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LUCIFER

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EXCELSIOR.

The subjoined poem appeared recently in the Halifax Chronicle. It is by an eminent Nova Scotia Free-thinker, who, though self-taught, is familiar with the Greek and Hebrew and can converse in several modern languages. Although at present employed in the comparatively obscure, though honorable and useful vocation of a country school teacher, it is to be hoped the world of letters will yet hear more of this accomplished writer and brilliant conversationalist.—R. J. MORFAT.

Mit Jedem Schritt wird weiter
Die rasche Lebensbahn,
Und heiter, immer heiter
Steigt unser Blick hinan.—Goethe.

The age of gods is past,
The reign of man is begun,
And the spectres are vanishing fast,
'Neath the still ascending sun.

The apostles of fear and of force,
Though armed with celestial right,
Have finished the shameless course,
Have lost the unnatural fight.

Opinions, once rooted as deep,
And overshadowing all,
Have felt the morn breezes sweep
And are awaying to their fall.

Old power, once held to be firm
As the everlasting hills,
Is reluctantly nearing its term
As the popular mandate will.

Less bitter the sectary's strife,
More wholesome the social breath,
As the growing hope in life
Is supplanting the hope in death.

No tyrant's mock thunder e'er stilled
The watchword by Liberty given
But her mission will not be fulfilled
Till the last ancient fetter is riven;
Till not one heart that has bled
Shall longer be trampled down
And not one human head
Shall put itself up for a crown.
Cape Island. —M. H. NICKERSON.

Notes.

A truly educated and refined lady correspondent casually remarks, in a late private note:
"I want to hear no man on the face of the earth call any woman a common strumpet, even the most unfortunate creature that the infernalness of man has made, and no man would, who has a spark of genuine manliness in him."

This writer adds a postscript, as follows:
"A few more words just to tell you of something I saw in a Syracuse paper a day or two ago. In one of the catholic antics consequent upon 'Leit,' Father Somebody in a sermon preached to women only, insisting upon the no divorce business, said he once knew of a lady who actually died from the brutal treatment of her husband and he commended her for her endurance! Think of that, and be strong in the work of emancipating the poor souls who lie in such bondage."

I did not reply to Mr. Gibson's last criticism, for the reason that I did not see his article until after the paper was printed and sent out, which made it too late for editorial comment.

Facts have to be met; it is useless for anti-Malthusians to talk of the principles of Neo-Malthusianism being "an impeachment of the beneficence of the Creator. I know nothing of a creator, and they are no wiser. Equally futile is the talk about "Nature's harmony." From the standpoint of man's educated common sense, there is no harmony in Nature. Nature is chaotic, immoral, cruel.

It is very true that the fact that population ever tends to outrun subsistence, is a very disagreeable one, but that does not make it less a fact. Cyclones, earthquakes, poison in the fangs of reptiles, mairia, extreme

heat and extreme cold, etc., etc., are all very disagreeable facts, repugnant to our moral sense, and destructive of our happiness, but they are facts, nevertheless, and no amount of hair-splitting theorizing can rid us of them.

We partially balk Nature by digging cyclone cellars, killing off the snakes, draining the swamps, constructing habitations which are cool in summer and warm in winter, etc., and we can in a degree escape the evil effects of her inexorable law of population and food, by increasing the supply of the latter through scientific methods of production, and keeping the former within limits by scientific limitation through harmless, or comparatively harmless, prevention of conception. W.

PRACTICAL CO-OPERATION.

BY JOSEPH ANTHONY.

(Concluded from last week.)

That this agreement, except as to compensation already earned, may be terminated by the party of the second part, or any one of them, and such individual be free to go his or her own way by giving notice which shall go into effect thirty days after its date, as follows: In consequence of dissatisfaction as to the provisions of a co-operative labor and compensation contract with Joseph Anthony, party of the first part, dated — of which I am one of the party of the second part, I choose to have the same terminated with reference to me in accordance with the provisions expressed therein. Dated this—

Signed—

That this agreement, except as to compensations already earned, may be terminated by the party of the first part as to the party of the second part, or any one of them, and such individual rights and privileges therein cease by his giving notice, which shall go into effect thirty days after its date, as follows: In consequence of dissatisfaction as to the provisions of a co-operative loan and compensation contract, dated— of which I am party of the first part, choose to have the same terminate with reference to— one of the party of the second part, in accordance with the provisions specified therein. Dated this—

Signed—

That in the absence of either party so notified such notice shall be posted in a conspicuous place about the farm buildings; that in case such termination of this agreement a final settlement shall not be called for until such time as one would have been due had this agreement terminated by limitation, and that the compensation to any with whom this contract is so terminated shall be determined by the gains found at the end of the year and the time such one shall have served as recorded in the time-book. It is stipulated that loss of time by the party of the first part shall not in any way impair his right to the two hundred dollars before mentioned.

