certificate owns a license to outrage the person of his wife whenever it pleases him to do so, and against such outrage the law grants the wife no redress whatever. Under Free Love every woman would have the undisputed right to reject the advances of every man, her husband included. She would be the absolute owner of her person, and the law would protect her in such ownership. Now, where does the "unbridled license" come in? Free Love, or self-ownership, would put a check on sensual gratification; it would teach the temperate use of all the bodily powers and faculties, but under the law the wife has no power, no right to use her discretion in the matter under consideration. Her duty is to submit to the marital demands of her husband, and if he is not a sexual brute—if he does not practice "unbridled license" in the "sacred marriage bed," it is because he lives above the law—it is because he is a better master than the law authorizes him to be.

Van Winkle attributes to the "law of marriage" "all the protection that man ever conceded to woman." [Lucifer, Jan. 22.] Instead of the friend of woman the law has ever been her enemy. Public sentiment is always in advance of the law, as in the case of chattel slavery, and every advance towards a higher plane of civilization has been through rebellion against law. Public sentiment protects woman in her rights of person against the ravisher—it visits swift punishment upon such ravisher in all cases where the latter is not "protected" in his villainy by the law!

What woman most needs is not protection by man against men. Her chief need is the right to protect herself from invasion by her so-called legal protector.

"God intended you, my brother, to be the high priest of your home." —[Talmage in his sermon on the "Marriage Ring."

Yes, this is the Christian idea of marriage. It makes the husband the autocrat, the despot of the family. His word is law; his behests must be obeyed without question, and why? Because God has so ordained. Man is the head of the woman as Christ is the head of the

church. Of all despotisms the sacerdotal or priestly despotism is the most absolute, the most enslaving. The priest, especially the "high-priest," need not take the trouble to explain the reason for his commands; he is God's representative; and hence it is not strange that the kingly and priestly prerogative have been so often assumed by the same person.

OVERPRODUCTION.

Annually, or oftener, the President of the U. S. and the Governors of the various states, take it upon themselves, by their messages and proclamations, to inform the people in regard to the material prosperity of the country. If we base our knowledge of the people's welfare upon these messages alone we are compelled to acknowledge that we as Americans are the most prosperous and happy people the sun ever shone upon.

It is for the interest of these presidents and governors to show,

First, That our governmental machine is a good thing, and that the people should be thankful for its blessings and obedient or submissive to its demands and commands.

Second, It is necessary to their continuance in power that they show the country to be prosperous and happy under their administration.

A very large proportion of the secular and religious journals of the land join these officials in magnifying the superiority of our government, and in showing up the optimistic side of the home picture as contrasted with that of foreign lands and peoples.

While this is true as a general statement in regard to government officials and to the press at large, we are glad to know that many of the most influential dailies and weeklies, especially of the west, have the courage to utter vigorous, manly protests against the present distribution which, under the protection of government, is robbing the producers and building up a moneyed aristocracy in this so-called republic, such as history shows no example. Speaking of the London troubles the Times, (Kan. City, Mo.) among many other good things, has this to say:

Labor produces more now by far than ever before. With superior skill, machinery and appliances a workman does in six hours what would have taken six days a hundred years ago. Yet he gets little more comparative comfort and no more leisure than his great-grandfather did. The manufacturers of the world produce more than the world consumes and the surplus is called overproduction. It is only overproduction because consumption is cut off by unequal distribution of profits. The workman receives so small a part of his wages that he cannot buy freely. It is silly to prate of overproduction when thousands of naturally industrious people are crying for bread and millions are able to use only the merest necessities of life.

Here is the picture of to-day. The banks are filled with the profits of capital. The money cannot find investment. The shelves of merchants are crowded with goods that cannot be sold. Factories are shut down because there is insufficient demand for their products. Farmers are unable to sell their grain at paying prices. All this looks like overproduction. Turn to the consumers. Forty thousand workmen assemble in London because they wish to know why they are starving. The majority of the same class in America receive less than a dollar a day each. The amount of earnings is less in England and much less in Germany. The individual consumption of products is limited to nearly the smallest amount consistent with maintenance of life. All this looks like underproduction.

Iconoclast to H. Smith.

