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LUCIFER

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TO THE PRESIDENT.

Where gilded vice and sordid greed in halls
Palatial reign, and enslaved labor weaves
The fostooned tapostry that hunger reaves
From skillful hands to decorate their walls
Where Trade with outraged childhood stained installs

installs
Heelf a god, that Christian zeal believes
Benignant when the trembling serf receives
lis pauper dole, there, the Republic calls
hee President; and Greed and fouler Vice—
Contrasted balves 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.
Lum.

RELIGION FOR WOMEN AND CHILD REN.

By MES. E. C. STANTON.

me, the continue of the production of the policy of the po

themselves at all the gods and the devils of the old theo ogies that hav made humanity tremble, now crumbled to dust, how can they calmly contemplate, from day to day, the fact that all these withering, crippling superstition, are being fastened on the minds of their own trusting 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 fover—diseases that will never give them one-half the suffering that will come to them with a faith in the doctrines of original sin, an angry God, a cauning devil ever whispering in their cars, coaxing them to lie, steal and swear, a day of judgment, the last trump, and everlasting punishment 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 tolly, 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 suffering to their artificial limbits of dress—to tight waists, heavy skirts, high heels, improper diet, and want of exercise. Passages of scripture perpending all these cruelites and absurdities are still read in our pulpits, with a holy unction 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 theology that the scientists, the philosophers, the agnostics, the historians and the nost enlightened and progressive elergymen themselves repudiate cannot be the most nourishing spiritual pabulum for women and children, to say nothing of the laboring masses.

[To be continued.]

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 rounding 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 necessity of revolutionary agencies, for the match 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 niethed.

Preference has no more scope in social than in physical evolution. It is above 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 assertour individual liberty in in-

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. It he gives a true record of Christian swings, the latter does not

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 iny life that I may take it up ugain. No man takes it from me, but I lay it down of myself." Jesus was not so ignorant as to say XIL; 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 Josus did not die, and his sleight of hand salvation is now exposed, and no one is The story has gone out that he died to save sjuners, but he only feigued death.

LUCIFER

VALLEY FALLS, KAS., March 26, 286.

MOSES HARMAN & E. C. WALKER Editors.

M. HARMAN AND GEO. S. HARMAN PUBLISHERS.

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THIS PAPER have be found on file at Geo. P. vertaing liureau 100 horses of the whole of the precession of the control of the c

RECEIPTS ON PRESS FUND.

The Junior lectured at Humboldt Kans., Sunday evening, Mar. 21.

In order to clear up the pile of accumulated correspondence we shall probably publish a double number next week—the first issue of the new Volume.

As we have taken occasion in this issue to mention the clergy we think it but fair that we send a copy to each of the resident Christian ministers of Valley Falls and perhaps of other towns. Not that the allusions were intended to be in the least personal—we only treat them in this as we should like to be treated in turn; that is, when our opponents make statements referring to the objects or methods of Freethinkers we should like to have a chance to hear and correct such statements, if misrepresented by them.

N. B. as every issue of the paper costs a good deal of money and labor we hope no copy will be wasted; so we ask every one who may receive a sample copy of this issue to read at least this marked paragraph. Then if he does not wish to read the sample we ask him to return it to this office, and for his trouble in so doing we promise to pay for each returned copy the sum of five cents.

this office, and for his trouble in so doing we promise to pay for each returned copy the sum of five cents, provided said copy is accompanied by a statement of the sender's reasons for thus declining to read it.

We are credibly informed that a political gag was inserted in the mouth of the lady who lectured lately on prohibition in Valley Falls. She was told that she must leave out of the lecture the political bearings of prohibition, else the use of the church building would be denied her. This is no fight of ours, but it occurs to us that, since prohibition is nothing if not political, the lady would have shown proper spirit if she had declined to lecture at all under such restriction. spirit if she had declined to at all under such restriction.

"The Order of Creation"—The Conflict between Genesis and Good-motowersy between W.

BRIEF COMMENT.

"Money is above muscle to-day"

now and always, but it owns muscle and brains too. The owner of money does not need to work with his muscles or his brains either. There is always an abundance of muscle for sale, and brains too, in the market; and the smaller the amount of money in circulation the more powerful for evil becomes the holder of that money; and the more abject becomes the slavery of the moneyless ones. ones.

The labor troubles continue to grow daily more serious and more threatning, as every one knows who reads, and thinks. The editors of Luciffer are not Knights of labor—not members of any labor organization, and therefore do not presume to advise the strikers as to what they should or should not do. We claim the right to decide for ourselves as to what line of conduct we shall pursue in any emergency, and we freely grant to others the same right, but as members of the great unorganized army of muscle and brain workers, in the United States, we would entreat the powerful organization called Knights of labor, to consider well what they are doing. As men who The labor troubles continue to what they are doing. As men who must suffer with you in any great conflict between workers themselves we urge and beseech you not to put yourselves in the trong, in the attempt to secure a just recognition of your rights. So long as you stand on the defourier as the transparence of the put of your control of the put of your control of your rights. to secure a just recognition of your rights. So long as you stand on the defensive—so long as you contend only for what the conscience of the general public sustains you in demanding, you are safe; and the cause you advocate will increase in public favor. But if by your own imprudence and by over-confidence in your own strength you precipitate a bloody conflict between workers themselves—that is, between the strikers and the state militia, then all will be lost!

Read the history of past labor

all will be lost!

Read the history of past labor troubles. Whenever and wherever the tyrants or masters of labor succeed in getting the workers to fight each other, then their own selfish end is gained. The conflict ends only in saddling the costs thereof upon the workers themselves, and in consolidating the power of the lords onsolidating the power of the lords

consolidating the power of the lords of capital.

Again, we ask,—in the name of all you hold dear, in the name of the sacred cause of right and justice for which you now claim to be contending—we ask you to pause and consider well what you are doing.

A large proportion of LUCITER'S readers are Knights of labor. If the members of this order think we do not properly appreciate the situation we freely offer our columns to any Knight who may see fit to enlighten us.

The laborer has the best right to live. That is to say, since labor alone produces the means of living he who toils at productive labor has the first and best right to take, from the proceeds of that labor, whatever he needs for his subsistence and comfort. Then if anything he left over, he can, if he chooses, divide the surplus among the poor imbeciles who cannot or will not work.

The friends of divine inspiration will be interested to learn that ou "Zeno" has lately been "touched with holy fire." What will Rev.Smith say now? Smith claims to have a commission of on the Holy Gnost to seek and resene Z no and other bind readers of latelfer, but as yet he refuses to show his authority. What then is to prevent Zeno from setting up the counter claim the he is commissioned to seek and to save Rev Smith?

Now we are to have the age of the Individualized Man and Woman, or more properly speaking, the age of individualized woman and man; since individualized woman and man; since woman, as the mother of the race, must be individualized before man, her son, can be properly endowed with individuality.

