

# LUCIFER.

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**THE POPULAR CREED.**  
Dimes and dollars and dollars and dimes!  
An empty pocket's the worst of crimes!  
If a man is down give him a thrust—  
Trample the beggar into the dust!  
Presumptuous poverty's quite appalling—  
Knock him down and kick him while falling.  
If a man is up, Oh! raise him higher!  
Your soul's for sale and he is the buyer—  
Dimes and dollars, dollars and dimes!  
An empty pocket's the worst of crimes!

I know a poor but a worthy youth,  
Whose hopes are built on a maiden's truth,  
But the maiden will break her vows with ease  
For a wooer cometh, whose claims are these:  
A hollow heart and an empty head,  
A face well tinged with the brandy red,  
A soul well trained in villainy's school—  
But cash—sweet cash—he knows the rule:  
Dimes and dollars, dollars and dimes!  
An empty pocket's the worst of crimes!

So get ye wealth, no matter how,  
No questions asked by the rich I trow.  
Steal by night and steal by day,  
But do it all in a legal way;  
Join the church, and never forsake her,  
Learn to cheat and insult your maker;  
Be a hypocrite, liar, knave, a fool!  
But don't be poor, remember the rule:  
Dimes and dollars, dollars and dimes!  
An empty pocket's the worst of crimes!

**Christian Civilization.**  
What has Christianity done to  
civilize the world? This might be  
answered by another question, "has  
Christianity been found exerting  
itself in 'the interests of civiliza-  
tion?' If civilization means, as we  
understand it to mean, the pur-  
suit of knowledge (which really involves  
all that is generally implied by that  
very comprehensive word), then  
nothing is more clear than that  
Christianity has been in deadly op-  
position to civilization since it ac-  
quired form and consistency. One  
of the leading principles of Christi-  
anity, embodied in scores of Bible  
texts, is that knowledge is vain.  
The teaching that wisdom is fool-  
ishness, that hereafter is the only  
thing to live for, that one spec-  
ified form of speculative theology is  
the be-all and the end-all of exist-  
ence, that the human intellect must  
rest satisfied with the crude imagin-  
ings which 2,000 years ago filled the  
uninstructed minds of some fisher-  
men of Galilee and some rustics of  
Judea—pervades the singular com-  
pilation of tracts designated the  
New Testament. Civilization is so  
immeasurably stronger than Christi-  
anity that it has ruthlessly torn  
down the barriers of knowledge,  
which the latter has raised, and has  
compelled the leaders and champions  
of the system to admit its influence  
even while they strongly resist it,  
but the fact is not to be blinked  
when people unctiously declaim  
about Christian Civilization, and  
thereby associate things which have  
no sort of connection, that Christi-  
anity is, and always has been, the  
reluctant recipient of the priceless  
blessings of which it paradoxically  
claims to be the sole possessor. If  
Christianity had been the civilizer  
of the world, and if the mind of  
man had not indignantly burst the  
boundaries of its contracted do-  
main, bishops, priests, and their ar-  
my of satellites in society, and the  
press would at the present day be  
unable to point to the magnificent  
results to the achievement of which  
they have contributed so small a  
share. There is no greater anomaly  
in the history of mankind than the  
startling fact that the nominal be-  
lievers in a religious system, which  
according to its own accepted canons  
is the enemy of reason and progress,  
have been constrained even while  
professing adherence to that system,  
to water down its dogmas and not  
only to succumb to the influence of  
progress but to share in their own

halting and half-hearted way in its  
development. If the unequivocal  
teaching of the new testament is to  
be accepted, then progress and civil-  
ization are distinctly Anti-Christian  
for they have been brought about  
by the operation of those very qual-  
ities which, according to the Bible,  
are "earthly, sensual, and devilish,"  
which are "foolishness with god,"  
and which are systematically pro-  
nounced to be utterly contemptible  
and unworthy when not employed  
in the exalted contemplation of the  
Christian creed.

Christianity does not civilize.  
What it does is to discourage or dis-  
credit every fresh step made by the  
human intelligence in the path of  
knowledge; to heap contempt upon  
the Galilees and Darwins who from  
time to time enlarge the scope of  
our mental vision and emancipate  
our thoughts from the mire of su-  
perstition where religious dogma  
alone can thrive; to arrest as long  
as it possibly can every movement  
which is directed towards free en-  
quiry; and then, when further re-  
sistance would fatally compromise it  
with those upon whom it retains  
its hold to end by accepting what  
it had denounced, by blessing what  
it had cursed, and by shamelessly ac-  
commodating its own "inspired" and  
"unchangeable" records to the as-  
certained truths, which its veneration  
for those records compelled it to  
oppose.—F. R. Thomas in Think-  
er, Madras, India.

#### THE VOLUME OF MONEY.

**It Governs the Price of Labor.**  
Seldom have we seen the disas-  
trous effect of "contraction" more  
clearly shown than in the following  
clipped from the National View,  
Washington D. C.:

In 1877, a certain railroad company  
being anxious to educate the employes  
up to the point of contentment with star-  
vation wages, organized a lecture bureau,  
to which they invite lecturers of the  
right stripe, and one evening had secured  
a national banker for a lecturer. The  
attendance of unhappy, suffering em-  
ployees was large. The lecturer con-  
fided upon the beauties of a specie  
basis for the money, and the great ad-  
vantage it was to know that when he  
received his wages, that his dollar was  
intrinsically worth a dollar. It being  
so much better to have an "honest money,"  
his hearers did not enthuse worth a cent,  
but received his enlogies in moody si-  
lence. At length the thing became irk-  
some to the speaker. He stopped and  
looking in the face of his hearers, said:  
"You don't seem to appreciate my argu-  
ments. What's the matter? If any of you  
have anything to say, just get right up  
and say it." Thereupon a section hand,  
born in the Emerald Isle, who had fled  
to this country as the "home of the free"  
rose and said, "Mister may oin ax yes a  
question or two?"

"Oh yes, certainly, glad to have you."  
"Will thin beadin, give wurked for the  
road for a good many years. During the  
war they paid me two dollars a day, an'  
after the war, when the money was in-  
flated as yees call it, they paid me two  
dollars and a half a day, thin beagin, oie  
bought my acre of land and built me  
cabin—a shing little home—upon it, oie  
raised me praties and bought me a cow  
and four or five pigs. We was clothed  
decently, me children went to the school,  
and we all went to church, and at the  
end of the month, after paying me debts,  
oie had fivoe or six dollars in me pocket  
every time. And thin they told us the  
money was very bad and we was goin' to  
have specie basis—fiviat the divil is that  
at all, at all?—and we could have the  
bright gold for our work, and the times  
got harder and harder, and the wages  
went down and down until now oie only  
get eighty cents a day and oie mortgaged  
my farm and it is gone, and me cows is  
gone, and me pigs is gone, and me child-  
ren are in rags, and we're all in rags,  
and they can't go to school, and we can't  
go to church, and oie getting old and  
almost useless, and oie don't know fiviat  
we shall do, and what do yees say to  
that? dom yees." National View.

Send to this office for the "Prodiga  
Daughter." Price, only ten cents.

How many of LUCIFER's readers  
will emulate the example of C. W.  
Whitford, of Gray's River, Wash-  
Ter? Under date of March 5th he  
writes: "Enclosed find five dollars—  
\$8.75 for my own sub, and \$1.25 for  
one new subscriber, J. L. Myers."

One new name with the money,  
sent in by each of the old subscrib-  
ers, would give LUCIFER quite a  
boom in spite of hard times.