It is further stipulated, in case of dissatisfaction by either party to this agreement or any of its provisions, that in no event shall there be claimed damages in consequence thereof either for the past or the future of its continuance; that the provision (termination of agreement by notice as heretofore specified) is solely relied on to insure fidelity to its terms, and that it is our purpose to continue this agreement to its termination provided each is satisfied with the acts and behavior of the other, and that all such acts and behavior previous to a notice of termination as specified, except they be in open and flagrant violation of terms, shall be deemed to have been in accordance with this agreement and mutually satisfactory. That it is the purpose of this agreement as preparatory to a less

individually selfish life, without impairing any existing legal right of the party of the first part, to place each and all parties thereto on their mutual good behavior, and that if the party of the first part feels aggrieved at the action of the party of the second part, or any one of them, he can, by the notice provided for, annul the contract as to such and be free from their troublesome presence. That to the same end if the party of the second part, or any one of them feels aggrieved at a decision or act of the party of the first part, they may also terminate this agreement by the notice and not further be bound to abide by terms which, after signing this contract, they may find to be burdensome and unfair. But it is expressly stipulated that such annulling of contract by either party shall not act retrospectively in any way as to what may have been done in good faith in accordance with its terms. No act that is not of criminal intent shall be recalled. It is further stipulated that any new building or other permanent structure or improvement to the real estate that may be fairly classed as new and not a renewal, shall be paid for out of the individual funds of the party of the first part, and that consent of the party or parties of the second part will also allow any such expense to be classed as a renewal. Under this last provision it will be in the power of any one of the party of the second part to class renewals as new structures and thus make the costs of the party of the first part excessive and greater than this stipulation implies; but as it is manifestly impossible to determine with precision the dividing line between what is new and renewal, it is stipulated that the option shall be with the party of the first part, subject to check, however, by any one of the party of the second part with this proviso, namely that when at any time the part of the first part deems that a party or parties of the second part unfairly and for the purpose of increasing the dividable income at the close of the year, shall object to a renewal, being classed as such and to be paid for out of the individual means of the party of the first part, then and in that case the last named party reserves the right, and the parties of the second part expressly accord it to him, of serving the notice as has been heretofore provided and specified, which shall annul this contract as to such party or parties during the remainder of the period that it was drawn to cover.

With the party of the first part, the question resolves itself to this: Ought I to pay for the disputed structure myself and continue to co-operate, or would it be best to insist on the structure in question being classed as a renewal, annul the contract as to the future with those dissatisfied and let such go away?

With the party of the second part the question also resolves itself: Ought I allow pay for the disputed structure to be drawn from the current income and continue to co-operate, or should I annul the contract for the remainder of the term and in the future seek a home and livelihood elsewhere? Each party is free to choose either course blamelessly.

And the party or parties of the second part, in consideration of the covenants and agreements of the party of the first part above written, hereby covenant and agree to not only faithfully observe the stipulation heretofore expressed, but to conscientiously work on and in the interests of said farm under the general direction of the party of the first part, and care for and interest himself or herself in all and singular of said farm that pertains to its management and the pecuniary profits of the business carried on by the parties hereto. Signed—

Died and Returned.

"The heavens declare the glory of God and the firmament sheweth his handiwork." I am somewhat peculiar in my views, not having received them of man. When I was a girl I died and came near being buried, but I returned just about as they were going to put me in a coffin, and what I then saw and heard has been, to a great extent, the guide of my life. Mrs. N. F.

The above came to me in a friendly letter, and as the ideas are the same as those held by thousands of god-believers and spiritualists, and I wish to remark briefly upon them. "Died and returned."—I would put it apparently dead—for had death been real, there would have been no return. Cut off the head and life is forever gone. Take out the heart or any vital organ, and life never comes back. I do not deny that many, in a condition of trance, see wonderful visions, and a few may have the perceptions abnormally extended into what is called clairvoyance. But this extension never reaches beyond a certain distance. It never goes beyond the earth-life. The subject usually sees what has been familiar to the mind. If a God or Jesus believer they see the old Jewish heaven and its supposed scenes, but see it as vividly as only life-like-dreams can picture it. It appears as an actual experience. A spiritualist will see "Summer Land" and its concomitants, while the savage Indian sees the happy hunting grounds of his faith.