In his reply printed in last issue of LUCIFER, H. Smith exhibits the usual characteristics of the clergyman. He addresses me as "Blind I," and quotes that old ruffian and sensualist, David, for my benefit. Why not quote old Henry the Eighth, of England? Of the two the latter is by far the more reputable character. If he must quote something so old and unscientific as the Jewish Bible, why not quote from the Babylonish or Egyptian hieroglyphic writings. Those nations knew something of astronomy and other natural sciences, whereas their writings show that the old Hebrews knew nothing of these. Smith, like all ignorant and superstitious people, attributes to supernatural causes such natural phenomena as "blizzards," cyclones, "warm weather" etc. What advantage has he, in this regard, over the Digger Indian who thinks his god frowns or smiles every time the weather changes?

Smith tries to frighten me. He

says, "Now you keep on if you dare!" Yes, friend S. I "dare" to be honest. I dare to live up to my highest convictions of truth and duty, and risk the consequences. I cannot be a hypocrite even to please Smith or his demon whom he dignifies by the name of God. "Where must he put you? I will let you say." Thank you, friend S., for so much! You will let me choose my company in the next world; that being the case I shall certainly not choose the company of your god nor of you either, if the servant is to be like his master. "Birds of a feather flock together" in this world, and presumably so in all others. You want a king, a lord and master; I on the contrary, prefer to be "free and independent. The universe is wide; there is room enough for all. You and your god, Jahveh can monopolize your little seven by nine heaven, if you so wish; we Free thinkers will found a colony in some other part of nature's realm.

"The mother and child hear him coming in his cold chariot to take them to a warm heaven." So say the devotees of every superstition that has ever cursed mankind. You are welcome to your company, friend S., both in this world and the next. You "warn me to stop at once." Why should I stop, why should I "repent in dust and ashes at the feet of Jesus?" If there be a man called Jesus he is my brother, and as I have done nothing to injure him, I cannot repent. True, I might get down on my knees at the sniffling bench, a la Christian, and thereby acknowledge myself a coward and a sneak; that is, one who is afraid or ashamed to face the legitimate consequences of his deeds.

No, no; friend S., I cannot take your advice. Your religion is a religion of fear and hate. Fear begets hypocrisy and all manner of meanness. You may be personally a good man and citizen, but if so you are good not because of your creed, but in spite of it. Your religion, if lived up to, would make a demon of you. Your morality, if you really believe what you say, is not morality at all. He that is kept from sin by fear of hell is at heart an immoral man. We say of a retreating army that it is "demoralized." So every man who fears hell is demoralized. It is only the man who dares to follow his convictions of right, even if he knows he shall go to hell for it, that deserves the name of a truly moral man.

Good by, Rev. Smith. I prefer the company of brave men; your religion offers a premium upon cowardice and hypocrisy. ICONOCLAST.

Reply to E. C. Walker

EDITOR LUCIFER: Mr. Walker's nice little play of wit about Webster not being one of the founders of this government is like some of his other arguments—a shot wide from the mark. I did not say Webster helped to found the government, but he certainly was a strong advocate of it. Mr. Walker says "If no nation has attempted to apply the principles of Anarchism—self rule—how can he determine that any government has been a success?" Why simply by comparing one government with another. Any school boy who has read history, knows that the U. S. government is superior to that of Russia and Turkey. Mr. W. assumes that we are unable to determine whether the U. S. government is a success or not until the principles of anarchy are illustrated by a practical trial.

In all sincerity I would ask my Anarchistic friend how long we must be held in suspense awaiting a test case of Anarchy? I would suggest to friend W., as great events sometimes emanate from small beginnings, to try a school district first on his theory; start a school on Anarchistic practice, mind the teacher must not assume any authority, each pupil must govern himself, the district needs no directors, Anarchy reigns supreme.