Nowhere in the world is so high  
a rate of interest maintained; now-  
where is labor more completely un-  
der the money power, and nowhere  
in the world is all wealth so surely  
and so rapidly concentrating in the  
hands of the few as in the United  
States.—Chicago Express.

Hallam, in his history of the Mid-  
dle Ages, says, "From 1550 to 1625  
was the golden age of English labor.  
Men then worked but eight hours  
per day and fifteen weeks work sup-  
plied them with more of the com-  
forts of life for a whole year than  
300 days work now does."—Ex.

"The best way to live if you don't  
want to work, is to get in between  
two men who do work, and handle  
their money for them, carry goods  
from one to the other, and levy a  
tax on them for the interchange of  
goods. The last way is that of the  
protectionist."—Prof. Sumner.

All this talk about foreign com-  
merce benefitting labor is deliberate  
falsehood, which the capitalists and  
politicians well know. All human  
benefits derived from the science of  
transportation are practically stolen  
from the workingman through the  
tangling, unnecessary enterprise  
called business.—C. S. Griffin, in the  
Alarm.

Suppose every workingman who  
has full employment would devote  
five cents a day to the purchase of  
the papers devoted to his interest.  
Many could save it in the cigar or  
the glass of drink they are better off  
without. That would be fifteen dol-  
lars per year! If that amount were  
devoted to agitation it would carry  
the leading measures of the labor or-  
ganization in a single year.—Our  
Country.

**Socialism.**  
"A theory of society which advo-  
cates a more precise, orderly, and  
harmonious arrangement of the so-  
cial relations of mankind than that  
which has hitherto prevailed."—  
Webster.

**Nihilism.**  
Nihilism is the righteous and hon-  
orable resistance of a people crushed  
under an iron rule. Nihilism is evi-  
dence of life. When "order reigns  
in Warsaw" it is spiritual death!  
Nihilism is the last weapon of vic-  
tims choked and manacled beyond  
all other resistance. It is crushed  
humanity's only means of making  
the oppressor tremble.—Wendell  
Phillips.

**Alien Landlordism.**  
The existence of that Irish estate  
in central Illinois is creating a good  
deal of excitement. The \$200,000  
paid by the labor of Illinois farmers  
to the profligate Lord Scully, to be  
spent on his horses, hounds and mis-  
tresses in the cities and forests of  
England, is a bigger tax than the  
tea tax which brought on the Ameri-  
can revolution. This same Lord  
Scully is developing four or five  
great estates in Kansas; and what  
are we going to do about it? No  
alien should be permitted to hold a  
foot of American soil!—J. C. Trib-  
une.

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

The Cashier is a sort of leveling  
machine; he steals from the banker  
what the banker steals from the peo-  
ple; and as his stealings do not ag-  
gregate at the rate of ten per cent  
per annum, we may look upon him  
as a public benefactor in disguise.—  
Helen Wilmans.

**The Science of Morality.**  
So soon as men understood that  
they must not get their geology  
from the Bible, but from their  
knowledge of the earth, then geol-  
ogy as a science was suddenly found  
making a marvelous progress. So  
soon as men understood that they  
were not to look to the Bible for  
their knowledge concerning the sci-  
ence of life, then biology began to  
develop. So astronomy developed  
with marvelous rapidity. So soon  
as men cut loose from their depend-  
ence upon the Bible for their geol-  
ogy, astronomy, biology, and the other  
sciences, then these sciences began  
to grow and progress. It will be  
the same, depend upon it, with re-  
spect to the science of morality.—  
Felix Adler.

**Some Definitions.**  
Progress—Gobbling up the pub-  
lic lands and transferring them to  
the private ownership of capitalists.  
Prosperity—Exhausting the life-  
supporting elements of the country  
and shipping them to Europe, in  
exchange for silks, wines, jewelry,  
laces, pictures and other luxuries.  
Business capacity—The art of  
inducing your brother, sister, neigh-  
bor or friend to buy from you at  
double price, or to sell to you at half  
price.

Enterprise—Risking stolen, bor-  
rowed or trust money on the turn  
of the market. N. B.—In case of  
failure and inability to refund, it is  
called embezzlement, and is severely  
condemned by all good people, and,  
sometimes, punished.—Hayes Val-  
ley Advertiser, San Francisco.

**The Parallel.**  
The signs of the coming English  
Revolution bear a close resemblance  
to those that preceded the great  
French revolution of the last cen-  
tury.

In this case, as in that, the com-  
munity reeks with the debaucheries  
of the aristocratic and ruling classes,  
who are forever preying upon the  
daughters of the people. Look at  
the recent exposures in the Pall Mall  
Gazette.

In this case, as in that, the fam-  
ine-struck masses, goaded by nature,  
are breaking out in hunger riots,  
and popular distress utters its hoarse  
cry.

In this case, as in that, the voices  
from the depths proclaim the  
"rights of man."

In this case, as in that, powerful  
popular leaders from the "better  
classes" are coming up. Look at  
such a man as Hyndman with his co-  
adjutors.

Every man who recalls the phe-  
nomenon of 1789-93, and who reads  
the English papers of to day, must  
be struck with the parallel.—John  
Swinton.

**American Snobbery.**  
For genuine American snobbery, commend  
us to Dan Manning, present Secretary of the  
Treasury. In the reckoning initiation of the  
nobility of Europe, the Secretary has adopt-  
ed a family coat-of-arms, which appears fo-  
the first time on the menu cards at the "pink  
dinner" given by him last week. The crest  
appears in the form of an eagle, resting de-  
fiantly from a crown, with the suggestive  
Latin motto, "The eagle does not catch  
flies."—Ex.

Is this the Jeffersonian simplicity we  
were promised before the election? Man-  
ning is the son of an Irish hod-carrier  
and probably never earned an honest  
dollar in his life; hence a buzzard prey-  
ing off the carcass of a dead farm horse  
representing ruined industry, would be  
a more appropriate "crest" for him.—  
Anti-Monopolist.

# LUCIFER

VALLEY FALLS, KAS., March 19, 253.

MOSES HARMAN & E. O. WALKER  
EDITORS.

M. HARMAN AND GEO. S. HARMAN  
PUBLISHERS.

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Previously acknowledged \$566.00  
Hugo Platen, Savannah, Ga. \$1.00

The Junior writes under date of Mar. 15 that he is having full houses at Siloam Springs, Ark.

## ARRESTED DEVELOPMENT.

One of the saddest sights in "all the realms of nature, is that of arrested or imperfect development in the human. Man—of course we use the term in the generic sense—man is the highest product of nature's great laboratory, so far as we know. Everything—especially every animal from the sponge or mollusk up to the anthropoid apes—everything seems struggling towards the human plane, seems striving to be Man. For this reason when dame nature fails to make a whole man or woman we feel that the failure means not merely the loss of a few years' effort but the failure of a work that has been in progress for millions and millions of years.

Late discoveries in human embryology show that this slow growth of the human through all the lower orders of nature, is typified in the prenatal life of every human being. Sometimes during this prenatal growth, by some untoward accident the development towards the perfect human is arrested, and when the child is born its features show a strong resemblance to those of some lower animal—the ape, the fox, the lion, the cat, the dog, hog, or, perhaps, the hawk or eagle. And as the child grows towards manhood or womanhood it is often seen to imitate the traits of these animals in its conduct towards others. Hence we often meet with people whose features and mental traits impress us as being most decidedly apish, foxy, curish, swinish, feline, leonine, ursine, avian, etc.