No two ever see alike. One who has never heard of Jesus, Paul, or Swedenborg never sees these personages. The Chinaman who has only heard his own religion will see what is taught them, and the Persian will see his conception. All these will be vividly colored by the fancy of the patient. For these trance conditions are really conditions of disease, and the visions are a species of dream fancies. The mind cannot leave the body and return to it, as if it were an entity or a tangible something; for it is really only impressions made by the nerves, or rather carried by the nerves to the brain and there impressed. It is the result of sensations.

We know that almost any faculty we possess may be abnormally developed in certain cases and under certain conditions. Sometimes this occurs in violent fevers and the patient recalls scenes and incidents that happened so early in childhood as to be beyond memory in a normal state. Some, like Blind Tom, are born with one or two faculties greatly developed. He has a wonderful musical faculty, and the powers of remembering and reproducing all kinds of sounds, and especially those that are musical.

Others will perform remarkable arithmetical calculations, and solve problems with ease, rapidly and exactness without being able to explain how they do it; they declare they see the process. All this is only Mind in peculiar conditions. Just as trance is. Only trance is a dream born of the same extreme abnormality. It is so real to the dreamer, and so unusual, that it is no marvel the ignorant and superstitious fancy they have had a trip to some other sphere. We are all so ignorant of so much, that it seems almost presumptuous to say "I know" of any but the simplest facts in Nature. Truly, Snowville, Va. ELMINA D. SLENDER.

Few dietetic errors among the poor are so pernicious as the place accorded to tea in the daily food-consumption. It is essentially a nerve-stimulant and contributes no nutritive elements to the tissues, but it gives a fallacious sense of comfort and well-being, banishing appetite. There results a condition of exhaustion which is really merely a modification of starvation.—Brit. Medical Journal.

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J. HACKER.

CHRISTIANITY VS. LIBERALISM.

It will be remembered that some weeks ago we mentioned sending marked copies of LUCIFER to the clergy of Valley Falls and vicinity. The only response as yet received to those marked copies is the following:

Response from a Clergyman.

VALLEY FALLS, Kas., March 29.

EDITOR LUCIFER: I received, this morning, a copy of your paper, which after looking it through to see what it contained, I very carefully put into the stove, where it will never do anybody any harm. Please accept my thanks for this copy. I would gladly have served the whole edition likewise had it been sent to me. I pity you, Mr. Harman, because I know you are the advocate of a lost cause—lost because of the fiat of him who rules in this world, and who said centuries ago, that his word should not return unto him void but should accomplish that whereunto he sent it. I should think the slow progress of your work would make you sad, especially when you place it side by side with the marvelous advances Christianity is making. Why the Congregational churches alone in this country received over 21,000 members on confession of faith in the Lord Jesus Christ last year. In the first three months of this year 4,085 are reported, and more to follow. I would like to have you place by the side of this army of saved persons those who have embraced the doctrines you advocate. Compare them now, not only in number but in moral character. Don't you feel a little ashamed of the company you keep? What would this world be without the softening, enlightening, civilizing influences of the Bible and the doctrines it teaches? What is it to-day where they have no Bible? What did it become in France when the Bible was ruled out. "Lucifer," Light-bearer indeed. Your light is not that of a star but rather the fiery glow from the pit of perdition—a light that is destined to go out in the blackness of darkness forever. No, LUCIFER, you are not bringing the world to the light, nor light of the world, but trying to put out that which we now have. But thank God, you will never be able to do it. You will probably be surprised to be told that you are to-day fulfilling prophecies recorded in that very book which you affect so much to despise. Both you, your followers and your paper, are described in the second epistle of Peter, the second chapter entire and part of the third. So God makes the wrath of man to praise him. You must be blind indeed if you do not see that all the arguments you advance against christianity are but the flimsiest sophistry. The fact that you are allowed to live year after year and print such a blasphemous sheet as LUCIFER, is astonishing proof of the goodness and mercy of God, whom you regard as a blood-thirsty tyrant. It is also evidence of the humanizing influence of christianity. In heathen times and lands, it is death to denounce the gods and vengeance is summarily executed. The Bible teaches that vengeance belongs to God, and so christianity is tolerant. But for the Bible and its influence in civilizing and enlightening the world, you nor your family nor any other man or family would be safe. Why do people go into uncivilized countries armed? Would you feel safe in an infidel community with a ten dollar bill in your pocket? No, you know you would not. People don't like to go where there hasn't been a Bible. They don't feel safe. The best test ever given was that of Jesus Christ when he said: "By their fruit ye shall know them." Now, honestly and candidly, what are the fruits of infidelity? What has it done for the world? What has it done for its followers? What has it done for Valley Falls or any other place? * * *