Mr. W. says that my appeal to stand by the "government at Washington" is on an exact level with that of the Christian who "tells me I had better cling to the Bible." Well, we are surprised that as intelligent a man as friend Walker is, can distinguish no difference between an advocate of law, order, and a system of regulating society, like the U. S. government, and the Christian who adores his sacred mythological traditions. Friend Walker asks if I "as a Free thinker, regard Christianity as a success?" In general terms, we answer, No. We believe that the world has outgrown Christianity. We are convinced that the great mass of church

members are much better than the tyrannical, cruel creeds that they profess to believe. The childhood of the world is slipping away. The dogma of an eternal Hell is not believed in by the great mass of the church-going people to-day. The blood atonement doctrine will soon fade away in the same manner. The dawning of a new day has arrived; the world demands a higher form of religion based on the foundation of scientific truth and knowledge, from which the dust and cobwebs of the past ages have been swept away. J. W. GIBSON.

REMARKS.

Mr. Gibson did not say, in terms, that Webster was one of the founders of this government. Neither did he say that Washington and Franklin were, but he said exactly the same regarding Webster that he did regarding them, which was that "The plan of Washington, Webster and Franklin had been tried for a century." How Mr. Webster's plan could be tried for a century" when he did not come on to the stage of political action until long after the adoption of the "plan" of Washington, Franklin & Co., I leave for Mr. Gibson and his readers to determine. I imagine that he will find it harder to convince them than he has to persuade himself, that he did not say that which ninety-nine out of a hundred students of the English Language would declare that he did say, or mean. That the government of the U. S. is superior to those of Russia and Turkey does not by any means prove that the former is a success. In a piece of soft loam one plow may score better than the others which have been tried, but it may lack very much of being a success, or one that Mr. Gibson would use one moment longer than he could possibly avoid doing.

But why does Mr. Gibson speak unfavorably of the Russian and Turkish governments as compared with that of the U. S.? He is defending the principle of Authority; we are antagonizing it; if there is more of that principle manifested in the governments of Russia and Turkey than in the U. S., should he not be pleased with and favor them in proportion? I think so, but that he does not prove that he has no clear conception of the irreconcilable conflict between Liberty and Authority.

Mr. G. wants to know "how long we are to be held in suspense awaiting a test case of Anarchy?" Just so long as men remain in the state of mind which leads Mr. G. to oppose Anarchism, just so long as they, like my opponent, fear liberty and prefer to hunt for objections to freedom instead of helping to point out the cruelties and deformities of despotism. It is you who will permit no fair trial of Anarchism to be made, it is you who stand in the way of the practicalization of the fundamental axioms of liberty and justice; it is you who, by the aid of the crippling, binding, suffocating and robbing machinery of your State, through taxes, licenses, prohibitions, monopolies, fines and imprisonments, restraint, constrain, oppress and terrorize the individual, and hinder to the utmost the dawning of the New Era. And while doing all this, you tauntingly ask us how long you shall have to wait for a test case of Anarchism! And I answer, Until you get out of the way of the Person—until you become Anarchists, and leave your neighbors free to mind their own business, or until they, grown strong enough, make you attend to yours and let theirs alone. The plantation overseer, standing with bloody and up-raised lash above his quivering victim, might as justly have asked the poor slave, pleading for freedom, when he was going to give him a test case of liberty. Stand with the crushing heel of the majority on the neck of the protesting Man, and sneeringly ask him when he is going to stand-rect! The cheek of it!

Does Mr. G. really think that he is no more capable of taking care of himself now than he was when a little child? If that is his opinion, then I can understand his anxiety to compare the governance of man by man to the guidance of the child by the teacher; otherwise not, on any hypothesis that gives him credit for sincerity. In the opinion of Mr. G., do men and women never become of age? Does he think that he has not? Or is it not himself, but his neighbor only, who can ever graduate out of his university?

Mr. G. entirely misses my point touching advice to cling blindly to "the government of Washington." We are trying to find some system of "law and order" better than said government; Mr. G. tells us to quit the search and hold with a death-grip to the old government. We are trying to find something better than the Christian religion; the Christian tells us to quit that search and hold right on to the old religion. Now, does the parallel between h

and the Christian? He ought to be able to perceive that I was not alluding particularly to the kind or quality of either the religion or the government, but to the manner of the devotees of both in credulously adhering to that which had been taught them in childhood and youth,—whether as regarded religion or government it made no difference,—and old fogiesly rejecting the new without examination, simply because it was the new.