But the saddest cases, perhaps, of arrested development are found among people known as Infidels or Freethinkers. When you meet a man professing to have evolved out of that chrysalis state known as Christian Creedalism—when he professes to have been "born again" into the higher life of Mental Freedom, we naturally expect such a man to cease bowing the knee to the idols of the past. We naturally expect to see a well-rounded, self-poised, symmetrically developed Individualist, ignoring and disclaiming all allegiance to Despotism in any and all of its protean forms. But alas for the reality as compared with the expectation. How many Freethinkers have simply burst the shell of dogmatic theology and can get no farther! How many still "crook the pregnant hinges of the knee" to the behests of Madam Grundy "that thrift may follow fawning." How many there are who having rejected that old command of the church "Fear God and honor the King" now accept that other creed of dogmatic theology, *For populi, rex Dei*, and bow the knee to majority rule with all the slavish submission of an oriental devotee!

## BRIEF COMMENT.

Read the letter to Senator Beck, republished elsewhere. The writers are well-known citizens of Kansas; the facts stated and questions asked by them cannot much longer be ignored by the "rulers" of this nation.

Read the letter of a Knight of Labor on the cause of the great R. R. strike. Some of our exchanges persistently maintain that this conflict between the corporations and their employees is an "issue between law and anarchy." In part this is true and in part not. When the strikers peaceably "walk out" and say they will work no more till their wrongs are righted—this is anarchy. This is an attempt to get justice without an appeal to the law, without an appeal to force. But when these Knights attempt by force to prevent others from working then it is not anarchy; it is force against force, it is law against law—*imperium versus imperium*. It is trying to enforce the rule—government—of the Knights of Labor against the rule or government of the R. R. companies. The worst feature of the case is that while these contestants are trying each others' powers of endurance the innocent public is suffering serious loss by the stoppage of traffic on these lines of railway.

## OFFICIAL ROBBERY.

The official report of the legislative committee to investigate the State house steals, not only charges but proves the grossest corruption and most glaring incompetency on both the board of State House Commissioners and the State architects, and calls for their immediate removal. Letting contracts to the highest bidder was one of the minor offenses proven.—Ex.

Our exchanges are making considerable fuss over the late disclosures of official corruption in the erection of the public buildings at Topeka; just as though corruption and robbery by public officials was something new or strange. Whereas the fact has long been notorious that in all public works, corruption and fraud, by which the tax-payers are robbed, is the rule and not the exception. When we ask in all earnestness—when and where can an instance be cited of a new public building that did not cost the people more than a similar work would if erected by private enterprise?

Another question: If the workers knew that every dollar put into these public buildings must be paid out of their own ill-paid labor, how many of them would vote for a million-dollar State house? And yet that every such dollar must be thus raised can very easily be shown.

## ANARCHISM AGAIN.

### Reply to E. O. Walker.

Errors Lucifer: Mr. Walker says, "That the government of the United States is superior to those of Russia and Turkey does not by any means prove that the former is a success." We do not know what Mr. Walker would term a "success" in the way of a government. If friend W. anticipates absolute perfection, of course we have not attained that desideratum and perhaps will not for long ages to come. There will be more or less of imperfection, failures and blunders about all that mankind attempt to accomplish for thousands of years in the future. Therefore every government or organization of human society will be a failure to some extent. Mr. W. asks why I am against the despotism of Russia and Turkey as I am contending "for the principle of authority." I answer because a free, intelligent people like the United States, have progressed beyond a despotism. Absolute monarchies flourish only where the population are deeply immersed in ignorance. Mr. W. gets off a shower of twaddle about honest people who stand by the government as being in the way of a trial of "anarchy," "bloody-lashes," "overseers," "crushing heel of majority." Who are the poor suffering minority? Where are the hosts of anarchy? I have never found one outside of the Lucifer office. I may be ignorant, but until I came to Valley Falls I never heard of an anarchist.

Mr. W. asks if in my opinion "men and women never become of age?" Thousands of them live to be gray-headed and die mere children in knowledge. Yes, sir, thousands of them act childish in their conduct and advocate childish theories. Many of them need restraining in their childishness, and would be better off with a kind and humane "overseer" without a "bloody lash."

Mr. W. says that I am "assuming too much" when I say that I am defending "law and order," and says that "there is no real order where the sovereignty of the individual is overthrown." Suppose the "sovereignty of the individual" is bent on thieving and robbing, like the James boys? The "sovereignty of Guiteau" prompted him to kill Garfield. The "sovereignty" of Jesse Pomeroy caused him to kill his play-mate. According to Mr. Walker "individual sovereignty" must not in any case be overthrown—there can be no real law and order! Penitentiaries and jails are made expressly to crush the liberty of these poor wailing victims. What a horror the Kansas prohibition law is to dictate to a "sovereign individual" that he shall not have all the "Irish robin" his bloated stomach can contain, get gloriously drunk, whip somebody and pay a small fine. We shall never have any true government while individual liberty is dwarfed by such laws, in accordance with Mr. Walker. Now I ask friend W. why he is so enthusiastic over his theory of anarchy? He admits that it has never been tested, how does he know that it will not prove to be as bad a failure as any form of government that has been tried? How does he know the consequences? Will there not be about as many racials and scoundrels left after "government of authority" is abolished as before? About the same number of murderers and thieves as before? If they are not punished or confined in any way will there not be more? They can murder, "no law" in the way, "no authority" to check them! If a thief can steal with impunity he will not continue to steal? The dawning of the "divine republic" when man shall be a perfect law to himself, is hundreds of years off in the dim and distant future. The whole earth, the climate, air, water, vegetable and mineral growth, must progress, babes must be born without a mortgage of consumption and scrofula, cholera and small-pox must disappear in this mundane sphere, then will dawn the blest era of heaven on earth—man a law to himself.

J. W. GINSON.

## REMARKS.

In the absence of the Junior, who is now in Arkansas on a lecturing tour, the office editor will venture a word or two in reply to a few of the points adduced to by friend Gibson, leaving the rest to be noticed by Mr. Walker at his convenience.

(1) Mr. G. says he has never found an Anarchist "outside of the Lucifer office." Then he has never found a Freethinker outside the Lucifer office. Every Freethinker is an Anarchist in matters of religion. Mr. Gibson allows no archy (government) to dictate to him what he shall believe and what not believe. Some Freethinkers go a little farther and deny the right of any archy to dictate to them in matters of food, drink, literature, pictures, statuary etc. We of the Lucifer office follow the logic of freethought further still. We deny the right of any archy to dictate to us in the domestic or sex-relations; we repudiate the right of any government to exercise sovereign powers over the individual in trade or commerce, in the issue of currency or legal tender, in the control of the public lands, etc. In short, we maintain that the denial of the sovereignty of God through kings and priests implies and necessitates the affirmation of the sovereignty of man as an individual; if the sovereignty of the individual be conceded then there can be no rightful sovereignty of a state or nation over that individual. He who is a subject cannot, at the same time be a sovereign.

(2) The sovereignty of the thief, robber and murderer is not "overthrown" when he is simply restrained from stealing, robbing and murdering. It was Garfield's sovereignty that was invaded and overthrown by the deadly assault of Guiteau, and, to prevent the latter from attempting the overthrow of some other man's sovereignty it becomes necessary that the bystanders should restrain him, cage him, or, perhaps even kill him. But this is not government of man by man. Self-preservation is the first law of nature and this compels us to treat the robber and the murderer as we do the lunatic, the madman or the wild beast. That is, we are compelled to treat them as having forfeited their sovereignty as men among men. This point has so often been made plain in the pages of Lucifer that it amazes us to hear friend Gibson persist in bringing it forward as an objection to the doctrines of anarchism.