For some very good thoughts in this line, read the article, "Evolution and Revolution," on first page.

13 ools Notes.

We have received from the International Publishing Co., London, England, a copy of "Expropriation, an Anarchistic Essay," by Pierre Krapotkine. Translated by Henry Glasse.

Able and devoted as is Pierre Krapotkine, there is yet in his writings a confusion of ideas and terms that ever leaves one in doubt as to his position in the world of economic reforms. This may result from the well-known majority stic tendencies of the translator, or it may be due to a partial chaos existing in the unind of the author himself. At all events, the secondary title is misevents, the secondary title is mis-leading, for the pamphl t is not "An Anarchistic Essay", in any true

There is noble emotion, appeal, strong protest and eloquent diction, in "Expropriation", but clear ideas, coherent statements of in "Expropriation , cas, coherent statements of fundamental principles, there are

From the same House we have re-

cci ed,
"The Malthusians." By P. J.
Proudhon. Translated by Benj. R.

Proudhon. Translated by Benj. R. Tracker,
With all due respect to the great genius of P. J. Proudhon, and the exceptional ability of his translator, I must say that the French philosopher has not once touched the basic principles of the English clergyman. Like so many lesser men, Proudhon failed to see the great underlying truth in Multhusia ism; he perceived the fact that the mannare robbed by the few, but he seems never to have grasped the larger fact that this is because the masses are first the slaves of their own pronever to have grasped the larger fact that this is because the masses are first the slaves of their own procreative organs before they are the slaves of the exploiters. When the slaves of the exploiters. When the suboring masses shall for two generations have had the practical sense to limit their offspring to two to each family, the great robberies of which our reformers complain will no longer be possible, the standard of intelligence and justice will have been so raised that the fruits of toil will go to those who labor and not to the cunning usurers and speculatorwho laugh in sardonic glee at the spectacle of labor reformers and Malthusians throwing the clubs of illogic at each other's heads. But it is to the credit of the Malthusians that the vast majority of them are also havor reformers; it is a malter of deep regret that all the brainy ter of deep regret that all the brainy men and women among labor re-formers are not also Malthusians.

I am rejoiced to harn that Rachel Compbel's "Prodigal Daughter" is having a very satisfactory sale. It is an able, timely, work, and should be in the hands of every light-seeking man, woman, and child in the world. Price, 10cts. For sale by LUCIFER, and by the undersigned.

"Two Little Red Mittens," writen by Jensie Butler Brown, and
prolished at the Truth Seeker office
I fear has never had the circulation
that its ments deserve. Simple
char, touching in plot and narration,
his cittle scory cannot fail to have
the best possible effects up in the receptive mina of child-good, and every
Liberal pagent should procure a copy
at once, if not already in possession
of one. The price is only ten cents,
and it can be procured at this office
or of me.

at all under such restriction at all under such restrictions at all under such restriction at all under such restriction at all under such restrictions at all under such restrictions at all under such restrictions and restriction at all under such restrictions and restrict

tension necessary to cover such a gross indignity to two lady correspondents of LUCIFER. The right to use the LIGHT-BEARER for the free expression of opin-ion is one thing; using it as a sluiceway for the most indecent billingsrate quite another thing, and isnot a right.

Mr. Searl must be reminded that no

gentleman indulges in languago in a newspaper discussion with ladies, that he would not dare to utter in their presence, and, more than this, he well knows that if, instead of expressing himself as he did through the columns of the Lu cifer, he had applied to our correspondents those epithets in the presence of any gentleman occupying a position qualifying him to resent an insult offer qualifying him to resent an insuit ouer-ed them, he (S.) would have received a lesson that would have been of great value to him, unless, indeed, he is as completely indurated against the shame of personal chastisement as he is against the scorn of self-respecting men and women.

REMARKS.

and women.

REMARKS.

While wishing to avoid as far as possible any conflict of opinion with the Junior (whose labors in Lucifier's behalf are appreciated by none more highly than by myself) I think it right and proper that I say a few words in regard to the above. While it is true that the management of the paper, editorially, has been chiefly under my direction ever since the first issue, I have nover assumed autocratic powers over its columns, and do not propose to do so now. Its columns belong not to its editors and publishers alone, but to all who have labored to bring the paper into existence and to sustain so now. Its columns belong not to its editors and publishers alone, but to all who have labored to bring the paper into existence and to sustain it afterwards. Among those who have thus labored to inaugurate and to sustain the publishing enterprise now called Luciper, but fow names, if any, deserve more honorable mention than does that of A. J. Searl, now of Lawrence, Kansas. Six years ago this spring, when the Valley Falls Lileral (now Luciper) was in course of gestation in the brains of the L. League at Valley Falls, Bro. Searl was one of the most active and efficient among those whose labors made the birth of the paper possible. For the first year of its existence, or while it most needed careful nursing, Bro. S. sustained to the paper a similar relation to that now held by Bro. W.—he was its first Junior editor; and though his devotion to a collegiate course of study at the state university, has diverted his attention to another field, he has still continued to take much interest in the success of the enterprise he helped to inaugurate, and has frequently made generous donations towards its support. And while I much regret the attitude latterly assumed by our old comrade toward the social radicals, I am not at all sure that I have the moral right to exclude him from the columns of the paper nor to prevent him from having his say in his one way.

And just here I wish to emphasize the statement of feet meda he

lim from having his say in his own way.

And just here I wish to emphasize the statement often made before, that it was for this very purpose, above all other purposes, that our paper saw the light at first. If we could have been allowed to say what we wished to say, and say it in our own way, through the local papers of this town, then a free-thought paper would not have been considered necessary at Valley Falls. The church people called our articles obscene and blasphemous, and maintained the ground that an editor is bound to protect his readers from being compelled to see such language in his paper. On the other hand we then took the ground, and maintain it now, that it is better to allow every man to have his say, within duly recognized limits

USURY VS. LUCIFER. The Banker's Reply.

"EDITOR New Eca:—And now the devil himself comes at us for treading on his corns, and gives me and my mathess the 'emeti of a column of free advertising in the last issue of LUCIFER, in an editorial headed "Usury, Liquor," wherein he claims an open bank is more destructive than an open saloon, and winds up by saying, 'Our Government itself winds up by saying, 'Our Government is the chief robber.' In our defen winds up by saying, 'Our Government lease is the chief robber.' In our defense we shall not champion the banks as he has the saloons, for if the government can stand this kind of logic we and our bank ought to submit. But we take issue when he says 'while we oppose the drinking habits that make saloons of some sort a necessity, we are in favor of open, honest saloons, honest saloons, forsooth!! Bro. Har man, did you ever see an honest thief, truthful liar, brave coward, good devil, blissful wretch, noble vagabond, dignified drunkard, enviable nuisance, conscientious black-leg, humans villain, angelic demon, philanthropic flend, protecting pirate, righteous robber, merciful murderer, virtnous libertine, chaste harlot, healthful corpse, harmless mad-dog, safe rattle-snake, trusty viper, reputable gambling den, decent doggery, desirable drunkard mill, elevating brothel, happy hell? The saloon a necessity!! Is it impossible to stop pandering to men's passions and appetites? and offering conveniences to vice!! Will you stand by the logic of your argument and advocate open and legalized houses of !!!.fame? However, you may try to argue vice not a crime, the insvorable fact still remains rumselling is a crime in Kansas. And what is more, it always will be! For the people who have successfully combatted border ruffins, drouth and famine still have the grit to protect their homes, and not permit the re-opening of that death stream that leads to poverty, wretchedness and murder, though a thousand emissaries of his Satanic Majesty propose the change."