But Mr. G. assumes altogether too much when he says that he is defending "law and order." No doubt he is doing his best to champion that which is masquerading as law and order, but nothing could be further from the reality, save, perhaps, the absolute despotisms which he so inconsistently denounces. There is no real order where the sovereignty of the individual is overthrown; where might seizes upon the common heritage of the race; where government uses its power, not to protect the personal and property rights of the citizen, but to compel him to render tribute to the corporations of capital and surrender right after right that he may the more easily become the victim of, first, the State itself, which taxes him at its own lawless pleasure, and second, the monopolies which it creates. "Law and order," forsooth! Do you call that government a government of law and order which taxes a man for the support of a religion in which he has no faith; which says to him how he shall spend one-seventh of his time? which tells him with whom he shall not trade? which makes him pay a fee for the privilege of exchanging the fruits of his labor with his neighbor? which tells him what he shall read, what he shall drink, with whom he shall associate? which gives the land and mines to speculators that they may gamble with the hunger, the thirst, the nakedness, the virtue, the unsheltered lives of their fellows? which puts into the hands of the privileged few the money, the life-blood, of the people? I repeat, do you, Mr. G., call the government which does all these iniquitous deeds, and more, a government of law and order? Where in such acts as these is the law of justice, where is the order of nature, where is equity?

Yes, the "childhood of the world" is passing away, and with its departure is coming to our race a dim perception of the truth that god and king are alike useless, that tyranny is equally a curse whether exercised in the name of the King or in the name of the Majority. Mr. G. sees the first two segments of this circle of Truth, but he is unable to see the third.

Let the doctrine of a future hell fade from the minds of men and women, that is so much of evil gone, but what is most needed at this time is a clear perception of the facts that the great mass of the race is in HELL TO-DAY, in the hell of ignorance, poverty, injustice and servitude, and that the governments of the earth are the most powerful instrumentalities which keep them there.

#### Flora W. Fox Rejoins.

EDITOR LUCIFER: I really have too much compassion on your many readers, and you, to afflict you with a long reply to Mr. Searl, but would like to say a few words or he may think lady "Fox" is silenced in her den. Not so! Please understand me, I do not war with any one, I oppose the system of ownership in marriage, as I sign myself. In the second quotation Mr. Searl has italicized my words. All right; it only makes the sentence all the more odious to thinking people, and had I left out the possessive "his," the very same idea would have been conveyed. The trouble is in the man-made laws and customs.

Had I been speaking to free lovers especially, I need not have urged them to bring "The woman I'm living with," for these men as a rule, are generous enough to consult the wishes of the lady in question. But with married women it is different, for they then are protected, and also generally protected from getting any liberal ideas into their minds.

I deny that "Mother Nature has set this obnoxious real ownership upon every member of every family,"—this is pure, unadulterated "Aesop," no Mother Nature about it, for is not Mother Nature generous to all alike? She only asks a wise use of the gifts by human beings, for their growth and unfolding.

That law of nature, which will give to the world the best organized children, is highest and noblest. Rather than be fog ourselves over the relationship of the parents, let us see what the character of the children is. Are they healthy, moral, just and loveable? or are they weakly, cringing, tobacco and whisky-mortgaged specimens of the race.

Abuse comes through ownership, I again say; for it is master and slave, and all masters (how easily changed to Masters!) sooner or later become tyrannical. Why is it, if woman claims full liberty of thought, speech and action she is instantly accused of intending to degrade herself through her sexual nature? I have greater confidence in woman-nature than to think so.

This letter is getting too long, and I'll have to refer Mr. Searl to the many able and instructive articles that the brave LEADER-BEAKER prints every week. I think the two "Sovereigns" (Dr. Juliet and Mr. C.) are a well-matched pair, and if they don't pare the thick peeling of bigotry and tyranny from off the eyes of those that will read and investigate, then I mistake.

Still for anti-ownership,  
Rochester, Minn. FLORA W. FOX.

#### "The Prodigal Daughter."

Why not say the A. to the Root of the tree, Editor LUCIFER?

I feel that every Reformer ought to feel that he cannot afford to waste one line of your valuable paper on any subject that does not go to the very foundation of the evils that afflict humanity. But before I come to my subject, let me kindly pay my respects to Bro. Walker, who asks if I would let any one lead away my cow without resistance. Most assuredly no! I am far from being a Non-resistant, though I tried to be in Abolition days.