The chief question or difference, however, between the Anarchists of the "Lucifer office" and such halfway anarchists as friend Gibson, we opine, is this: In order to secure safety against thieves and robbers, must we or must we not surrender our sovereignty to a figurehead called the State, Nation or Government? Mr. Gibson affirms; we deny. Co-operative self-defense would accomplish the purpose far more cheaply and far more effectually than is now done by the cumbersome and tearfully expensive machinery of government.

Mr. Gibson asks, "Will there not be about as many racials and scoundrels left after 'government by authority' is abolished as before?" We think not, inasmuch as we undertake to show that a hundred fold more robberies are committed by authority of government than are committed in defiance of that authority. Also that a thousand murders are probably committed by government authority (national wars) to one committed by private citizens. Besides this it can be easily shown that government incites if not compels its citizens to murder each other by its interference in natural laws of trade and in its monopoly of the bounties of nature.

Tariff laws, by which the hard-earned money of the producer is transferred to the pockets of the idle non-producer; currency contraction, by which thousands of millions of the peoples' earnings have found their way to the vaults of the gold-lords; monopolization of machinery, lands and mines by authority of this same government—these are some of the ways in which government shows itself the very prince of robbers.

## THE MILLENIUM.

Yes, it is too sadly true that "the dawning of the 'divine republic' when man shall be a perfect law unto himself, is far off in the dim and distant future." And the prospect for that future is all the more dark and discouraging because of the fact that even Freethinkers, like Mr. Gibson, seem determined to prevent the "dawning of the blest era" by their persistent defense of the fossilized obstructions (governmental) which lie in the way of such realization.

## ANTI-DEATH LEAGUE.

We learn from E. H. Heywood that the Eighth Annual Convention of the New-England Anti-Death League met in Chapel Hall, Boston, Sunday, March 7th. Mr. H. writes: "We had a very successful meeting here yesterday. Mediums came in and gave notable test-evidence that souls survived body-death, and we had many eloquent, instructive and impressive speeches on religion and morals imperative in life here."

Among the resolutions passed were the following:

1. Resolved, That the power of the spirit entities, souls of women and men, to survive body-death is proved by steadily accumulating, irrefutable evidence; that intuitive being, MIND, looking before and after, is the real person, the special Providence animating each individual destiny.—the Whence, What and Whither of life being forever profoundly interesting questions to all really intelligent people.

2. Resolved, That impulse, duty and necessity to judge for ourselves what is right, to prove all things and produce better than what is good are inseparable from enlightened being; hence FREEDOM or CONSCIENCE in MORALS is the culmination of Religious Liberty guaranteed in growing civilization, and realized in the HIGHER LAW or PERSONAL CHOICE, assuring faithful enterprises in civilized activity unmolested by governmental supervision.

3. Resolved, That Love, Labor and Association, the three necessities of life, the trinity of prosperous endeavor imperatively urge us to improve our modes of growth and means of defense; that violations of statutes against "adultery," "fornication," "obscenity," "lotteries, rumselling, polygamy and other constructive crimes, where there is no invasion of person and property, are assertions of Natural Right, effort to punish which is malicious cruelty; hence CITIZENS SHOULD BE LAW unto THEMSELVES, respecting the equal rights of others to self-rule and thereby maintaining collective order.

Read Mrs. Stanton's article "Religion for Women and Children," the republication of which is commenced in this issue. Mrs. S. is president of the National Woman's Suffrage Association which held its annual meeting in Washington in January last. Not being able to attend in person she sent the letter we publish. The Woman Suffragists are beginning to realize that the ballot would not help them while they remain the slaves of priests.

## RELIGION FOR WOMEN AND CHILDREN.

By Mrs. E. C. STANTON.

An out-and-out English agnostic remarked to a friend, who wondered that he still said grace at table and regularly attended divine worship: "We must keep up the church as the most powerful police institution we have; it would be an awful calamity to take their religion from the laboring classes, and especially from women and children. All these are more easily governed through their fears, as their capacity to reason is very limited."

In regard to the first proposition all history shows that there have been more outrages committed by the Church, through its ecclesiastics, in the name of religion, on the sacred rights of humanity and best interests of society, than by all other organizations together.

It has, indeed, been, in all ages, "a powerful police institution," to rob the poor, to suppress free thought, to make martyrs of noble men and women; but when has it ever risked its own safety to fight the battles of the people against the oppressions of the State? When, by wise counsels as a united body, has it ever averted the settlement of one vexed question by war? In the prolonged anti-slavery struggle for forty years it spoke with no certain sound, until the clashing arms and roaring cannon proclaimed liberty throughout the nation. But when the indignant masses awake from the lethargy of ages the world over, as they have already in France, and see how they have been deceived, defrauded and priest-ridden, they will repudiate the Church and the creeds that have so long held them in bondage. As, with more general education, with the light and knowledge of science, the people cannot be much longer swayed by worn out superstitions, is it not better for their spiritual teachers to begin now to teach them what is true, as far as they themselves know, and to stop teaching them mere speculations and superstitions, the wild vagaries of unbalanced minds, the accumulated errors of the ages? They tell us, by way of excuse for their unfaithfulness, that the people are not ready for a more rational theology, that the undeveloped mind is not prepared for the whole truth about anything. But a measure of the truth as far as it goes must be better than error; and if they are always deluded with falsehoods how will they ever be prepared to accept what is reasonable? We must remember that truth is the natural food for the human soul, the atmosphere in which all its finest qualities most readily develop. Hence those who hold the vantage ground of thought should give freely of their richest treasures to those who would be delivered from the errors of the past. We pride ourselves on the munificent charities of this Christian civilization, on our unbounded almsgiving to the poor and needy; but behind those outstretched hands, those appealing eyes and pleading lips, are lingering souls oppressed with fear of an angry God, an all-powerful devil, a judgment day, and everlasting punishment.

When educated men emancipated from these old errors excuse themselves from preaching the truth as they see it, because the people are not ready to hear it, they should be reminded that, as self-constituted religious teachers, their special business is to prepare the people for steady onward steps. Archdeacon Farrar, in the January number of the North American Review says truly:—

There must be progress. Churches have been very slow to learn this lesson. They have fought to the last for exploded doctrines and antiquated traditions. They have often resisted to the last the advancing knowledge of mankind. They have become revolutionary and convulsive in the effort to keep things fixed when the world is moving forward, and they have tried to preserve when it was their duty to improve. They have kept their earthly vessels closed so that the swelling tide of human progress did not shatter them upon the shore, or, at the best, roll them hither and thither with their stagnant doctrines rotting in a dead theology.

Here is the opinion of a churchman as to this "police institution" claimed to be so necessary to the good order of society.

[To be continued.]

A. H. Crandall is about to remove his Machine Works to a neighboring city. What are our citizens thinking about that they do nothing to prevent this?



## Hutcherson Rejoins.

EDITOR LUCIFER: On reading A. J. Searl's answers, (so-called,) in reply to our questions on Free Love, we had thought to say no more on the subject as we had no hopes of getting any information. For it was plain to be seen that he knew nothing about the doctrines of social freedom; and judging, from his former article in reply to O. L. James that he was prejudiced against it, and so was not the proper person with whom to discuss the matter, and feeling to continue it would not advance the cause or do either of us any good. Besides there was a possibility of doing harm by creating a coldness between those that should be friends, whether they thought alike in all things or not. So we considered it best to drop the matter and agree to disagree. But others thought differently, and feeling themselves grossly misrepresented have taken it up and much has been said on both sides that had better not have been said.

