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TO THE PRESIDENT.
Where gilded vice and sordid greed in halls
Palatial reign, and enslaved labor weaves
The festooned tapestry that hunger roaves
From skillful hands to decorate their walls
Where Trade with outraged childhood stained
installs
Itself a god, that Christian zeal believes
Benignant when the trembling serf receives
His pauper dote, there, the Republic calls
These President; and Greed and fouler Vice—
Contrasted halves where either fouler
seem—
Who hold the means of life within their
grasp
While fools in suffrage but the shadow
clasp,
Now claim thee as their shield, and sa-
bres gleam!
While labor bleeds to Trade a sacrifice.

RELIGION FOR WOMEN AND CHILDREN.

By MRS. E. C. STANTON.

[Continued.]

While the people would be un-
speakably happy to be lifted out of
all their harrassing superstitions
and harrowing fears of the eternal
future, it is the height of cruelty
and injustice for the educated classes
who live on their labor, grinding
them to powder by a cunning sys-
tem of legislation, dooming them in
this life to ignorance, poverty and
rags, to fasten on their sorrowing
souls the belief that their miseries
are but the foreshadowing of in-
finitely worse suffering hereafter. If
we think it is not safe to tell them
the simple truth, that we know
nothing of what lies beyond our
mortal horizon, we might at least
picture for them some beautiful
visions of peace and joy in comfort-
able homes eternal in the heavens.
If all fear of misery could be ban-
ished from their minds, the darkest
clouds that hang over earthly pil-
grimage would be lifted. It is too
bad to defraud them of the comforts
and necessities of this life and of all
bright hopes in the celestial world
hereafter. If some dramas and
speculations must be sent forth as
a kind of police chart of instruc-
tions, pray let them tell of a golden
age to come, when the blessings of
life shall be shared equally by all
the children of earth.

And, as to the women and chil-
dren,—ah! how little strong men
dream of all they suffer in a sincere
belief of the gloomy doctrines of
our Christian theology! Men with
their steady nerves, strong muscles,
equable temperaments, trained to
reason and self-reliance, in contact
with the stern facts of life, cannot
comprehend the multiplied and ever-
present fears and apprehensions of
coming danger that poison the lives
of most women and children, grow-
ing out of their more nervous or-
ganization, and that natural timidity
that accompanies a sense of helplessness
in danger. Alas for the children! Their
lives are beset with fears. They
are afraid of their parents at home,
of their teachers at school, of the
police in the street, and of the
omnipresent God and devil, at all
times and in all places. It is folly
to hope much from the lessons of
love, taught in sweet sounding
phrases, so long as they are remind-
ed every hour in the day that they
are doing something to make God
angry and the devil smile. While
fathers and husbands rejoice in
their emancipation from the bond-
age of Christian theology, and dis-
cuss with each other the rational-
ism of the great German thinkers, of
the French Scientists, and the Eng-
lish historians, laughing among

themselves at all the gods and the
devils of the old theologies that have
made humanity tremble, now crum-
bled to dust, how can they calmly
contemplate, from day to day, the
fact that all these withering, crip-
pling superstitions are being fasten-
ed on the minds of their own trust-
ing wives and daughters, and their
innocent young children, whom they
are bound to protect, not only from
physical harm, but spiritual slavery?
How carefully they would guard
their children from the measles,
whooping-cough and scarlet fever—
diseases that will never give them
one-half the suffering that will come
to them with a faith in the doc-
trines of original sin, an angry God,
a cunning devil ever whispering in
their ears, coaxing them to lie, steal
and swear, a day of judgment, the
last trump, and everlasting punish-
ment in a lake of fire.

And alas, too, for the pale-stricken
mothers of the race who believe all
this, and still more that, through
their folly, through that one fatal
interview in the Garden of Eden, all
this misery entered the world, and
hence the pangs of maternity were
to be their punishment—the curse
pronounced at the beginning on all
Eve's daughters. And multitudes
of women believe this to-day, instead
of referring their sufferings to their
artificial habits of dress—to tight
waists, heavy skirts, high heels, im-
proper diet, and want of exercise.
Passages of scripture perpetuating
all these cruel and absurdities
are still read in our pulpits, with a
holyunction that makes them seem
plausible to unthinking minds. How
can educated men of common sense
and kind feeling live side by side
with women and children year after
year, and never share with them the
freedom and blessedness of a more
rational religion? A system of the-
ology that the scientists, the philoso-
phers, the agnostics, the historians
and the most enlightened and pro-
gressive clergymen themselves repudi-
ate cannot be the most nourishing
spiritual pabulum for women and
children, to say nothing of the labor-
ing masses.