This letter, of which we have printed the first half, was signed "C. B. Taylor, pastor Congregational church." As the letter was not marked "private," and was addressed to me as "Editor LUCIFER," I reasonably presumed it was meant for publication, and hence the only apology I feel called upon to make in the matter is to apologize for not inserting it sooner. As explained elsewhere the last two or three weeks have been a very busy time with us, and so we have neglected many things that should have received prompt attention.

For this issue, as this is our press day, we shall have to make our comments upon the foregoing very brief; and thinking, also, as we do, that to most of the readers of LUCI-

FER the letter itself contains its own refutation—its own condemnation.

(1) As to its general spirit: Mr. Taylor is still a young man and may perhaps be excused for the exhibition of a little redundant zeal of the destructive sort. When he is older and better read in history he will probably learn that "burning" is not the best way to put down heresy and "infidelity." He will probably learn, also, that the exhibition of the pharisaical spirit, "I pity you," "don't you feel ashamed of the company you keep," etc.—is not the best way to make an impression favorable to his cause. "Compare them [Freethinkers] now, not only in numbers but in moral character," says Mr. T. It is true there are many men who claim to be Freethinkers whose conduct reflects no honor on the cause of Free thought. Many such lack a great deal of being consistent Liberals; but on the other hand, how is it with those who accept the Christian theory? Are they all good men and women? Are they never known to lie, cheat, slander, covet what is their neighbor's, etc? Sometime since, a well-known church member said in my hearing: "If I should select the two men on whom of all others I could rely for fair, honorable treatment in business, and for acts of neighborly kindness I should select _____, and _____," naming two of the most outspoken "Infidels" living near Valley Falls. We shall probably take occasion, later on, to speak of the comparative "morality" of Christians and Freethinkers. Just now we would simply ask if Mr. Taylor would not feel himself seriously scandalized by being caught in company with Jesus Christ, the friend and companion of "publicans and sinners?" While we do not regard the character of Jesus as a model one in all respects, we certainly think he showed wisdom in shunning the smooth-coated, white-chokered, and sleek-tongued pharisee, and choosing for his companions unlettered fishermen and the despised "publicans."

(2) Mr. Taylor directly impugns my motives. He accuses me of "trying to put out the light we now have." I shall not retort by accusing him of dishonesty, and of preaching Christianity simply for the money and the social position it gives him. He is probably honest. I say this the more confidently because I have "been there" myself. And if I had loved a life of comparative ease, of popularity, of the good will and fawning adulation of the self-styled "best people"—if I had loved these more than I loved mental independence I might have "been there" still. And just here, though it may be something of a digression, I will say that while my Christianity was an inheritance my freethought was mainly my own. I walked out of the church simply because I found it too narrow. I was not invited out—they tried hard to keep me in. I was not persuaded away by Free-thinkers nor by Infidel writers. I never read a so-called Infidel work till I had entirely thrown off my allegiance to Bible theology.

Other points in the pastor's letter will probably be noticed in next issue.

The following article was translated for LUCIFER from the first No. of a Spanish publication, called the *Acracia* (Anarchy), by John McLaughlin, of Seamonville, Kan. Mr. McL. explains that he has not closely followed his text, but has given what is called a "free" translation. *Acracia* is published at Barcelona, Spain.—Ed. L.

REGENERATION AND ANARCHY.

Those two words express each a distinct idea. Regeneration means to return to a happy or healthy condition formerly enjoyed. An individual who has been in good health and has lost it, needs regeneration. The same word can be applied to society, that, having once been in a flourishing state, is now decayed and degenerated, and like the sick man, desires to resume again its olden, golden days. Regeneration in fine, as applied to society, means to conquer a civilization that has been lost.