The controversy has become personal; the contributors of LUCIFER,—Libertines (?),—calling each other fools, liars, strumpets, etc. For shame! Were we chairman (editor) we should rule all such out of order. But as we are not, would like to say a few words for the benefit of all concerned, feeling somewhat responsible for this discussion.

First, then, to the champions of Free Love. Although Bro. Searl has classed us with Libertines and all else vile, we are not justifiable in using unbecoming language in return; besides it hurts our cause as others will see us in the false light that our adversaries wish us to appear in.

And Bro. Searl, if you will carefully re-read all you have said about Free Lovers we believe you will feel like offering an apology, for surely you cannot believe all free lovers to be "Libertines, prostitutes and common strumpets" and desirous of dragging everybody else down to a like condition. And now in all kindness, and candor, we wish to review a little of this discussion.

You said in answering our questions that "Marriage does create love, and make it more lasting;" and gave us a reason or proof that men and women love best and longest that which they own; claiming that married people own each other, and gave us an illustration farms, fields, and fences owned and rented, showing the contrast between them in favor of the owned ones. This would infer that you consider a man owns his wife and loves her in the same way he does his field or fence. Is that the way you love your wife? only for her property value? Do you think that in time of slavery a slave-owner ought to have loved and did love his black female chattel in the same way and to the same extent that he did the white one he owned by marriage? My love for my wife is different from that which I have for my hog, and I believe this is so with most Free Lovers. So in our case the comparison is worthless and the deductions wrong. Is this what you mean, or do we misunderstand you? You seem to reason from this standpoint when you say that if people were not married, did not own one another, there would be no incentive to stay together, but would immediately desert each other and their children, fling chastity to the wind, and become libertines and "common strumpets." This is a very low estimate to put on humanity; and we think a very unjust one, as unmarried people are generally as pure and virtuous as married ones. And after due consideration we have come to the conclusion that the wife of a man who only loves her as property is as likely to be "hired, lent, rented, or traded" as the wife of a Free Lover whose affections spring from a much higher and purer motive. Again as to marriage creating or making love more lasting, we think the statement will not hold good in all cases, since lovers are generally as loving and attentive before as after marriage. In fact I have known lovers to put on their best behavior for years to secure the object of their affection; then, immediately after marriage, a kind of feeling of "Oh! I have you at last! you are mine now—I own you—you can't help yourself, and I'll do as I please" came over them, and "in ways that are dark and tricks that are mean" they seemed to try to make up for lost time. How much better to have kept them on their good behavior as they were before they secured the bill of sale and license to use and abuse (marriage certificate).

In your last to Mrs. Gurney you say, "Mrs. Gurney says we are in the age of prostitution. I have asked my wife if this be true or false, and she says it is false." Have her review statistics and learn the number of public prostitutes besides the sly Rev. Mrs. M's. Then let

her read the account of the traffic in young girls by the nobility of London, and many others as bad; then ask her the question again and you may receive a different answer. Again you say "It seems strange that Free Lovers should marry at all when they so much despise the system and everything connected with it \* \* \* I ask why do you not brave the laws and take the punishment as martyrs to good causes have done in all times."

I answer that few have the mettle of which martyrs are made, and would sooner endure the tortures of a domestic hell than face the sneers of Madam Grundy and her goody-good clan, which married women have to do when owned by one of those men (or things) "endowed with sexual natures so strong as to overbalance reason and morality," of which you speak and say, "and from these we have the Free Lover class. They are not satisfied with the attentions of one and so desire the restraints of marriage removed that they may secure the attentions of many without odium." You will please excuse us for not commenting on the above, as we could not do so without violating our rule and using unbecoming language. Will only ask what Free Lovers you refer to. I hope you do not mean me. In answer to your "plain questions" we will say that no Free Lovers that we ever knew, objected to having their contracts recorded. But they claim that parties so contracting are the proper ones to dissolve the contract, have (or should have) the right to do so without going to court, seeing lawyers and witnesses, and spending their hard earned cash to blacken each other's characters in order to get these contracts dissolved.

As to your last we plainly answer, *yes!* We are free to love any one we please, or everybody, if they are lovable and we can love them. By this, of course, we do not mean that we are free or that we wish to copulate with all we love. There is a difference between Love and Lust, Bro. S. Love is that which keeps a Free Lover home of nights, with his wife. Lust is that which takes the married man to the brothel to "get something fresh."

Love is not always guided by reason, but often centers on such as you mention, that are over-endowed with sexual passion, and under our present system must suffer the consequences.

H. H. HUTCHERSON.

## The Situation Discussed from the Standpoint of The Knights of Labor.

As the present strike on the Gould southwestern system is exciting a great deal of comment in business circles and with the public generally, a few words concerning the respective attitudes of that system and the employees toward each other and the public, will not come amiss. That the pool, organized and controlled by this system is one of the most gigantic systems of robbery in existence none can deny. In its discriminations of rates against merchants of our different cities it has called forth the denunciation of all honest people. But recently the board of trade of Kansas City sent their delegate to Chicago to confer with the officials of the Southwestern pool, protesting against the unjust discrimination of freight rates to and from this city, and with what success? This arrogant corporation virtually told them to go home and attend to their own affairs and not to try to fix any pool rates; that the representatives of the pool considered themselves amply competent to judge how much robbery they could perpetrate, how tight the screws could be pressed, how much extortion the merchants could stand without forcing them out of business and into bankruptcy. The prediction of Mr. Jay Gould that he would make a whistling station of Kansas City has not been forgotten by many of our citizens. That Jay Gould or his emissaries at his discretion are doing all in their power to cripple the industries of our city is a fact which makes it evident he has not forgotten to, as far as possible, keep his word.

This of course has nothing to do with the strike, but merely illustrates what will naturally follow in the event any corporation or individual or organization may offend "his majesty" or any attempt on their part to resist his tyrannical edicts. As to the organization of the Knights of Labor, he is afraid of the power they are destined to wield. To crush out this order while in its infancy is to remove from his path a power that will resist his oppression. To do this is consequently his desire. That public opinion may be with him a series of petty tyrannies are inaugurated at different points. Knowing this would irritate the employees, cause discontent, and that a slight cause would be the signal for a "walk out" of these employees, his managers innocently asserting there are no grounds for complaint, thus trying to gain public sympathy for themselves. This is the state of affairs judging from the circumstances connected therewith. Does any man of brains suppose for an instant that any body of men numbering thousands would suddenly cease their work, cutting off the daily wages upon which they must depend for the actual necessities of life, without a just cause? Most assuredly not.

There is no society formed, nor will the world probably ever see one formed, that will so readily comply with an order from the executive head so blindly. The executive head of the Knights of Labor receives what power it holds direct from the members; consequently the members themselves must know why these orders are received, as they themselves are the

promulgators of them. But they will not bow their neck for the yoke of slavery to be fastened by despotism. They are not, as some of our newspapers would have you believe, blindly following their leaders. They have their eyes wide open and know just what they are doing. That they are striking because one man was discharged in Texas is false, but that the discharge of Mr. Hall and forty-five other men in the employ of the Texas and Pacific railway simply because they belonged to a labor organization, caused the trouble on that line was true. It is the principle involved that caused the walk out on that line, and the above is but one of the many reasons of the trouble there. The Knights of Labor do not dictate to the railway companies who they shall hire; they do say those employees shall be accorded fair treatment while thus employed. This is but a hasty review of the situation and its causes. That such a state of affairs exists is deplorable in the extreme, and remedial laws restricting the limits of power held by monopolies should be passed; also the hours of labor should be shortened so that the number of idle men will be lessened, thus removing to a certain extent the present and future causes of trouble between capital and labor.—K. of L. in Kansas City Times.