**Air. Crosby does me too much honor! It is true that I have been, is the chief robber.' In our defense we shall not champion the banks as he has the

Majesty propose the change."

Mr. Crosby does me too much honor! It is true that I have been, much of my life, a teacher of youth, but never achieved such distinction in that line as did the renowned Apollyon when he assumed the role of pedagogue to those tender juveniles, Adam and Eve. It may also be true that there is some resemblance between that famous personage and our humble self in this particular, viz: The devil of sacred history(?) is represented as a rebel! He, as well as I, objected to being a slave and courtier with nothing to do but sing psalms and cry, "Holy, holy art thou?" etc. His chief offense, like ours, was that he wanted to be "free and independent," and wanted to learn something outside of theology! It is most probable, however, that the name "devil" is applied to us because we edit a paper called Luciers. If so, then neighbor Crosby is decidedly "off". We respectfully advise him to brush up his latinity. Inciter is a Latin word and does not mean devil at all. Luci, lucis, light, and ferre, to bear—hence light-bear-cre—is the name applied by the ancients to the bright and glorious Morning Star—Herald of the Dawn—one of the most re-plendent objects as well as one of the most beautiful symbols in nature. If the peddlers of demonology, known as priests and parsons, have done their dirty utmost to besmirch and befoul the beautiful name and joyous symbol. If neighbor C. prefers the methods of the estandaring peddlers, all right! Every one to his taste, you know, an this land of the free(?!)

But to be more serious. Why could not Mr Crosby reply to us in the columns of Lucifer, as we freely and in person invited hum to de? Was it because he knew that it would be esy to put us in a ridiculous attitude before this readers of the New Era read Lucifer, and o would not see the knew that it would be esy to put us in a ridiculous attitude before this readers by simply giving parts of sentences and baving our what did not suit his purpose? Speaking of us Mr. C. says:

"He claims that an open bank is an

lie, openly advocates the use of falsehood and deception when neces catsehood and deception when necessary to defeat the en-mics of religion and virtue—that is, when necessary to defeat the perpetrators of constructive crime. He doubtle-sadopts the time-honored Christian motto, "the end justifies the m-ans;" also that other rule of the church, "Keep no faith (truth) with Infidels."

"Keep no faith (truth) with Infidels."

But since Mr. Crosby seems determined to force the issue, and make me say which I prefer, the bank or the saloon, I will try to necommodate him. Here it is: While I think it quite impossible that I could be induced, under any amount of pre-sure, to keep a saloon as commonly conducted, (a fea ful are the evils connected with the disease called alcoholism) I solemnly aver that I would rather undertake to run a saloon than a bank, as the latter is commonly conducted. As a saloonist I might trust to my ability to sell only pure liquors at fair prices to proper persons, and come out of the business without having the blood of my fellow-man clinging to my skirts, and also without having my soul spotted all over with the leprosy of covetousness and greed, as I feel sure it would be it I should go into the banking business to make money by discounts; that is, by taking usury.

Mr. C., as well as our readers generally, will please to remember that

is, by taking usury.

Mr. C., as well as our readers generally, will please to remember that in this answer I do not set up a standard of morality for any one but myself. Neither do I thereby claim to be better than other men; but while I friely confess to having many faults I am also free to confess that it is a source of not a little mental comfort to me—now that I mental comfort to me—now that I am on the downhill side of life, on the shady side of fifty—to reflect that though I have often loaned small sums of money, I have never yet taken a dollar in interest for such loans; and also to reflect that the I have lost some hundreds of earned dollars by delinquent I have never yet called on of hard. I on the law the princito help me recover the princi-pal, even, of what was legally my due.

Our readers will please pardon help

what seems a digression of a person-al nature. The challenge of our critic seemed to make this digression necessary.

CONSTRUCTIVE CRIME.

Mr. Crosby puts himself squarely on record as a defender of the doc-trine that what the law calls crime is crime. Then the man who shelis crune. Then the man who sheltered a run-away slave on his way to freedom became a criminal by such charitable act. The law once made it a crime for a man to kiss his wife on Sunday! Would Mr. Crosby obey such laws? But to come nearer home; does Mr. Crosby obey the laws against u-ury? If obey the laws against usury? If not, he is a criminal, and by his own logic he should be punished. Some years ago the law made it a crime to evade the payment of int mal revenue. Did Mr. C. neverey de or ignore the revenue laws? If he did, then he was a criminal and should then he was a criminal and should have been punished.

then he was a criminal and should have been punished.

Our readers will please to remember that I am not defending the usury laws nor the revenue laws. I am simply showing the weakness, the inconsistency of neighbor Crosby's position. For myself I take the ground that the less we have of these artificial laws the better. I think the old legal maxim. Volcation of the isolation of the income is done," to the willing no crime is done," convenies the correct principle on which to base legal emetinents against crimes and criminals. This principle would recognize the right of every mon to kill himself if he wants to do so; and also to choose the means of such self-destruction, whether it be by a rope, a pistol or by a coholic stimulants. It would recognize the right of every woman to prostitute her person for gain, for a livelihood, or for a home, whether under cover of a marriage ceremony or without it if she chooses so to do. a marriage ceremony or without it) if she chooses so to do.

Our type is so large and takes up much room that we cannot finish so much room that we cannot finish this article without trenching upon the space that shouls be devoted to other matter. In next issue we shall try to give the rest of Mr. Crosby's reply—also a fuller statement of what we believe to be the rational mode of cure for the evil- of drunkenness, prostitution, etc.] H.

Hamburg Hog Cholera Powder. in trial packages, given away this office.

of ESSAYS ON DEATH AND FUNERALS.

Part III.—The Respect for the Dend, What it is, and How it is Secured in our Days.—Recuntation, De-function, Profunctions, etc., etc., etc.

By JOSEPH HENRY, Salina, Kansas

[Continued.] NOTE V.