[To be continued.]

FOR LUCIFER. Evolution or Revolution.

Many of your Radical friends are loud
in their denunciation of revolutionary
agencies. Evolution they hold to be a
peaceful process, and the exact opposite
of revolution. They would "educate the
people" to the desired state of intelli-
gence as "the better way."

In dissecting from this rose-colored
view of human progress I affirm that
revolutionary efforts have been the re-
sult of evolutionary processes. The
fifteenth century, in which we had the
rebirth of intellectual activity had its
roots in preceding centuries and was
revolutionary because it was opposed by
established modes of thought. Luther
in laying the foundation of religious lib-
erty prepared the way for a deluge of
blood. Through three centuries Luther
had had precursors; he came in "the ful-
ness of time" and was the scribe of his
age, yet entrenched privilege barred his
way and the evolution of liberty led
logically to revolution, until toleration
arose from the exhaustion of both sides,
carnage was rampant.

Religious liberty once having gained a
foothold, the logic of events led the as-
sault of liberty from the Church to the
State, and the last century was the battle-
field between authority and liberty for
this outpost. Again evolution was sum-
moned to halt in its march by legalized
privilege, and revolution necessarily re-
sulted.

In this century all our great questions
have been of an entirely different char-

acter. Neither forms of religion nor
government longer occupy public atten-
tion. Religion and politics are of the
past; the questions of this age are
economic. Evolution has carried man
on to intellectual, religious and political
liberty, and both the logical course of
development and the problems of the
age attest that the burden of the present
demand is economic liberty, the round-
ing and completion of the full liberty of
the individual, free from authoritative
control whether by State or Commune.
But again all signs point to the neces-
sity of revolutionary agencies, for the
march of events has already attained to
the "dead line" beyond which vested in-
terest will not permit peaceful progress.

It is not a question of the best method.
Preference has no more scope in social
than in physical evolution. It is above
all a question of facts. The lines are
being drawn sharply, and we must take
sides. To hold aloof from the struggle
and assert our individual liberty in in-
action, is to play into the hands of priv-
ileged reactionists. The logic of events
is speeding us on to combat privilege
and talk about best methods is the in-
coherence of chattering idiots. We are
in the current of the ages, and our duty
is to strive to maintain a place in the
van guard, by the method what it may.

DYER D. LUM.

A New Evangelist.

EDITOR LUCIFER: I expressed a doubt
that Rev. Smith was sent by God to re-
scue me, but being naturally timid, I re-
solved to be on the safe side and investi-
gate. I decided to read God's alleged
word and turned at random to the first
chapter of St. John's Gospel. I read
the whole book and more besides, and
the result is startling, but unfavorable
to Rev. Smith. My experience finds a
parallel only in the old prophets, for I
was inspired by the Holy Spirit himself,
Smith is wrong in class me with the
fools who say in their hearts; There is no
God. I have not made that statement.
But now I turn the tables, for I have a
direct communication to make. I do
not expect faith from the world at once,
for my inspiration. But my Lucifer
friends will recognize the truth and
work for it. It must prevail. Woo to
those who reject it, especially those who
live several thousand years after I die.
In my half trance-like condition (always
found in cases of real inspiration) I was
face to face with the Holy Ghost, who
told me that the Rev. Smith was not an
authorized messenger; also that the
work I had just read (St. John) was not
inspired, nor a true record of Christ's
career and sayings. As proof he pointed
out 100 discrepancies, of which I can
give but a few.

Chapt. iii; v. 13, makes Jesus say:
"And no man hath ascended up to
heaven but he that cometh down from
heaven." Jesus knew history, and had
no doubt read in Kings, 2; 11: "And
Elijah went up by a whirlwind into
heaven." The following verses do not
harmonize: iii; 17: "For God sent not
his son into the world to condemn the
world; but that the world through him
might be saved." v; 22: "For the father
judgeth no man, but hath committed all
judgment unto his son."
v; 30: "I can of mine own self do
nothing."

viii; 15: "Judge no man."
xii; 47: "I came not to judge the
world but to save the world."
xiii; 34: "A new commandment I give
unto you, that ye love one another."

iii; 16: "God so loved the world that
he gave his only begotten son. &c. Now,
according to this Jesus did not condemn,
nor judge, but loved all the world. But
when we turn to the absolutely authentic
account given by Matthew, it is all cor-
rected in chapt. x; v. 3: "I come not to
send peace but a sword."