I feel that a large portion of men are nothing but animals, and many very low at that, and there are millions of them whose lives are not as valuable as that of a horse.

But what has the resistance or non-resistance to giving up property to a thief, to do with throwing open a meeting to untrammelled free speech? I thought we Anarchists wanted to stop this governing business. And pray, tell me what is the difference between a president in the executive chair of the Nation, and a presiding officer in a Free-thinker's meeting? I need light!

And now to my subject. No person has read with greater interest, the above named book, by Rachel Campbell, than I have, and an interesting extract from it is on the first page of the last LUCIFER. And when I read the book some time ago, I felt a deep sadness come over me, for I said, "what remedy does the author point out for this terrible evil which has cursed nature's noblest work, Divine Woman, for thousands of years, and is fearfully on the increase? Is there a writer in the world that has pointed out a cure for this sad blight on sweet woman? If there is I never heard of it. Now the sooner reformers know what the cure for prostitution is, the clearer will they see the way to remove it. Where does prostitution most abound, in crowded cities or in country towns? Does not Mrs. Campbell and all other noble workers for humanity, know that while those great cess-pools of crime—cities—exist, prostitution, crime and intemperance will exist?

You might as well try to bail out the Atlantic ocean with a bucket, as to stop prostitution while cities exist, and this statement will never be refuted! But there is one more question to be asked, and that is, how shall these terrible ulcers, cities, be removed? To that question there is but one answer, and that is the destruction of money as a medium of exchange, and then the world will begin to come to Community life, as its only true savior. Nothing short of community life, where they neither buy nor sell, but "hold all things common," can cure the terrible evils which afflict humanity. And, no matter who sneers or frowns, to this complexion must it come for salvation. It may be hundreds of years, it may be thousands; to common property, Community life, must mankind grow, or they never can be saved. The wise will understand. And now let me ask, what progress are we making?

We can hardly take up a paper but we see the words "strikes," "lockouts," "boycotting," everywhere; and after all the distress and suffering of the people, what real advance have they made? How many of the wage-workers even, desire co-operation in business affairs? How many cry out against the most outrageous system of stealing—interest on money? How many even of farmers, denounce another legalized villainy—taxes? How many expose the cheat, a tariff on imported goods? When this legalized band of robbers at Washington, D. C., are stealing millions of dollars of the people's money, where is the hard working man or woman that raises a voice against it? There is no more need of an army and navy than a man needs five wheels to his buggy, yet where is the man to raise a voice against it? Only lately one member moved in congress to give the Secretary of the

Navy all the money he wanted to build war ships.

And where are the people? Dead! And what killed them? A Damnable religion!

As I said in my paper, "the priests' prayers on Sunday act as an opiate on the people, that they with the politician, may the more successfully rob them on Monday." The blasting effects of the Christian religion can never be told. A thousand times more justifiable would it be for a person to go over the country spreading the small-pox among the people, than go round getting up a revival of religion.

And I fully justify the man who killed the revivalist priest who had destroyed the peace of his family by converting his wife; an account of which is in the Truth Seeker of January 30. Were I to go home and find a priest alone with a young child of mine, trying to convert it, somebody would get badly hurt. And I am quite certain that the villain who would tell a child of mine to "come to Jesus," would be unable to preach again for a long while, and I would defy his god to stop me. SEWARD MITCHELL. Newport, Me., Feb. 1.

#### Vive La Lucifere!

EDITORS LUCIFER: We see by your last issue that the long looked for prospect has at last "got there." This we hail as "glad tidings of great joy," as it insures the success and continuation of a live Free-thought journal. While so many of its kind have been born to hold the torch of reason aloft to enlighten the Priest-ridden, God fearing, law worshipping, custom serving, sons and daughters of the earth but a few short months, then die for lack of financial nourishment. Thank Progress, LUCIFER still lives, and we hope with his increased powers will be able to continue the good fight against superstition, tyranny and gods, until the last one of them are dethroned and humanity reigns in their stead. Now as a friend and patron we wish to offer a suggestion. Enlarge the LEADER-BEAKER to seven columns. This will give a better chance to be heard more fully. By all means give A. J. Searl, Rip Van Winkle, and the Rev. Brother Smith all the space they want; the sooner they blow themselves out the quicker we will be rid of their abusive nonsense. How sad that men calling themselves Liberals, when fairly beaten in argument will not acknowledge it, or be still and not resort to slander and abuse to blacken the character of their opponents, hoping thereby to gain by calumny what they lack in reason.