MORE ABOUT AMERICAN MEMORIAL

"FITNESS OF THE SADBATH"
Mr. Simpkins means the American
Sunday, because in Europe there is more noise in the streets and more amusements and joy among the people on this day than any other day in the weck. We like stillness about the tombs and the graves every day, but not in the streets any day because the streets are not for the dead but the living, and movement is life. We like life, recreation, and prefer the noise rather than the stillness of Sunday. Work is no-ble; it is a healthy moralizer. The church debased it: civilization must re habilitate it.

The enforced stillness of the Sab bath, or rather Sunday, is the most ty rannical despotism ever inflicted on the people. It is the duty of every lover of Liberty and Justice of revolt against such tyranny. I work every Sunday. I think any kind of worker on Sun-

day more moral than one who, inclosed in his room, reads in "God's book" such references to peace and love (?) for his fellow man, as these: I came not to bring peace but a sword. Put every man his sword by his side. Slay ever man his brother, his companion and neighbor: Ex. xxx11-27. Spare them neighbor; Ex. xxx11-27. Spare toot, but slay both man and woman, fant and suckling: 1 Sam. xv-3. Slav utterly old and young, both maids and little children; Ezekiel ix-6. Cursed be he who keepeth back his sword from blood; Jer. xLviii-10. If God's words were put in practice America could soon have another war and then another memorial day.

Within the year just passed, two prominent men of opposite views and ideas, and each claimed by their respect ive admirers to be the greatest hero the time, have disappeared from off surface of the earth. Each of them had the greatest funeral ever held in their respective countries. Eight hundred thousand men marched in line to follow Victor Hugo's corpse to the Pantheon. Thirty-five hundred delegations were Thirty-five hundred delegations vranged behind the coffin carried by pauper's hearse, according to the will of the deceased. Twelve wagens of flow-ers at the head of the procession of this socular funeral of an Infidel. No priest

or preacher was there.

Outside of the house of mourning where lay Victor Hugo's corpse, were set up two immense Registers where thousands of people are signing their names. Mothers holding up their children so the little ones can reach the page to fix their names also, or at least a mark, a kind of cross more expressive of true sympathy than the cross of Jerusalem, and more glorious than the cross of the legion of honor.

Before such spontaneous and sympe thetic demonstrations in favor of simple citizen, poet and humanitarian, what are the noisy and showy demou-

strations of the American Grantolatry? Gen. Grant's funeral also is claimed to have been the greatest demonstration of sympathy ever beheld in America; the procession was very large. An Amer-ican paper said that fifty millions of monthers monthed the dead hero. fact is that drapery, of white and black was hung around the doors and fronts of the public buildings, of the great and small stores, and around the doors of several private houses, during several days and nights, and also, that at the hourin which the procession started from New York the bells all over the United States were put in motion to ring the funeral dirge so lugabrious to It would not do to call the funeral a religious one—that is to say one conducted and performed by priest or preacher, inasmuch as the heroic dead was himself not much of a chris tian

The great and small press much excited and divided in their com ments and appreciation of these events, and in their efforts to determine which was the greatest personage—the great general, Grant, or the great poet, Hugo. The New York Courier D'Etats Unis told us that all the papers of New York were unanimous in mourning and glori-fying Victor Hugo, but the Watchman says, "He lived without a principle and

died without a prayer." I read an ticle of Harper's Weekly reproduced the Western Rural, according to which article the great Humanitarian poet should have been but an enthusiastic rhetorician, who wrote not so well in poetry as in prose. Some other American papers say that the procession was formed of atheistic roughs and rioters

GOD AND PERMENTATION.

A new subscriber in Arkansas hands us the following pithy sen-tences, which seem to hit the nail very firmly on the head:

The Baptist clergy of Texas in their state Convention of October, 1885. showed their true genius of conception relative to the nature of the Deity worship as their God. The resolution referred to relates to the liquor trailic and part of it is as follows: "And it does more: It is seeking to destroy our Christian Sabbath and annihilate our God." This resolution is being adopt ed by our temporance Christian Alliances all over the Continent.

The only difference between us and

the Texas Esptists, in our views of God, is this: we doubt his present existence for the want of manifest proof, but hold that if there is such a boing existing that he is too powerful and ammaculate to be annihilated or destroyed; while our Christian friends from Texas, elsewhere, proclaim positively that there is such a being existing, whom they worship, but from their long acquaint ance with him, they admit that he is susceptible of "annihilation." This unequivocally implies terminable existence. If his existence is terminable then, what guarantee have they that he will exist to sit on his throne as the Chief Justice on that great and awful day we are told about, whorein issue his final decree, by rewarding the faithful in eternal bliss, and dooming the unrighteous to everlasting destruct Is he not liable to die of epilepsy blood poison, or delirium tremens? Yes, some Irishman may get mad at him because He does not give Ireland the proper redress of her grievances, and ause of His faithless promise to his "elect," will put an infernal machine un-der him and blow him up. What a terder him and blow him up. What a terrible catastrophe would this be to our Christian brethren? Again, how is it that a being who is all powerful can establish laws for nature's harmonious actions, which cannot be changed or destroyed, which are inimical to his own nature? If this Christian God created the law of fermentation, which has a tendency to annihilate him, then he no more nor greater than any other mortal who is capable of making an instrument for self-destruction. He could not make a law without knowing its effects before he made it, if he All-wise and All-powerful.

The Law of Population.

EDITOR LUCIFUR: I am deeply inter-sted in the discussions in progress in the LIGHT-BEARER, especially those on Labor Reform. A laboror myself, I have watched with keen interest to find an article, the writer of which seemed to be able to go to the bottom of the labor problem. Land reform, currency reform, the eradication of monopoly, in-terest, rent, speculative profits are collateral issues, having but a subsidiary bearing upon the cause of the laborer's opprosion. Remove the one sole cause and all the above issues will fall to the ground, dead. I do not expect to voice a new truth, but still I wish to emphasize the statement that the one sole and only cause of poverty, which is only another name for labor's depression, is in ignor-ing the law of population, which, in general terms, and applicable to all animate nature is this: Nature produces living organisms more abundantly than she provides means for their support. Does it seem necessary to prove the existence of this law? When such men as E. H. Heywood denounce this law as "a libel upon god," it does seem to be neces-sary to prove it to exist Take lower forms of animal life to begin with: of animal life to begin with What myriads on myriads of insect life are destroyed by higher forms of life which are in turn destroyed by other and higher forms, repeating the neverending process, till man, "the wit and tyrant of the whole," stands alone, "the monarch of all he surveys," the merciless "tyrant of the fields and woods," unding no intelligence above him to whom he he must succumb, but natural law, "he turns on man a florcer savage, man," and hence we have the "survival of the" flercost Yow, it almost goes without saying, that it any one form of unimal life below man was allowed to propagate, unchecked by other forms of life, or the forces of na-

vegetable and animal life, including man from the face of the earth. And why? Because the supply of food is limited by the exhaustion of the soil consequent on continued tillage, while the reproduction of animal life continually seeks to reach the utmost limit of subsistence, reaches beyond it, and then comes poverty, dis ease, misory and destruction. Does this picture apply also to man as well as to other forms of ani-mal life? Yest and ten-fold more

powerfully calls for the exercise of rea

son in the act of reproducing his kind.
Poverty is the direct catamity that

afflicts our earth to-day. The parent

source of vice, of crime, of disease, of misery, of political and social and physical death; of land monopoly, the evil-of a false monetary system, interest, rent speculative profits, murder and sincide It hardly seems consistent with an allwise intelligence, but there is an evident clashing between two of nature's laws; that is by one law of nature, human beings are born (and lower forms of animat life as well) that by another law of nature, can not be supported, unless they growd off some weaker type of animal life, or reduce his or its means of subsistence. Let us glance at the census of this country: We are doubling our population every twenty-five years, from reproduction. At this rate, in one hundred years we shall have a population of eight hundred millions! Is it not time we discussed, in clarion tones, the