We find it demonstrated by science that not an atom in nature is ever lost. Atoms and molecules may combine with other atoms and molecules to constitute new forms of matter. So no single atom in social progress is ever lost. It may become transformed with new vigor and greater power, more in conformity with Science and Nature. When we speak of society becoming more progressive, we

mean also more just. There can be no justice but that which is deduced from Nature's laws, or what is assimilated to those laws. In nature we are; in her and for her we live, and no other mode of thinking or being can be conceived except that which is in conformity with her. When divorced from her it must either be to perish for want of a place to stand on, or be compelled to abandon our position as untenable. However, if it is borne in mind that we have fallen into chaos, an immense social imbroglio, into an extreme mental and material confusion, the cause of which was ignorance, the effect of which is to the benefit of tyranny and the profit of the cunning, a state into which we could not have fallen had we followed Nature's laws, then the idea of Regeneration for society is correct. In this sense it represents the abandonment of the path of error, and our restitution to Nature. Not as we find man in the early periods of history, but adding to the natural primal simplicity, the systematically arranged accumulation of observations, studies and experiments that characterize the word—Civilization.

Humanity will not degenerate, but progress. The law of progress is incontestable. Regeneration, then, is not an acceptable word any further than we have defined it. Again, as Regeneration does not signify a more or less perfect social state, but at best to return to a former healthy condition, we have abandoned the idea of calling our Socialistic Review by that name, as we had formerly announced. We found another word that better expresses our ideas. That is *Acracia* (Anarchy) a new word that comes to enrich sociology composed of the Greek words *a* which signifies *no*, and *cracia*, government, or without government.

Social science has shown that Authority has not been created by Nature. Even in its best acceptance it signifies only "a social state whose members do not know how to govern themselves," or "not comprehending a self regulating society, through the instinct of self preservation have delegated to one or more of their number the power to make laws that would tell them how to live together in right social relations." Hence as society has progressed it has advanced, struggling against the principle of Authority. Perpetuity has been considered as an essential condition of things by authorities, not recognizing in their egotism the maturity of the people. In the present historical epoch there is no school of sociology nor political party of serious principles which does not affirm that "the more the principle of Authority is elevated in the social balance, the lower descends that of Liberty." Authority and Tyranny then are synonymous, while Liberty represents *Social Emancipation*.

As a son grown to maturity is emancipated from the paternal authority to which in his youth and inexperience he had consented, and endowed with perfect reason his autonomy is declared and agreed to; so the people, progressing, acquiring larger knowledge, aspire to their complete intellectual and material emancipation.

The good sense of modern philosophy proclaims that the greatest enemy to the people's liberty is the principle of Authority, and the only one, many affirm, that prevents their emancipation. All systems and institutions are the product of human ideas. They endure only as long as humanity shall deem necessary, always being modified according to the progress of civilization. Nor would they; (the institutions and systems) last longer, nor be an object of scheming and domination, were they not clothed with the attributes of Authority, which are those of force and Tyranny.

So it has happened that when old systems have become decrepit, or reason, convincing to the people, has condemned them, the people have seen themselves compelled, not to demonstrate with reason the convenience of a social change, but to appeal to force in order to verify what should be a peaceful transformation.

Society, then, will not become free, will not reach a truly harmonious, just, stable, natural condition while there exists one particle of authority.

The most perfect state of society is that without government, *Acracia*, (Anarchy). The tripod upon which we wish to stand is Nature, Science, Justice; to reach it Authority must go; Anarchy is the word that best signifies our aspirations and the aspirations of all proletarians.

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Court of Common Sense. JUDGE PATRICK.

Lucifer vs. Jehovah et al. For plaintiff, Zeno; for defendant, John and R. Smith.

The plaintiff doth aver that the defendant, assisted partly by Son and Ghost hath long been a usurper, and hath pretended to have published an account of his alleged work; namely, Creation; which work, with the character, power and virtues thereunto beloug, was suspect are the rightful property of the plaintiff. Further, the defendant hath libeled the plaintiff in his book by applying to him such terms as Devil, Serpent, and Satan, all the time knowing his real name to be Lucifer, meaning Light-Bearer.

The defendant has so long held his seat by fraud, that the cause of Lucifer seems well nigh hopeless. Public opinion is largely against him. Yet so confident is he of the justice of his cause that he now appeals to a fair minded jury for redress.

Now although Jehovah claims to have written the scripture, we have reason to believe he did not, as he was never known to write anything else. He probably influenced the real writer sufficiently to establish his spurious charges; yet enough truth remains in the account to prove the pure character of the plaintiff, and upon such proof do we rest our case—coupled with the accompanying proof of fraud by the defendant.

If we prove Lucifer to be pure and good and God to be false and vile, we consider it a point in proof that Lucifer, and not God (alias Jehovah) created the Universe, for the universe is good. We shall at least have proved that God did not make it.