A. J. Searl, in attempting to answer H. H. Hutcheson's leading questions on "Free Love," bit off more than he can chew, cannot swallow it, will not spit it out, (acknowledge his mistake) so can only slobber a little ridicule to befoul the pages of LUCIFER and misstate its readers. R. A. Van Winkle's cause we think, has merit, but for lack of ability to present them resorts to the same Christian argument (calumny), abuses his superiors and eulogizes the defunct Grant, while his surviving brothers in crime serve but their just sentences in the penitentiary. As to Bro. Smith, let him shuffle away; he is more to be pitied than blamed.

With three cheers for Gertrude B. Kelly, and kind regards for LUCIFER, we remain yours for Freedom,  
HARRY TRIBLE.

#### Marital Andrew Jacksons.

EDITOR LUCIFER: A communication in LUCIFER of the 5th inst. amused me hugely. A. J. Searl understands "full liberty" in the marriage relation "to mean sexual license." If A. J. is a married man, is the tie which connects him with his wife a purely legal one? Were it not for the centrifugal force of legal pains and penalties, am I to infer that the centrifugal attraction of changing desire would draw him into a different orbit; or is love so weak under all the guarantees in which he rejoices that his fears only extend to Mrs. S.—if there be such a person?

The writer against liberty in marriage seems always to take for granted as unquestionable basis for argument that he has reason for knowing that love is a delusion and promiscuity the natural desire of both man and woman.

Ont upon such libels and libelors! It sickens a man who has a wife whom he loves for her own sake, and with whom increasing years of intimacy strengthens the tie of mutual interests, to be told that ancient tradition frozen into force and custom, can alone hold man and woman together. Let the marital Andrew Jacksons speak for themselves!

"Ownership tends to compel protection!" Granted, if the owner's wishes and wishes are subverted. But probably no reasoning could convince such men, what all true men and women know, that love tends to compel mutual trust. Men once had to argue to an unbelieving world that law had no province in belief. Ownership of thought, it was asserted, logically tends to protec-

tion. Were they free to think, no man would know what opinion to choose, nor hold to one long. "The opinion I am holding for the present" may be "next year" that of Smith or Jones after I have discarded it. Without ownership thought would be a weather-cock, turning to every breeze in intellectual license! Bah! DEXER D. LUM. Port Jervis, N. Y.

#### A Disgrace to Civilization.

DEAR LUCIFER: The more progressive, independent thinker investigates the marriage question the more he is impressed with the fact that our existing marriage laws are an outrage upon human liberty and a disgrace to modern civilization. They are well calculated to promote discord, selfishness, oppression, hypocrisy, immorality, intemperance, and every other vice known to the human race. They are based on the infamous theory of ownership—the wife being the property of her husband. In support of this idea the champions of bigotry and legalized slavery often quoted from the bible. They tell us that the Apostle Paul (whoever he was) commanded wives to "be obedient to your husbands," and "submit yourselves unto them in all things."

If Paul, or any other fellow, should promulgate such an atrocious sentiment in this community to-day, I should feel like exclaiming: "O, for a whip in every woman's hand To lash the sneaking coward through the land!"

When will the people learn the true meaning of such terms "love," "freedom," "prostitution," &c? When they do they will be able to appreciate the fact that all true love is free love, and that without free love marriage is simply legalized prostitution.

LUCIFER is doing a grand work in opening the eyes of the blind. Spread the Light! Yours, RALPH E. HOYT. Chicago, Feb. 11.

#### A Letter from Kropotkin.

(Translated from La Revolté.) We are in receipt of the following letter from our friend and companion, Pierre Kropotkin:

DEAR COMPANIONS: The series of articles on "appropriation," which La Revolté had commenced to publish in December, 1885, was interrupted by my arrest. Happy to find myself amongst you again, I take up my series again at the point where I was forced to break off, and I send a first article on the same subject, in continuation of the preceding one.