J. W. PRATT. West Hanover, Mass.

Law of Population?

The Doings of Mankind. For the love of gold they are raping their mother earth by trying to deprive her of all her nutriment, take it to the sea shore and let it run into the occur And what do they return? They adulter ate the soil, water, and air by retten car casses of individuals, who died of conta-grous diseases such as cholera, small-pox diphtheria, yellow fever and other sick nesses, and annihilate, in a most savage manner, her most beautiful ornament, the natural home of men, the forest. For the love of gold they are banishing the most noble gift of nature, reason and common sense, and exchanging it for dogmatical, legal, and alcoholic corruption. The future generations are typosed by their forefathers, and if there be a just God, he should prepare for another deluge, but should make no exemption as he did once before. If man wants to build a house, which

will stand solid, and if he wants to avoid many difficulties in its erection, it be necessary for him to use good material and a square; that is, an instrument which shows neither more nor less than 90 degrees. If it differs the least trifle it is not a square.

If we look over the past; as far as his tory will carry us, we find that all institutions, without any exception, religious, political and social, have become corrupt and rotten to the core because innumera ble dogmas and human laws have been used in measuring, and therefore erty, lunacy, slavery and injustice are the results.

Anarchism-Reason and the Laws Naturo—as far as I have studied it, teaches me that it furnishes the only standard and only true guide for humar happiness. Its two sides are eternally everywhere and unalterable. It is the R. E. HAUSWEDELL. Souther.

Prof. Cook Heard From. Pror. Cook lately wrote: "Having studied man and his relations fifty ears, and having read Dr. E. B. FOOTE'S PLAIN HOME TALK, I say disinterestedly and emphatically that it is worth its weight in gold; may, gold cannot measure its value to humanity. It is such a book as only such a healthy, well-bal-anced magnificent brain can produce. Dr. Foote is one of the few dectors who in his writings and practice, seeks to cure not kill; to save and prolong life not obstruct, poison or destroy it; to teach people the structure, functions, facts, forces and relations of the human brain and body, teach them the signifi-cance of life and how to make it healthy and happy also how to make the most

of it.
Its information, instruction and advices in regard to parentage, marriage, social and sexual functions and relations; its facts and laws of mental, mag netic and temperamental adaptation in marriage and parentage that children may be healthy, happy and viable, etc., etc., make it more valuable to suffering humanity than my poor words can ex-press. What a vast amount of saving information for the people; a large book of 900 pages for only \$1.50."

PROF. J. H. COOK.

R. Suith to Zeno. (1.) You seem to have been born-eathen: since your birth, yone down! (2) My credentials, are my work, of

vo. and faith. All can see (3.) As to Ahaziah, being 42 years of see some say the Hebrew rends he was age, some say the Hebrew reads he was the son of 42 years-i, e, that is the son of a mother of 42 years. (Can't you see what you are aiming to do?) John came in the spirit of Elijah. Moses spake to God, the same, as it he saw his

face. In the translation of the Bible, how easy some small mistake might be made, on man's part of the work. What a crime to charge my wrong to God! You read in Jude-15th, 16thverses, you will see why you do it. When God's time comes, he will faithfully settle with you. Psa. 50, 20, 22.

(4.) I know God, and I resist the devil: ence should know them spart!!!

(5.) Satan prompted and God permit-

ed, David to number Isarel, that he might see the bitterness of sin: as he will do in your ease!!!!

(6) Jesus had two natures, God or the (6) Josus and two natures, God or the Holy Ghost, the father of the Divine, Mary of the human. Hence he is called, the son of God; and the son of man. Joseph had no part in this matter,

(7.) Josus was one of the descendants of David via Mary, as to his human nature.

(8) Your only forsible schome This is Zeno: Boiled down sure IIIIIII Heuce your position is, that Joseph, is the father of Ghost, or of God; and the grandfather of Jesus Poor Zenol God knows I pity you. I have been true and faithful to you. I want to see you saved. The best men in the workt say, I am easting pearls to the swine, while replying to you! If this be true I must stop, for I will obey God. Hence this is my last to you 'till you repent. There are others in Lucifer-or who write for that paper, who are not so far gone as to believe that Joseph is the father of God, and the grand-father of Jesus!

Although somewhat late, it is not yet too late to send to James Vick of Rochestor, New York, for Garden and Flower seeds. We have tested these seeds for seveal years and always found them very satisfactory. Vick's Annual for 1886 is simply superb, and contains much informa-tion of a practical nature, to the Gardener and Florist.

Anarchistic Books.

So many of the reader of Luciren avow a desire to know what "you Anarchists are driving at," and also make so many inquiries regarding Mutual Banking, that I am con-

regarding Mutual Banking, that I am constrained to place before them this partial list of works bearing on these subjects. What is Property? by P. J. Proudhon; translated by Benj. R. Tucker. Proudhon; translated by Benj. R. Tucker. S. 5.60 True Givilization; by Josiah Warren. 40 Mutual Banking; by William B. Greene 25 Yoursor Mine; by E. R. Heywood. 15 Natural Law, or the Science of Justice; by Lysander Spooner. 12 A Politician in sight of Haven; by Aubern Herbert. 11 An Anarchist on Anarchy; by Elisee Recipies with a sketch of the Criminal record of the author; by Elisee Recipies. 15 God and the State; by Michael Bakounine God proposed to the Proposed Self-Employment in 15 Cooperation—Self-Employment in 15

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A FAMILY AFFAIR

BY THE LATE BUGH CONWAY.

"Frank," said the former in a solemu vylee, "you must be a radical."
"You must," said therbert sorrowfully.
Even the respectable Whittaker, who had listened to the conversation, pulled a long face, and seemed to say to himself "he must be a radical." That his master's cousin should so disgrace the family was very distression.

be a radical." That his master's consineshould so disgrace the family was very distressing.