In John, Jesus and God shift the
function of judge each on to the other;
but genuine scripture makes God the
judge and jury, while Jesus brings the
sword for executive purposes.

It is well known among Christians
that the Jews are very much to blame
for killing Jesus. But St. John clears
them entirely. If he gives a true record
of Christ's sayings, the latter does not
blame them. On the contrary, he says:
"Salvation is of the Jews."—iv; 22.
Again in x; 17: "I lay down my life that
I may take it up again. No man takes
it from me, but I lay it down of myself."
Jesus was not so ignorant as to say xii;
24: "Except a corn of wheat fall into
the ground and die it abideth alone; but
if it die, it bringeth forth much fruit."

We all know that if a grain die it can
not sprout, but decays. Therefore Jesus
did not die, and his sleight of hand sal-
vation is now exposed, and no one is
saved if a bloody death is necessary.
The story has gone out that he died to
save sinners, but he only feigned death.
That is why the world is not saved.

This inspired writing will appear in
the next edition of the bible, and St.
John left out. It. Smith had better ac-
cept it if he values his soul. James is
another old sinner and fraud. In his
second chapter he is so absurd as to say
that works should supplement faith. He
emphasizes it in three verses, the 20, 24,
and 26: "But wilt thou know, O vain
man, that faith without works is dead?"
"Ye see then how that by works a man
is justified, and not by faith only."

"For as the body without spirit is
dead, so faith without works is dead also."
But Paul says: "But to him that
worketh not, but believeth on him that jus-
tifieth the ungodly, his faith is counted
for righteousness." We should believe
Paul, and not James, because Paul im-
prisoned and killed christians, with God's
permission. See Acts xxvi; 10.

I am requested to publish the following:
\$1000 REWARD.

Wanted—Information as to the where-
abouts of Jehovah, said to be necessary
to the train robbery near Joliet, Ill., a
short time ago. The said Jehovah was
a party to the crime by being present at
the meeting of the parties who planned
the crime, but he furnished no informa-
tion of the plot to the police in time to
prevent it, nor does he give aid in cap-
turing the criminals. The wife of the
murdered messenger is heart-broken.
This Jehovah might have prevented by
giving the train-men even ten minutes
notice that the act would be committed.
A party named J. Smith is said to be
a personal friend of Jehovah and will
please give the information, if this meets
his eye. ZENO.

What Joseph Hymos says in his Lib-
erator (Melbourne, Australia) as below,
is equally timely and applicable in re-
lation to affairs in America:

Once more we repeat that the life in
these colonies is artificial in the worst
sense of the word. The whole bent of
colonial life is to meet present require-
ments, and no thought of the future trou-
bles the people. We do not hesitate to say
that the principal thing the colonists
are manufacturing is poverty. The seeds
of that they most industriously sow and
cultivate; and a period of widespread
distress and ruin must inevitably super-
vene. Manufactures, shipping, exports,
imports, public loans, Parliament,
churches, law courts—all are proceeding
for the advantage of the few, the spoliation
of the many. Trick and fraud are
every where; land speculators are sport-
ing with the very elements of the peo-
ple's wealth and their children's birth-
right, and this is called prosperity!
Land rises in price, rents rise, provisions
rise, wages do not rise; and the
people help hear rulers to rob them!
The bubble must burst some day. We
hope the people will attend to the sub-
ject and provide for themselves in time
to meet the catastrophe.

Medical Good Sense, by Dr. T. R. Knight
price, \$1.00—For sale at this office.

TIME CARD.

Table with columns for destination (California & Mexico, Colorado Express, etc.) and time (No. 1, 11:18 a.m., etc.).

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A FAMILY AFFAIR

BY THE LATE HUGH CONWAY.

"Frank," said the former in a solemn voice, "you must be a radical." "You must," said Herbert sorrowfully. "Even the respectable Whitaker, who had listened to the conversation, pulled a long face, and seemed to say to himself 'he must be a radical.'"

Into the room. He was allowed to make his appearance for a few minutes at this time whenever there was no company. The Talberts, remembering their duty, put up their eye-glasses to note the paternal instinct their guest might display.

and succeeding their fallen fellows, a young lady has no right to look seriously at the man by her side. Certainly not Beatrice Clauson, with her beauty and fortune. "Yet she looked and spoke gravely."

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