Fraternally yours, PIERRE KROPOTKINE. The editors of La Revolté add to this that they will commence the publication of this series of articles with their next number.

#### From John A. Broadbeck.

M. HARRIS—Dear Comrade: Your appeal for aid to LUCIFER at hand, in response thereto I enclose the small sum of one dollar, but small as it is, situated as I now am, it is a heavy strain on my available resources, and deeply do I regret that I am not able to make it \$100, for I would not see our LUCIFER languish while vile exist in our various systems that none but the most radical remedies can remove. Evils and abuses that must—if not checked—sooner or later result in the down fall of Liberty. And that this is the outcome of a deep, damnable and diabolical scheme, deliberately planned, nourished and protected by a set of unprincipled demagogues, to whom the people have entrusted the conduct of their affairs, is my conviction. For proof of this we need only scan their acts for the last decade or two, which time and space will not allow me to enumerate here. These are matters of vital importance, not only to Americans, but the world at large. To those the eyes of the people need to be opened, and yet the pulpit, the press, (religious, political and), must I say liberal?, and our orators (included) are silent as the gravel! Hence the necessity of ten thousand LUCIFERS, and as many Radical Leagues. Radically yours, JOHN A. BROADBECK. Pinal Ariz.

For a neat and concise boiling down of the greenback question the following from John Swinton's Paper is the best that has ever appeared in print: "All interest now due on the public debt ought to be paid in greenbacks; and next the debt ought to be paid in greenbacks. Our country must not be smothered to death by this smothering debt."—Justice.

#### A BARGAIN.

##### For Sale.

A perfectly new copy of Hitchcock's New and Complete Analysis of the Bible, 1150 octavo, double column pages. Includes Cruden's Concordance of the Bible, and pronouncing Dictionary of Scripture Proper names; Dictionary of Denominations; History of the Bible, etc., etc. Finest style of binding—Morocco leather corners, gilt edges. This work is indispensable to every Free-thought lecturer and writer. Publisher's regular price, \$9.75. I will send this new copy, postage or express charges prepaid, for \$3.00. Order early if you want a bargain. Address, E. C. WALKER, Valley Falls, Kans. Medical Good Sense, by Dr. T. R. Kinget price, \$1.50—for sale at this office.

#### NEWS NOTES IN GENERAL.

BY THE INFANT.

Valley Falls is bound to have a boom. With a new railroad look out for the court house.

The special election, held here Tuesday, resulted in favor of the railroad bonds by 320 majority.

A. H. Crandall is putting a guard around the lower part of the post-office case, made of gas pipe.

The Cornet Band have chartered the skating rink and will make music during skating hours. Admittance, 10 cts, skates, 15.

If our farmer friends have any repairing to do on their machinery they will find it to their interest to call on A. H. Crandall, at the Machine shops, on Maple street. He has machinery for doing all kinds of iron and wood work, and he says if the people of the vicinity give him fair support this summer, he will put in a foundry. In addition to the machine shop he has two run of burrs, one to grind corn for meal and another for making chop-feed of rye and oats. Patronize home industries.

Owing to the crowded state of our columns last week, we did not mention that Valley Falls had the neatest post-office fixtures in the state. The post-office outfit was designed especially for this place, and built by the Yale & Towne Manufacturing Co. of Stamford, Conn. There are 80 lock boxes and 428 call boxes. The doors of the boxes are made of plate glass, with bronze frames. The outfit cost over \$800 to get it here and set it up. We can now say we have the neatest post-office and most accommodating postmaster in the state. Long may he retain his present position.

With the damnable hypocrisy characteristic of law makers, the Utah bill is being enforced in that territory. A senator or legislator may have as many paramours as shall please his fancy, but the Mormon that protects and supports more than one wife is arrested as an outlaw and a criminal. Even the women are arrested and placed in prison if they do not choose to tell all their secrets. Oh, yes; this is a free country! It protects the individual in "life, liberty, and the pursuit of happiness," and haven't the Mormons been "protected" by confiscating their church property, by disfranchising their women, and by making the men outlaws and criminals? At the same time the high officials at Washington may keep as many mistresses as they choose. Oh, the consistency!