"Oh dear, no," said the culprit. "I'm not —nuo you, Horace."

The after absurdity of the question made them all laugh. Horace and Herbert famile of Heaven they were not radicals.

"But there are respectable radicals, are there not?" asked Frank, innocently.

"A few," said Horace. Said as the fruth was he was obliged to confess that there were one or two radicals of his acqualatance whose social position raised them above consideration of their political creed. It was a fault in what was otherwise a fairly well-organized world. It was a satisfaction to have Frank's word that he was not a radical. They told him so gravely.

"I fancy Mr. Carruthers is a communist," said Beatrico mischlevously.

"Then my expressed opinion of your shrewdness suffers."

"But what are your views, Frank's asked Horace.

"Lave none in particular. Lam withing."

"But what are your views, Frank!" asked Horaco.
"I have none in particular. I am willing to be guided by the best authorities—yourselves, for instance. Tell me why you hate radicals so?"

radicals sor"
"They are so—so—un-English."
"Ah. Then I detest them. Now you know what I am. I am English. Aroyou English,

What I am
Homeo?

They fold him solemnly they hoped and believed they were English to the backbone; but they told theuselves they were Englishmen with insular excrescences rubbed off by

men wan msom a second foreign travel.

"Yes," said Frank; "it's a great thing to be English. Few people realize what it means. I do most thoroughly,"

means. I do most thoroughly,"
"That's right," said Horace. Ih spite of
the landowner article, he was growing quite
easy about his guest,
"I would pass a law," said Frank gravely,
"making it penal for any Englishman to
learn a word of a foreign tongue. Every
time an English child conjugates a French
or German verb he retards the milleanhum."
"The milleanhum!" said Beatrice, astonished.

or German verb he retards the millennium."

"The millennium!" said Beatrice, astonished,

"Tes—my idea of the millennium—yhich is when the whole civilized world speaks English. If we could only converse in our own tongue, every nation would be forced to learn it, and so hasten the happy day. Wherever the English language gets a good footing, it conquers."

"Of course you speak only your own integacy" said Heartice. She was by now getting quite interested.

"In my ignorance of what was right I learned one or two others. I am trying to forget them, but I con't do so."

"Well, in what other way would you show your partiotism?" asked Horace, who was anused.

"I would cling to every bit of foreign land we acquired, whether gained by force, fraud, purchase, or discovery. I wouldn't think whether it paid to keep it or not. It must benefit the original owners to become Anglicked; and whatever place it is, it is sure to come in useful some day."

"No wender you hate radleals," said Herbert, approximaly.

"Well, what cise?" asked Beatrice. He had been for the most part addressing his remarks to her, so she had a right to ask.

"Lois more. But, as we are also English, let me ask you a question. Doesn't it some those jar upon your pride to think that we are obliged to another full-bloaded Germans; so our kings and queens? How much English blood has the Prince in his velus?"

That was a very startling question. The Talberts immediately begun to run down the Royal Family-tree. Frank took a piece of brend.

"You'll be frichtened. Here's James the

Tallocis immediately began to run down tho Royal Family-tree. Frank took a piece of bread.

"Til show you by an illustration," he said.

"You'll be frightened, Here's James the First," he pointed to the bread, "Here is his daughter, Sophia," he cut the bread in half. "Here's George the First," he cut the bread again. "Here's theorge the Second," cutting again. "Here's George the Second," cutting again. "Here's George the Third," cutting again. "Here's Howe of Kent," cutting again. "Here's though of the feet having again. "Here's Albert Edward, Heaven preserve him?" He cut the bread for the last time, and sticking the finy morsel that remained on a fork, gravely hunded it to Beatrice.

"It's a mortifying state of thines, isa't ii," he asked, "for these who are so theroughly English as ourselves? Don't you sympathize with the Jacobites, Miss Clauson?"

"Ithuk you are talking rank treason," said Beatrice. She scarcely knew whether he was in jest or carnest. Perhaps he didn't know himself.

know himself.
The dinner proper was Just over. Whit-taker came in with the crumb-brush, and swept away James the First and his descend-ants through the female side. As soon as the wine was placed on the table the door was onened, and Beatileo's little boy trotted

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

"Hallow," he crick, "another pleasant supprise." No doubt he meant to imply that Miss Clauson's presence at Hazlewood House was the first.

prise." No doubt the meant to imply that Misa Chuson's presence at Hazlewood House was the first.
"Now, who is this?" he asked as the boy ran to Beatrice's side. "Will he come to me? I am really found of children."
Tempted by the fresistible bribe of grapes the boy trotted round the table. Frank picked him, klessed him, tiekled him, stroked his golden hair, and admired him greatly, but showed none of those emotions which to Taiberts imagined they would detect. In fact, the way in which he met the boy removed their base susideous entirely. They were glad of this, although it plunged them back into darkness. They felt very friendly disposed toward their cousin and were glad to think him as homorable a man as themselves. Probably, they never really doubted this.

this.

So in reply to his question as to whose child this merry, laughing boy was, they told him the history of his appearance, and how Beatrice had begged that he might be kept at Hazlewood House.

"I don't wonder at it," said Frank, "I wish some one would send me another just like him."

him."
Beatrleo gave him a look of gratitude.

Beatrico gave him a look of graitfude, Every word that confirmed her in possession of the child was welcome to her. She had not yet looked at Mr. Carruthers in any way which carried emotion with it. Her glanco was a revelation. Till then he had no idea of what dark gray eyes could express. She soon left the men, but to rejoin them when they took a stroll round the grounds. Frank was here shown many clever little devices by which the Talberts perfected the out-of-door arrangements. He learned how they checked the consumption of corn and lary in the stables; how they regulated the amount of coke used for the hothouse. Indeed, as he was quick of comprehension and in detecting peculiarities of character, how may not so very much surprised when, having returned to the drawing-room, he greatly admired a fine piece of knotted lace, to hear that the uncompleted work was not. Miss Clauson's, but wrought by that 'accomplished artist Uncle Herbert.

CHAPTER XI.

"MOROID'S THE WORD!"

Thanks to the remarkably line alt of Oakbury, and to an absolute cessation of anything like hard work. Mr. Carruthers soon lost his jaded appearance. At the end of tendays he declared binself to be in rude health, and his looks did not belie his words. Certainly those worthy housewives, his cousin, had taken great care of him. They fed and fattened him; Insisting that he should take beef twa at intervals, and that his cure should be hastened by his drinking plenty of that did '47 port for which their father's cellar had been noted. Close as the "Tabbles" were in their housekeeping arrangements, they grudged the stranger within their gates nothing.

In less than a work Proud heart in the continues.

and been noted. Close as the "Tabbles" were in their housekeeping arrangements, they gradged the stranger within their gates nothing.