## For LUCIFER.

### How Long?

As a humble worker in the ranks I would respectfully ask, how long must social radicals be condemned to listen to gratuitous slanders against the purity of their motives and the rectitude of their conduct? As one of LUCIFER's readers and supporters I demand that statute-moralists such as parson Smith and A. J. Searl, (*par nobile fratrum*) be required to make good their charges by some attempt at proof, or, in default of this, let them stand at the bar of public opinion a set of self-convicted slanderers, and as such let them forever be debarred from polluting the fair pages of LUCIFER with their effusions. Freedom of speech, for which we all contend so strenuously, certainly does not mean freedom to heap personal abuse upon an opponent without making the slightest attempts to prove the charges. If social reformers advocate a return to the habits of "dogs and hogs" in the family relation, as charged by Smith, and if the "Free Love class" are simply those whom "Mother Nature" "endows with sexual natures so strong as to overbalance reason and morality," as asserted by Searl, then surely these facts should be made known so that the readers of LUCIFER may see these social monstrosities in their true characters. But if the only offense of these social radicals, or Free Lovers is that they advocate a higher and truer morality, in the sexual relation, than that which rests upon statute law and priestly dogma for its foundation stones, then let these Rev. defamers and their Liberal (?) condottieri be dealt with according to their just deserts.

While not intending nor desiring to take up the cudgels in defence of those personally named by Mr. Searl in his answer of last week, (I presume they will be allowed space to reply for themselves) I would say that his appeal for sympathy as a much-abused individual in this controversy is just a little "too thin!" Throughout the discussion Mr. S. has been the aggressor, and, with but few exceptions, the replies from the other side have been mild and courteous, when we consider the great provocation. As an instance of this let anyone read the lady-like rejoinder of Mrs. Fox, in LUCIFER of Feb. 10. In this reply she ventured to say, "I deny that 'Mother Nature' has set this obnoxious real ownership upon every member of every family." For thus daring to dispute the correctness of this dogmatic assertion of his Royal Highness Mr. Searl says, "While Flora Fox is generous enough to allow that I am only a liar."

For very shame, Mr. S. I where is your gallantry; to say nothing of your truth and justice.

SPECTATOR.

## A Letter to Senator Beck.

WILLIAMSBURG, KAN., JAN. 12, 1893.

Hon. James B. Beck, U. S. Senate:

So rarely do we have a candid, sensible discussion on the money question in Congress that when such an event occurs we are glad to recognize it, and therefore express to you our thanks for your recent speech in the senate on coinage and payment on the public bonds.

There is only about one-third of the money of the country in circulation—one-half is lying idly in the U. S. treasury; the annual taxes now due? will absorb, temporarily at least, about \$100,000,000 in each county—say about \$200,000,000 more; meantime the interest of the pub-

lic debt and of private obligations runs on.

With but six or seven dollars per capita in circulation, how can we pay debt or interest, or taxes? How liquidate exchanges?

Trade is stagnant; labor unemployed; debt is substituted for equivalent exchange.

A prominent miller in one of the central counties of this State employed an expert last fall to ascertain the amount of debt on record in his county; and he stated publicly that it exceeded twenty-five dollars an acre for all the land in the county; and further stated that the aggregate value of all the wheat and corn at market rates raised in his county last year, is less than the interest of the registered debt of the county.

Mentioning this statement to a leading miller of our acquaintance, his comment was that the case is not exceptional; other counties are in no better condition; and said further, that taxes this year would have to be paid out of surplus, in other words the tax payers would have to borrow the money to pay their taxes; and that interest due would be largely added to the principle this year.

Pardon us therefore the liberty of a question or two.

Is not property better than debt as a money basis?

Our public bonds are a debt. True, they represent part of the cost of our institutions as we have them; nevertheless, they are a debt to be paid—unless alien counsels prevail.

Is there any good reason why the producers may not command the issue of money for his own use on as easy terms as do the bankers for their own use?

An approximate valuation of the farms of this county is say \$14,000,000,000. Five per cent. of this sum \$700,000,000, which is nearly \$12 per capita.

This sum under the control of the producers, would liberate these thralls of Cedric.

Will you consider also the means of doing this service?

We are, respectfully,

Your fellow citizens,

CHAS. SEARS,  
ALFRED TAYLOR,  
C. T. SEARS,  
A. HART.

—Anti-Monopolist, Enterprise, Kan.

## Le Clerc to Whitcomb.

EDITOR LUCIFER: I feel obliged to give Mr. Whitcomb an explanation concerning what I mean by "increased intelligence," so that we can understand each other. I do not call a well developed intelligence that which runs exclusively in the "grabbing" line irrespective of the rights of others; or that kind which takes delight in tramping them down, or living by what are commonly known as "sharp tricks." I call those kind of intelligences undeveloped forms, for the simple reason that they are destitute of sympathy, of sensitiveness, and those attributes I consider necessary to a well developed intelligence. Therefore I consider that the "unnatural inequalities" which Mr. Whitcomb complains of, are caused by a want of knowledge. They are caused by increasing wealth which is not equally distributed, and in some instances on account of bad laws which are the necessary fruits of poor intelligence. Men are not developed high enough yet to live peaceably in the social state, the moral element is not strong enough yet, I am perfectly willing that each should have access to the "bounties of nature," but we must not forget that men will starve on the best land unless they work it, and in some instances there is but little profit and no "honah" in it, a good many will flee from it as they would from leprosy.

JOSEPH LE CLERC.

Iron, Neco Co., Kan.

## A Bad Break.

Hon. F. J. Campbell, of Iowa, is after General Weaver in Congress. He filed his brief yesterday, and from what can be learned will be able to prove that he was counted out, and it is more than likely that Weaver will be ousted, and Campbell seated. This is most gratifying news. Weaver is a blunder and loud-mouthed demagogue, a hum and a humbug, and congress will be entitled to the gratitude of the whole country, if it ousts him.—Athens Gazette.

Is not this a rather bad break for Brother Krohn to make as his maiden effort at editorial writing. Gen. Weaver and his friends profess to have ample proof that the fraud was on the other side, and that his actual majority of the honest vote was much larger than was counted for him. But be that as it may, it does not alter the well known fact that General Weaver ranks in ability with the first men in the country and that his patriotism and purity of character are conceded even by his bitterest political enemies. Weaver's only crime is that he "does not crook the pregnant hinges of the knee, that thrift may follow fawning." Like all true patriots and statesmen he stands by the interests and rights of the whole people, sojourning to sell his

influence to the robber barons. What kind of journalism is it that tries to smirch a pure man simply because he is pure and his life a reproach to those who thrive by corruption?—Anti-Monopolist, (Enterprise, Kan.)

Brother Wakefield should be careful how he criticises one of the chief rulers of Kansas. The Republican party is dominant in this state; this party is engineered and governed by the State Temperance Union; the S. T. U. is engineered by the clergy, this Rev. Philip Krohn, D. D. is one of the most influential of the Kansas clergy. Therefore it might be well for our Enterprise cotemporary to heed the maxim.

Of these five things beware:  
Of whom you speak, to whom you speak,  
And how and when and where.