In commenting on the statement made by Palmage that divorce is the first course in the menu of hell, and the further statement by Sam Jones that progressive such is the road to hell, the Dallas Morning News pertinently remarks that with the word "hell" left out of the Palmage and Jones exhortations, they would not command 25 cents apiece for publication.—K. C. Times.

Itch, Prurigo Mungo, and Scabies of every kind cured in 30 Minutes by Woodford's Sanitary Lotion. Warranted by H. A. Coy, Druggist, Valley Falls.

#### Free-thought and Radical Lectures.

—BY—  
E. C. WALKER.

Select Courses from my list of Lectures:  
INITIAL COURSE:

Why We Work for Free-thought, Popular Objections to Free-thought Answered, Some Mistakes of Christians.

REGULARIZATION COURSE:  
The Demands of Liberalism, The Babylon Question, The Organization Necessary? (Having special reference to the God-in-the-Constitution movement.)

GOD AND BIBLE COURSE:  
The Bible and Human Progress, Is the Bible Divine? The God Idea, Divine and Human Providence.

CHRISTIANITY AND PROGRESS:  
Christianity and Civilization, Woman and Christianity, What?

TEMPERANCE AND THE BIBLE AND THE CHURCH AND PROHIBITION:  
Prohibition, Temperance, Christian Temperance vs. The Bible.

RADICAL COURSE:  
Gospel of this Century, Individualism, Natural vs. Popular Morality.

ANARCHISTIC COURSE:  
Human Rights, Is Self-Government a Failure? The Church, The State, and Liberty, The Co-operative Home.

Besides these, there are lectures entitled, Hypocrisy, its Cause and Cure; Woman and the Ballot; Invasive Paternalism; Issues of the Hour; Thomas Paine's Medical Laws and Obnoxious Legislation; What? How? Why? What we Need: How Christians Love their Enemies; Cruelty; Debt and Involuntariness; Government and Finance.

My terms are very reasonable. For rates, dates, etc., address me as below.

E. C. WALKER, Valley Falls, Kans.

TIME CARD.

Table with columns for destination (California & Mexico, Colorado Express, etc.), time, and agent (KANSAS CENTRAL DIVISION U. P. R. R.).

A FAMILY AFFAIR.

BY THE LATE HUGH CONWAY.

They repeated their simple statement, adding that the child was kept by Beatrice's express wish; also because they hoped the mystery would one day be solved; and because they themselves felt a friendly disposition toward the little waif.

his consent to the child's remaining had been won under false pretenses, or, rather, because he had deceived himself. However, it was now too late to alter the course of events, and, to tell the truth, Horace Talbert in his own grave, solemnly vowed that the child almost as much as Beatrice did.

more free. She smiled pleasantly when she saw her visitor approaching. Sylvanus would have given all he possessed to have seen her eyes drop shyly—to have noticed a blush rise to her cool white cheek.

SIXTEENTH YEAR. THE KANSAS CITY TIMES. BRIGHTEST and BEST. Our 14th premium list, comprising over \$22,000 worth of presents, is now ready. Prices for subscription: Weekly, with premium per year - \$2.00; Weekly, without premium, per year - 1.00; Sunday Times, per year - 2.00; Daily Times, per year - 10.00.

Russian Mulberry, Russian Apricots. Offer for sale a large stock of One and Two Year Trees of the above. Direct From The Russian Colonies and have positive knowledge of the superiority of this fruit. Write me for descriptive circulars, prices, etc. Address, D. W. COZAD, LeCygne, Kan.

AYER'S Cherry Pectoral. In the earlier stages of Consumption, is invaluable. It will stop the coughing, restore health to diseased tissues, and, when administered in season, will always effect a cure.

INGERSOLL'S NEW LECTURES. JUST OUT! No. 41. Myth and Miracle. More argumentative than usual. . . . .06

Anarchistic Books. So many of the reader of LICHTER now a desire to know what "you Anarchists are driving at," and also make so many inquiries regarding Mutual Banking, that I am constrained to place before them this partial list of works bearing on these subjects.

John Seckler ONE PRICE CLOTHIER. Would Respectfully call the attention of all in want of Clothing, Furnishing Goods, Hats, etc., at prices that DEFY COMPETITION! Men's Suits from \$5.00, to Tailor Made for \$25.00.

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