In less than a week Frank had taken the measure of his consins—of his male cousins, at least. He had even ceased to be selzed with an almost irresistible desire to go Into a secluded corner and chuckle when he saw these great men engaged in some duty which is supposed to apperfain peculiarly to womenkind; or when he heard their simple consultations on the price of most, greetles, or other household commodities. Being, like Mr. Mordle, gifted with a vein of humor, he found the Talberts most interesting characters, but had he found their eccentricities weathsome, the kindness they showed him would have compensated for the discomfort. For in spite of the exclusiveness which they were compelled by circumstances to adopt, they were amiable, lovable men. So Mr. Carrtifiers took them as theywere, and liked the two brothers better and better the more he really understood them.

But Beatrice was another matter. He had studied her with even more aftention, but felt that the result of his studies was unsatisfactory. So far as she was concerned, he know he had got at nothing like the truth; except on one self-evident point, that she was very beautiful. When first they met her beauty struck him, but it was days before he finished finding new and fresh personal charms; perhaps he never ceased finding them. Under certain circumstances such discoveries are endless.

Frank Carrithers' studies of Miss Clauson's outward shell should therefore have been very pleasing to that young lady, had the result been made known to her, and had she cared twoppene to find favor in the student's eyes. For the rest he was in a puzzle, which he spent many hours trying to solve. Miss Glauson' Illile thought as she looked out or a window and saw Mr. Carruthers lying on the turf with his straw hat titted over his eyes and a thin blue-stream of smoke curling up from his cigarette, that he was neither sleeping nor proj

and succeeding their fallen fellows, a young lady has no right to look seriously at the man by her skle. Certainly not Beatrice Clauson, with her beauty and fortune. Yet she looked and spoke gravely, "You wrong yourself talking such nonsense, Mr. Carruthers."

Wrong yourseit taiking such nonsense, Mr. Carruthers,"
He raised himself on his elbow, "I don't talk nonsense. I am speaking of my idea of enjoying a holiday. When I work it is another matter. I trust I work to the best of my ability. When I idle, I idle to the best of my ability."
"Your idea of human happiness is a humble one,"

"Your idea of human happiness is a hum-ble one,"
"Is it? Then give me yours in exchange,"
Beatrice was silent. She even turned her

"Is it? Then give me yours in exchange, Beatrice was silent. She even turned her head away."
Well, I am waiting for the definition." There was no trace of levity in Frank's voice as he spoke. His manner was as serious as her own.

"I have none to give," said Beatrice, "None—at your age! Are your dreams all gone? Young laddes do dream, I believe. The dream of being queens of society; of marrying poor men; it they are romantle of marrying poor men; it they are romantle of marrying poor men; they dream of a life of religion; of having a mission to perform. Which is your particular dream?"

"I have none," she said coldly. "You must dream. You are sleeping now, and all sleepers dream at times. Only in the wide-awake, bustling world do people forget their dreams. "They work on and on, and to some the day comes on which one of their old dreams is realized. Alas, by that time they have almost forgolten that they ever dreamed it, or they find it realized too late." Beatrice sat silent, with her eyes cast down.

"Perhaps I have not guessed the right

Beatrice sat silent, with new down down.

"Perhaps I have not guessed the right dream for you," continued Carruthers. "I forgot you were such a learned young lady. Your dream may be the fame of the scholar or the writer."

"I have no dreams," she repeated. He looked her full in the face,
"Can you say also 'I have had no dreams?".

She made no answer. As he looked at her results in the face, "Can you say also the looked at her the same of the same

"Can you say also "I have had no dreams?". She made no answer. As he looked at her he thought that even at this moment she seemed far away in dreamland. He told himself that if Miss Clauson brought herself to assert that she had never dreamed she would be breaking the—he couldn't remember which commandment—the one about lying. By the bye, is there any commandment to refrain from falsehood, except the hallrest one as to "false witness."
"Not even of rank, riches from hower!"

"Not even of rank, riches, fame, power!" he said in a lighter tone, "Miss Clauson, you are incomprchensible,"

She chose to turn the subject. "I am go-ing to the village new," she said.
"With your permission I will accompany

She made no objection. It is a curious fact, that in spite of his glorification of the noble act of loading. Mr. Carrathers was always ready sto go walking with Miss Clauson wherever and whenever she permitted it, But ne man it consistent for twenty-four hours at a stretch.

To be Continued.

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"Like this," meant lying on his back as described.

"But you do something—you smoke," said Beatrice.

"Yes, for the sake of appearances, In these days of bard work a man mustn't be absolutely idle."

Of course she ought to have laughed at the feeble joke. But she did not. She Doked down at him from her chair, and her gray cyes were annoyingly serious. In glorious August weather, when the sky is a cloudless blue, when all the trees, except the spendthrift chesinats, are in full beauty, when roses are still budding, breaking into bloom,

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GODS AND MEN. Ye that weep in sleep, Souls and bodies bound, Ye that all night keep Watch for change, and weep That no change is found.

Man shall do for you, Men, the sons of man, What no god would do That they sought unto White the blind years ran.

Brotherhood of good. Equal laws and rights Freedom whose sweet food Feeds the multitude All their days and nights.

With the bread full fed Of her body blest. And the soul's wine shed From her table spread, Where the world is guest.

For no sect elect
Is the soul's wine poured
And her table decked.
Whom should man reject From man's common board?

Grudge, and sell, and spare;
None shall man refuse,
None of all men lose,
None leave out of care.

—Swindther.

OUR OBJECT.
From Lucifer Dec. 5th, '51.
The object of Lucirem, the Light-Bearen, is two-fold, viz:
First, Iconoclastic, or Destructive,

Second, Educative or Construct

Jesus is said to have been "manifested that he might destroy the works of the devii." Our Luctren is manifested that he may destroy the works of the devils and the devile. ils themselves; also to destroy the works of the gods, and the gods themselves! Our mission is to Break themselves! Our mission is to Break the Images—to destroy the devilinage and the god-image (twin relies of Ignorance and Barbarism!) that have so long commanded and received the worship and service of men and women. And along with these hideous images we hope also to destroy the false theories of government and the vicious system of social ethics that have had their origin in the god-idea and the devil-idea.

In other words, we are doing what

In other words, we are doing what we can to break down, to overthrow that Quadrate of Inter-related Tyrants

IGNORANCE, SUPERSTITION, FEAR AND HATE.

Until these are destroyed there can be no ground of hope that men and women can ever dwell together in "Peace and Unity."

EDUCATIVE OR CONSTRUCTIVE.

When the power of this despotic quadrate shall have been overthrown—when the god-image and the devilinage have been utterly destroyed, then, and not till then, will the Millennium of Human Brotherhood be ushered in Then, and not till then, will the Universal Republic of Equal Rights—without any President, Congress or Parliament—be at once established.

In this great work Educational

these engines of torture and oppres-

these engines of torture and oppression, mis-named systems and codes of law and government, be cast aside as the worn-out swaddling-bands of infancy.