God claims to have created the universe in six days. Such a work is incredible because unprecedented. We all know that organization and light are results of the sun's action. Yet God boldly asserts that he made the light and vegetation before creating the sun. He called it all good, well knowing that it would, in his opinion, turn out very bad.

The plaintiff appeared with the worthy purpose of disabusing the minds of our young and inexperienced ancestors of a certain falsehood, told only to frighten them. He performed the delicate task with honor to himself.

If we believe the published account of this said affair, we find God is the cause of all evil, for he was not obliged to fix any penalty for disobedience. We discover him acting with the most malicious motives, for he placed temptations where he knew they would be too powerful for resistance. But the penalty he provided was partly mere bluff. I refer to the threatened death of the offenders on the same day the offense would be committed. We all know they did not die on that day, nor until about 600 years had elapsed.

We see God predicting a result which he knew would not transpire; we see Lucifer correcting the falsehood and exposing the selfish motive of it.

I suspect that the defense will now offer as a rebuttal, that a day is a good while, and that these culprits did die before the time set had expired, or that the death mentioned was spiritual, not physical death. Now God spoke of the "morning and the evening" of each day of the week, too often to leave any doubt as to what he meant by a day. On the second point, the same authorities try very often to prove that the spirit cannot die at all, but frequently languishes in fire as punishment for the same kind of sin that ought, in the case of our ancestors, to be punished by spiritual death.

But we have proof that God never meant that kind of death because he did not regard man as being immortal at the outset. Now where is the sense in threatening spiritual death to a being without an immortal spirit?

We rest this point on the defendant's own words: "Lest he put forth his hand and take also of the tree of life and eat, and live forever," therefore God drove him out as a preventive.

Cain was a good farmer, as God no doubt intended, yet his offering was obnoxious. Would Lucifer have been so ungrateful?

In every circumstance involving both the plaintiff and defendant, the former has been proved pure and without fault, while the latter was shown steeped in treachery and deceit.

Perhaps the defense will offer in evidence the stones that were not made bread; the pinnacle of the temple from which Christ, who is connected with the defense, refused to jump; also the exceeding high mountain affording a view of the surrounding kingdoms from which Christ would not take as a gift. I can show that in these matters the plaintiff do-

sired only to do God a favor, but expected to gain nothing by it. Does any one suppose that Lucifer did not know that Christ would resist the temptation? Of course he did; he was no spring chicken. God wanted to show off his son to the people. Lucifer assisted, and any one can see that he was indispensable.

The defense claims to have ordained all "the powers that be." Is this to his credit? Can we conceive of our honored Lucifer as ordaining such a monster as J. Gould, the despot of our railroads and telegraph? Never! Our industrial kings rob the people, a process always assisted and encouraged by the defense.

Gentlemen of the jury, you must give my client his rights. I shall show him to be the real cause of all progress. Then do your duty to the world, and by your verdict, place him in a position to still further advance our welfare, giving to him his well earned title of LUCIFER THE LIGHT-BEARER.

ZENO.

Whiskey At Valley Falls.

As a dominating element in the annual city elections, no party, church or temperance organization dares to ignore the whiskey influence. The late city election is enough to disgust all decent people. A respectable ticket was brought out and with Mr. Armstrong for Police Judge, but some were dissatisfied with the ticket, it must be declared; the indomitable Patrick must have a finger in the pie. Mr. Patrick says that he made the changes after consulting C. G. Lord, R. H. Crosby and R. E. Van-Alder. If Col. Patrick had made his confession before the election, perhaps the temperance advocates would have stood by Mr. Armstrong. Col. Patrick says in his confession: "For the last twenty-five years we have acted as a friend, and our sympathies have been with the man who drinks liquor. At least ten years of the time a boon companion and fifteen of it a reformed drunkard, and as such we have never ceased to work for the good and salvation of those who were unable to resist the temptation." "There is hardly a drinking man in town whom we have not befriended. Met them in the early morn, nerves all out of fix from excessive drinking the night before, without a cent in their pockets to buy a little whiskey to stay their trembling, when we have put a ten cent piece in their hand, to get something to steady their nerves." "Even with saloon keepers we have been generous to a fault." "It is claimed that our Lord and Master for similar work was crucified between two thieves." This is enough to make a real healthy temperance man sick. We think this dose is good enough for both an emetic and cathartic! Just think of this old cheery, "paralyzing" sinner, who by his own confession has been a drunkard for ten years, and for fifteen in full sympathy with all the drinking class and the saloon keepers besides, run for Police Judge on the temperance ticket! And to cap the climax in the disgusting role, compare himself as a martyr with Jesus Christ! Kind old sympathetic soul, to hand out the money to a staggering drunkard to get a little more whiskey, instead of handing it to the heart-broken wife and starving children! Then to think your "boon companions" would go back on you when you come out on the temperance ticket for Police Judge!