## Business Tact and Opportunity.

A streak of pure good luck in business or the sudden achievement of success and wealth by a happy hit is rare, but there are many lucky and prosperous folks who are so because they watch their opportunities and make the best of them. Mr. Koehler of Rochester, N. Y., tried his hand at canvassing for "PLAIN HOME TALK" and made four dollars in the first two hours. Mr. Sanford of Maine, took 43 orders from 47 persons to whom he showed the book. Mr. Taylor, of Cleveland, took 10 orders in one day. Why do smart, capable men complain of hard times and "nothing to do" when equal opportunities are open to them? They have only to call for circulars, prospectus and terms of the Murray Hill Publishing Co., 123 East 28th St., New York City.

## Brutes vs. Men.

EDITOR LUCIFER: May be I have said this before, but the spirit moves me to repeat it. A. J. Searl thinks we had better get as far away from the brute creation (in regard to sexual relations) as we can. I think differently. When that voracious navigator, Lemuel Gulliver, was in the country of the Hionylhumus, the Hionylhumus whom he calls his master, told him that three things appeared to stamp the Yahoos (men) as the vilest of all animals, viz., that they were the dirtiest of all animals; that they were the only race among which the males would fight with the females; and that they were the only one among whom the females would admit the males when they were pregnant. "I thought," says Gulliver "that if my master had known anything about hogs, I could have defended my own kind against the first of these charges, but as for the other two, I could only acknowledge that they were just." No brute ever kicks his mate to death; no brute ever got drunk. Yet the first action is called brutal and the other beastly. What refined irony. Dan Glairo, Wis. O. L. JAMES.

## HOW PROTECTION PROTECTS.

Apologists for the tariff laws tell us that without protection the American laborer would have to compete with the pauper labor of Europe. The following item shows how tariff laws protect the laborer:

The coke manufacturers of Pennsylvania are importing negroes from Virginia to work at their ovens on the theory that they are docile and will work cheaply. They take the place of the Slavens, who took the place of the Hungarians, who took the place of the Poles, who took the place of the—let's see, whose place did they take? Oh, yes, the American laborer, who, it is claimed, are more benefited by the tariff laws.

## CLIPPING RATES.

We will furnish the Topeka Daily Citizen (Labor Reform) and LUCIFER one year for..... \$1.25  
Or the Weekly Citizen (Saturday) and LUCIFER one year, for..... \$1.75  
In clubs of five or more..... 1.50

ALSO

We will furnish the Leavenworth Daily Times (Republican) and LUCIFER one year for..... \$5.00  
Or the Weekly Times and LUCIFER for..... \$1.75

In clubs of five or more..... 1.50

This is the best offer yet sent out by this office. A choice of these two excellent Dailies and LUCIFER for a year, is offered for the price of the Daily alone. Or a choice of a large weekly newspaper and LUCIFER for a trifle over the price of LUCIFER alone.

How many of our readers will avail themselves of these splendid offers?

## FREEZING TO DEATH!! CATTLEMEN!!

Farmers, don't let your Stock freeze to death another winter. Plant Timber, Trees and Evergreens for shelter, wind-breaks, ornament and profit. We have an immense stock Red Cedars and Timber Tree Seedlings, all varieties, prices very low. Also large and small fruits. For price lists—free—address (on Ill. Co. It. It.) BAILEY & HANFORD, Makanda, Jackson Co., Ill.

Send to this office for the "Pedigree Daughter". Price, only ten cents.

# TIME CARD.

ATCHISON, TOPEKA & SANTA FE			
WEST.			
California & Mexico	No. 1,	11:18 a m	
Express & Mail	No. 2,	11:26 p m	
Colorado Express	No. 3,	10:43 p m	
Through Freight	No. 4,	9:58 a m	
Way Freight	No. 12,		
GOING EAST.			
Atlantic Express	No. 2,	4:53 p m	
New York Express	No. 4,	4:30 a m	
Through Freight	No. 10,	3:15 a m	
Way Freight	No. 14,	9:58 a m	
KANSAS CENTRAL DIVISION, U. P. R. R.			
GOING WEST.			
Passenger and Mail		12:54 p m	
Local Freight		8:30 a m	
GOING EAST.			
Passenger and Mail		11:00 a m	
Local Freight		8:45 p m	
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## A FAMILY AFFAIR

BY THE LATE HUGH CONWAY.

Then, like a couple of old women, they began to construct their new theory.

"We will say," began Horace, "he was married four years ago."

"Yet was dishonorable enough to conceal it; so that he might hold his fellowship," said Horace. The word dishonorable in connection with one of his own kin grated on his ear.

"Exactly so," said Herbert. "I should suspect that the wife died—perhaps recently, perhaps shortly after the birth of the child."

"The latter I should think. Frank makes a large income now, and could afford to give up two hundred a year."

"Yes," said Herbert, "the wife died after the birth of the boy. The older the child got the more trouble he found it to conceal its identity. Thereupon he sends it to us, trusting we may keep it."

"And now," capped Herbert, "after declining former invitations, he comes to us himself. The father we pursue the matter the clearer it becomes."

They were quite in a state of mild excitement. That they could draw logical inferences we have seen by the affair of Ann Jenkins' stockings. The brothers had both been distressed that all their speculations as to little Harry's origin had fallen to the ground for want of proper support. Now, at last, was a theory which, if it reflected dishonor on a connection of theirs, was at least tenable. It was improbable, but the whole affair was so monstrous that it needed an improbability to account for it. They absolutely argued themselves into believing they had found the truth.

"Did not the junction for Oxford," continued Herbert, after a pause.

"Besides," said Horace, "we cannot forget that his conduct once was not what it should have been."

That's the worst of going wrong. No amount of straight running will make people cease to look at times askance. The work of reformation is child's play to that of making your friends believe you have reformed.

Therefore Horace Talbert's remark was a clincher. Herbert toyed with the open letter.

"Shall we send this?" he asked.

They fell to stroking their beards once more, and continued the operation until the natural kindness of their hearts reassented itself.

"After all," said Herbert, "it is all purely conjectural."

"Completely so," said Horace.

"He had better come then," said Horace.

"I think so. Besides, it will give us an opportunity of seeing him with the child—surely the instincts of paternity must show themselves."

"They are supposed to be very strong," said Horace.

But as neither of them knew anything about paternity, these remarks were made in a doubtful tone, and were subject to correction.

The polite letter was sent, and a week after the ending of the Trinity Term the young Oxford tutor packed up his things, and started for Oakbury.

As there is no occasion to make superfluous mysteries, it may at once be said that Frank Carruthers knew no more of the existence of the child whom his amiable uncles had argued themselves into believing to be in some way his property, than he knew of—for the sake of a simile—say the presence at Hazlewood House of a gray-eyed girl, whose beauty would satisfy every demand of his rather fastidious taste.

CHAPTER X.  
THE FRACTIONAL COUSIN.

Miss Clauson showed very little interest in the approaching visit. To this curious, and at times, almost apathetic young woman, it seemed as if all young men were alike, although we have seen that she was capable of showing strong feeling and emotion, as when she rejected Mr. Morde's love.

The only sentiments Miss Clauson felt about Frank Carruthers were these. She was rather glad he was not a clergyman, and rather sorry he was a sort of cousin. She was not very partial to clergymen, and she thought that male cousins were apt to presume on their relationship. Perhaps they did.

She had not even the interest which falls to the lot of hostess in preparing for the arrival of a guest. Herbert himself had seen that the large feather bed in the chubz room had been carried down and aired at the kitchen fire. He had with his own hands given out the needle blankets, counterpanes, sheets, and pillow-cases, had even looked to the match-box and pin-cushion.

So, with something akin to indifference, Beatrice saw the lodge gate open, and Horace bring the horse and large wagonette up to the door. She noticed that the young man who sat beside him looked rather pale and washed out. She saw several portmanteaus handed out, so came to the conclusion he intended making a long stay. Then she resumed the book she was reading. It was far more interesting than any young man.