Then will the implements of war, swords, Krupp guns, powder and dynamite, be manufactured no longer. These will then be kept in museums only as relies of barbarous ages—only as mementoes of the provisional stages of man's development and progress.

Friends of humanity! Will you help Lucurem to Spread the Light?

provisional stages of man's development and progress.
Friends of humanity! Will you help Luciren to Spread the Light? Will you help Luciren to Spread the Light? Will you help to usher in the glad Era of Peace, Prosperity and Happiness by breaking the power of man's worst enemics, viz: The proclaimers of the god-idea and the devil-idea?—the men who take advantage of human ignorance and fear, and through these induce their dupes to bate and oppress each other?—the men who selfishly claim for themselves positions of ease, honor and emolument and thus seek to build up a privileged class or order?

Finally, we say, Luciren's Object, Luciren's Fight, is not a Personal one. While we earnestly seek to destroy the power of the aforesaid Hierarchy, both Catholic and Protestant, believing that they constitute to day, as they have ever constituted, the most formidable barrier in the pathway of human progress, we wish it distinctly understeed.

stituted, the most formidable barrier in the pathway of human progress, we wish it distinctly understood, always, that we make no war upon the priesthood as individuals. On the contrary we contend as strenuously for their civil right to make and to defend their god-images and their devil images as we do for our civil right to destroy these same images. While we maintain that the conflict is an "irrepressible" one, while we maintain that mental freedom and mental slavery can no more while we maintain that mental freedom and mental slavery can no more co-exist peacefully than the Rights of Man and Chattel Slavery could peacefully co-exist under one government, we at the same time maintain that true progress can only be achieved on the basis of Equal Rights before the Law. Hence we freely grant to the champions of mental slavery all the civil rights that we claim for ourselves, but no more! And hence too, we further

that we claim for ourselves, but no more! And hence too, we further maintain that when once the recognition of this principle of Reciprocity, or of equal rights, shall have been conceded and acted upon by our ecclesiastical focs our victory will be won. No better proof of the conscious weakness of orthodox theology and be given than the persistence with which its champions seek the aid of civil law and of social ostracism. Let these aids be withdrawn and the long night of supersition will vanish before the refulgent rays of the Sun of Reason.

HUMAN RIGHTS.

HUMAN REGITS.

We are told by modern philosophers that in society and the stave it is absolutely necessary that the individual should yield up certain of his rights, that thereby he may have security for those which remain. This sophism has come to be almost universally accepted by the American people, who have, in accordance with the theory, ceased to assert their independence, practically. There seems to be no limit whatever to the vassalage which this idea renders possible. Every form of paternalism and meddling supervision of the private life of the individual is justified thereby. The vast and costly machinery of our National and State governments do little else than grind out laws which subver his rights on the specious pretext of giving him security, as if the slave could be secure! So far have we drifted in this direction, that it seems that the pendulum will not begin its backward journey until we shall have passed into State Socialism at the extreme end of the arc. We are told by many that the individual has no rights save those which cociety graciously grants him, that he holds all his "privileges" at the pleasure of the dominant powers, that be. Very many Freetlinkers, find it quite difficult to distinguish clearly between the pur-ly police powers of ociety, and those paternalistic functions which it is the chief business of States to exercise.

Human rights are inalienable, and

manhood and womanhood, it is es- international" which it leads; that

one who has failed to learn that tyranny grows by that upon which it feeds, and that the best way to preserve the most important, is to jeulously guard the, seemingly, least valuable, rights.

Evolution vs. The Church.

To show how far even biologists of repute are from thoroughly understanding evolution, no more remarkable recent instance can be found than the well known address, on "The Limits of Natural Knowledge," delivered by the celebrated physiologist, Du Bois Raymond, in 1873, before the naturalists assembly at Leipzig. This eloquent address, the source of such triumph to the opponents of the theory of ovolution, the cause of such pain to all friends of intellectual advance, is essentially a great denied of the history of ceolation. No thoughtful naturalist will disagree with the Berlin physiologist when, in the first half of his address, he explains the limits of natural knowledge, as they are at present set to man by vertebrate nature. But it is equally cernin that every monistic naturalist will protest against the second half of the address, in which, not only is another limit, assumed to be different (but in reality identical), indicated for human knowledge, but the conclusion is finally drawn, that man will never pass over these limits: "We shall never know that! Ignorabinual"

As the unanimous thanks of the Ecclesia militans have been gained

As the unanimous thanks of the Ecclesia militans have been gained by the author of this "Ignorabimus," the most deserving student of the will the Universal Republic of Egonal Rights—without any President, Congress or Parliament—be at once as a divided a should yield up carinate of the individual should yield up carinate of the middle of the congress or Parliament—be at once as the congress of Parliament—be at once as the parliament of the Parliament of Parliament—be at once as the parliament of Parliament of Parliament—be at once as the parliament of Parliame

manhood and womanhood, it is essential that our every capacity and faculty shall be free to grow to the full limit of potential possibility. This is true of molecule, monad, mollusk, and man, of every aggregation of atoms to form a living cell. It is true of molecule, monad, mollusk, and man, of every aggregation of atoms to form a living cell. It is true of families, societies, and nations, and it is all nothing more than the effort of matural forces to act freely along the lines of their several activities, which, to each of them, is the line of least resistence.

As the tree clinging in the crevices of the rocks, as the fish seeking deeper water when the days grow hotter and his old environment becomes uncongenial, as the plant leaning out of the shadow and into the sunlight, as the reptile wriggling out from under the stone that is crushing him, so is man ever striving to grow, to live, in other words, ever pointing and struggling for Inherty. This is the key-note of all songs, the inspiration, in one form or another, if all endeavor, the motive power that renders possible all grand achievements.

Oh, for the right to grow, weery, The right to live, to breathe, be free; This, this is Evolation's hymn
That all worlds sing in tears or glee. He who surrenders one right, hoping to the reby make more secures one who has failed to learn that tyranny grows by that upon which it feeds, and that the best way to preserve the most important, is to lealously guard the, seemingly, least was a straight of the civilized state thas now at laste begun in earnest the "struggle for culture." In this spiritual war manhel none of the risk rungle for culture. In this spiritual war restricted on the other side mash, spiritual servitude and truth, reason and culture, evolution and more restricted, which is price and spiritual servitude and false-hood, want of reason and barbarism, appearition and and retrogression. The trumpetof this gigantic spiritual servitude and false-hood, want of reason and spiritual servitude and false-hood allows public order to be disturbed by church processions, and so on. We do indeed now enjoy the unusu-al pleasure of seeing "most Chris-tian bishops" and Jesuits exited and imprisoned for their disobedi-ence to the laws of the state. But this same state, till very recently, harbored and cherished these most dangerous enemies of reason. Ernst Haeckel, The Evolution of CLUBBING RATES.

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