Well! that, this ought to convince you how ungrateful your boon companions are, and how foolish your temperance friends were to trot you out against a man who does not play the temperance dodge when he wants office.

CONSISTENCY.

R. Smith's Threats to Lucifer.

To all the Friends of Lucifer: I now must leave you. Ist. Because we start to-day to go from State to State to warn all classes of sinners to escape for life to Jesus!

2nd. I dare not continue to permit your paper to come into my house, when I think of your Heaven daring insult upon Almighty God, charging him with being a robber and offering a reward for him, &c. This is too much for me to endure!

3rd. Just one word of warning to you all. Stop now! Repent! Remember your awful doom!

R. SMITH.

FREEZING TO DEATH!! CATTLEMAN!!

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 of Seedlings and Timber Tree Seedlings, all varieties, prices very low. Also large and small fruits. For price lists—free—address (on Ill. C. R. L.) BATES & HANFORD, Makanda, Jackson Co., Ill.

The two LUCIFERS, English and German—one year for \$1.50.

Dr. King's Medical Good Sense For sale at this office. Price \$1.50.

FOR SALE!

ence Posts and Wood; Ten Tons Prairie Hay one good heavy work horse; also three Cows in calf. S. G. GREEN, 2 miles north of Valley Falls.

TIME CARD. ATTCHISON, TOPEKA & SANTA FE: West. California & Mexico Express & Mail No. 1, 11:18 a m. Colorado Express No. 3, 11:26 p m. Through Freight No. 9, 10:43 p m. Way Freight No. 13, 9:58 a m. GOING EAST. Atlantic Express No. 2, 4:53 p m. New York Express No. 4, 4:30 a m. Through Freight No. 10, 8:15 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. Through Freight, 8:45 p m. Cattle and Baggage checked through to all points in the East Missouri River Rates, H. D. Byrns, Agent.

A FAMILY AFFAIR. BY THE LATE HUGH CONWAY.

"Speak away," said Frank, good-naturedly. "But is there anything wrong in the house?" "Nothing more than you know of, sir." Her words bore a meaning which did not escape Carruthers. They told him that Mrs. Miller was quite aware of what had taken place between him and Beatrice. He wheeled mentally. The thought of his rejection becoming the gossip of the servants' hall was not pleasant. "Well, let me hear what you have to say," he spoke with more asperity than usual. The strange visitor laid her hand on his arm. She was a tall woman, he was a man of middle height, so the faces of the two were almost on a level. Frank, who had never until now taken particular notice of the nurse, was much struck by the wild, intense look in those dark eyes which gleamed from the white worn-looking face. He began to wonder if her will was all right. But she spoke sensibly, although there was passion in her voice. "Mr. Carruthers," she said, "tell me how much you love Miss Beatrice?" The sudden question staggered as well as annoyed Frank. He frowned. "I am not in the habit of making confidences to strangers," he was going to say "in fairs," but it was a word he hated using. "Oh, sir, don't misunderstand me. Tell me," the woman spoke with startling earnestness, "tell me; set my mind at rest. Let me know that you love her with all your heart and soul—that the very ground her foot presses is holy to you—that you could cherish her, care for her, be true to her until death! Tell me this and make me happy. Surely you are not ashamed of loving her?" Her manner was so impressive that Carruthers for the moment forgot it was but a servant who addressed him. "No," he said, speaking slowly, and with his eyes fixed on the opposite wall. "No, I am not ashamed of loving her. What concern it is of yours I cannot divine; but I love my mistress as much as a man can love a woman." Mrs. Miller bent down and kissed his hand. She murmured a few words which he could not catch. Most men, not being kings or princes, object to having their hands kissed. Frank did. "Have you anything more to say?" he asked. "Only this, sir—you will wait, will you not?" "Wait! For what?" "For her—for Miss Beatrice. Oh! Mr. Carruthers, you won't go in a fit of anger, and give yourself away to the first doll-faced woman who smiles on you? You will wait for the woman you love—five, ten, twenty years, it may be!" She clutched his arm, and her eyes looked at him with that same intense imploring gaze. "I shall never marry another woman," said Frank. "No—never. Wait for her. She shall be yours at last." A thought struck Frank. Did this strange woman come to him of her own accord, or had Beatrice sent her? His heart beat violently. "Are you giving me a message from Miss Beatrice?" he asked. "No, sir. Miss Beatrice is not one to send messages by servants. She doesn't know I have come to you. You won't tell her, Mr. Carruthers? Promise me you won't tell her!" Her face grew paler than before, and as the possibility of Carruthers telling Beatrice of this nocturnal interview rose before her. She seemed so distressed that Frank hastened to assure her he would not mention the matter. Strange as was this woman's manner, something showed him that she meant him well. "She would never forgive me if she knew," she whispered these words in an awestruck way, as if such a thing was too fearful to contemplate. "Tell me why you trouble yourself about my affairs?" asked Frank. "Why do I trouble? Because she is all in this world and the next to me. Because I would kill myself to save her from a pain of mind or body. Listen, Mr. Carruthers. Years ago—she was then but a girl of seventeen or eighteen—she saved me from starvation, from death, from worse. She fed me, clothed me, called me back to life, and saw that I lived. I say to you, Mr. Carruthers, that if I stood with one foot across the golden threshold of the heavenly gate, even if my eyes had caught a glimpse of God and His angels, my ears heard the sound of the harps of the blest, if below me I saw the fiery gulf—if I knew that withdrawing my foot would bring her happiness, I would withdraw it, and be damned for ever." Her figure seemed to dilate as she uttered this tremendous rhapsody. It certainly sounded like an exaggerated expression when used to illustrate the devotion of one woman to another. But the depth of the love which woman can bear to woman has never yet been rightly plumbd.