Nor was she disturbed for some time. It was close upon the dinner. Indeed Beatrice

was already dressed; so the Talberts took their guests to his room, and left him to make his evening toilet. Just before the going sounded the three men entered the drawing-room, and Frank was duly presented to Miss Clauson.

When a young man and woman know it is their fate to spend several weeks together in a country house, and when there is a family connection between them, it is no use commencing by being distant to one another. At least, so thought Frank Carruthers, for he shook hands with Miss Clauson, and began talking to her as if he had known her all his life. Beatrice felt certain he meant to presume on his relationship.

Still she was very civil and kind to him, and welcomed him to Oakbury. By and by, in the course of his easy conversation, he made what struck her as being an original remark. What it was is not recorded, but, as original remarks grow scarcer every day, any young man who makes one a minute after his first introduction to a young lady, is something out of the common run. So Beatrice, for the first time, really looked to see what he was like. You may depend he had made up his mind about her looks at once.

He was pale, and appeared thin and overworked. By the side of Horace and Herbert he seemed a short, slight man, although he was quite middle height, and if thin had plenty of muscle. He was very handsome in his own style, and had a clever, intellectual look in his face. His eyes were dark and keen—not restless eyes, yet seemed to glance at everything quickly, and enable him in a second to make up his mind about the object at which he looked. There was an expression hovering about his mouth which a physiognomist would have told you hinted at sarcasm, and his chin proclaimed that he had a will of his own.

By the time Beatrice had finished her survey, and before she had come to any decision, except that he was by no means ill-looking, the going sounded. Horace offered his arm to his niece, and led her to the dining-room, followed by Herbert and Frank.

They dined at a round table, pulled almost up to the window. It was pleasant at this time of year to be able to look out on the garden. If everybody knew the comfort of a round table when the party is small, the whole stock in the country would be at once bought up.

After all, in spite of his pale face, there seemed little the matter with Mr. Carruthers. His appetite was a fair one; but if a man could not make a good dinner at Hazlewood House his interior organization must be in a state past redemption. So he ate like a hale man and talked like one whose brain was in full working order.

"It's very good of you to take charge of an invalid like me," he said across the table to Beatrice.

"You must thank my uncles. I am only a visitor like yourself, Mr. Carruthers."

"And both very welcome," said Horace.

"Exactly so," said Herbert.

"By the bye," said Frank turning to Horace, "tell me what I shall call you and your brother. Mr. Talbert seems too stiff—Horace and Herbert too familiar. I could, like Miss Clauson, call you uncle, if you liked; but you are not old enough."

"I think as we are cousins we had better use the Christian name simply."

This was a great concession on his part. Only persons like Lady Bowker, who had known them from boys, called the Talberts by their Christian names.

"Thank you," said Frank. "Now enlighten me as to my relationship to Miss Clauson."

Herbert explained the matter.

"Half first cousin once removed. An unknown quantity. If I were a mathematician I would try to express it in figures. It doesn't seem much, but it's better than nothing."

Beatrice felt sure this young man meant to include her in the arrangement just made with her uncles. She was wrong; it was many days before he called her anything except Miss Clauson.

Then the Talberts, who had the knack of always interesting themselves in their guests' affairs, and who were, moreover, capital listeners, asked him questions about his life at Oxford.

"Life!" he said; "it can scarcely be called life. All term time from nine in the morning to nine at night I try to fill up a vacuum—created by nature, but which nature does not seem to abhor—in young fellows' brains. You look upon a tutor's calling as rather an intellectual one, don't you?"

"Naturally so."

"Then be undeceived. A man who keeps a shop requires far greater gifts. He has a variety of things to sell, and a variety of customers to send away equipped with what they want. My customers are all the same—my wares don't vary. I assure you, Miss Clauson, the dull, level stupidity of the typical undergraduate is appalling."

"Then it needs a clever man to improve them."

"Perhaps so—but clever in what? Not in learning. Clever in knowing what they are likely to be asked in examination. Clever in cutting off all superfluous work. As for the learning, the tutor need only be a page ahead of his pupil, and that does not constitute a supreme effort. Did you ever see a firework manufactory?"

He asked Beatrice this. It seemed a sudden departure from the subject. Of course she had never seen a firework manufactory.

"Well they run this and that into the empty cases. So do I. Sulphur—Latin. Sulphur—Greek. Charcoal—history. Balls of colored fire—various information. I ram and ram. The case is full and in place. The examiner applies the match and looks for the result. Then—"

"They burst in the wrong place," said Beatrice. She was amused.

"Yes—many of them—burst and scatter the unburned charge to the winds in a ludicrous manner. Some, of course, fly straight and only come down like sticks after fulfilling their appointed tasks."

"But some succeed like yourself," said Horace.

"My dear Horace!" Frank fell into the Christian name arrangement with the greatest ease. "The more I see of undergraduates the humbler I grow. I was successful, but if my competitors were like those I teach it's nothing to be proud of."

"Yet your learning brings these pupils to you."

"Not a bit of it. I have a knack of bringing dull fellows on, that's all."

"And perhaps the reason why you get all the dull fellows," said Beatrice.

"There's something in that," said Carruthers laughing.

"You read Latin," said Frank, suddenly turning to Beatrice.

"Yes. How could you tell?"

He laughed and gave her one of his quick glances.

"There is a little line between your brows—a very little one. Young ladies always knit their brows when they study hard."

Latin for a lady is hard study."

"Other things besides study bring lines," said Beatrice, rather coldly.

"Yes—trouble. But you can have had none. Pride may bring them. You are proud, but not severely proud. So I am right."

Certainly this young man was presuming. Beatrice, half displeased, said nothing.

"Won't you have some more champagne, Frank?" said Horace, noticing the young man declining Whitaker's mute offer of refilling his glass.

"No, thank you. I drink very little; although your wine is enough to shake the sternness of an anchorite."

"That is Byron, is it not?" asked Herbert.

"Byron misquoted," said Beatrice, quietly. Frank gave her a quick glance.

"Are you sure?" he said.

"Certainly. I looked it up last week. It is 'saintly' not 'sternness.'"

"I looked it up some months ago. No; I remember, I couldn't find the book, so trusted to my memory. I was wrong it seems."

"Horace sometimes nods," said Horace.

Beatrice was looking rather inquisitively at Frank. "What did you want the quotation for?" she asked.

"For something or another—I forget now. As soon as I am allowed to work my brain I'll try and remember."

"Don't trouble—I know. I saw the misquotation last week."

Frank shrugged his shoulders.

"Of course, you wrote the paper," continued Beatrice.

"You are provokingly acute, Miss Clauson."

"What did Frank write?" asked Horace.

Beatrice smiled. She felt she was now going to take her revenge for Mr. Carruthers' remark about the Latin.

"That paper in the *Latterday Review* on landowners' responsibilities," she said demurely.

"Nonsense, Beatrice! Frank couldn't have written that. Did you?" continued Horace, more doubtfully, seeing his guest manifest no horror at the accusation.

"Young ladies should not read the *Latterday*," said Frank.

"Anonymous writers should not misquote," retorted Beatrice.

"But did you write it, Frank?" asked Herbert.

The two brothers looked the picture of anxiety. Frank laughed.

"Miss Clauson is horribly acute," he said. "Therefore they all understand that Mr. Carruthers was the author of the article in question—an article which, from the bold and original views it ventilated, had attracted a great deal of attention. Horace and Herbert looked aghast."

To be continued.

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