any occasion could warrant. Nevertheless, as she was sounding the praises of the woman he loved, his heart softened toward her. "This is sheer idolatry," he said, not unkindly. "Call it what you will, sir. I mean all I say, and more." "And because you are so fond of her, you wish to see her future in my hands, feeling sure it will be a happy one?" "Yes, sir, I have watched you day by day, and have seen that you love her. I have asked about you, and heard you spoken of with the tongue of good report. Besides—" She hesitated. Carruthers hoped she would finish the sentence with some information as to the true state of Beatrice's feelings. Mrs. Miller's assurance that she had good grounds for asking him to wait for an indefinite time would be a welcome. Lovers and downing men ought to be coupled together in the matter of catching at straws. "Well, besides what?" he said, seeing she still hesitated. "You are both of the elect," she said in strangely solemn accent. "The seal is on your foreheads." "What do you mean?" asked Frank in bewilderment. She clasped her thin hands together; her eyes shone with strange brilliancy. "Mean!" she exclaimed, so loudly that Frank glanced at the door to make sure that it was closed. "Mean! Can it be possible that those blessed ones who are predestined to be saints hereafter can walk the earth and know it not? I can see it, I can read it on your face—on Miss Beatrice's face. Many are called but few are chosen—few are chosen. You are of the few." "Oh!" said Frank. He was beginning to understand that he was dealing with a religious fanatic. His bewilderment was succeeded by pitying curiosity, tempered by sarcasm. "If one could believe it, it would be very satisfactory," he continued. "Tell me why you feel so sure about us. Our creed must differ from yours." "Greed!" she burst out. "You were chosen before there was a creed in the world. The seal is put on the elect as they draw the first breath. It may be that a heathen who has never heard God's name shall sit on the steps of the great throne, while he who has lived on earth the life of a saint shall go into everlasting fire." "This is predestination with a vengeance," thought Frank. "Why do you feel so sure about Miss Beatrice and me?" he asked. "I can read it in your faces. You are to have happiness in this world and in the next." Frank's sense of humor made him feel inclined to ask Mrs. Miller about the ultimate fate of the gentle Horace and Herbert, with their kindly hearts and old-womanish ways. He would even have liked to know what was to become of the sedate Whitaker, and William Giles, the coachman. But he checked the questions. He saw that what was unamused to him was death to the pale, excited woman at his side. He did not wish to enter into a theological argument, and at this time of night play Pelagius to this feminine disciple of Augustine. Indeed, he knew that the arguments of those who hold the doctrine of predestination, and its correlative, reprobation, are logically unanswerable by the best theologian ever turned out of Oxford; and theology was not Mr. Carruthers' pet science. So he contented himself by expressing a polite hope that Mrs. Miller felt also sure of her own salvation. "I!" she exclaimed, and a shudder as of terror ran through her. "I have prayed day and night—day and night—that an answer may be given me, that a sign may be shown to me. The answer has been given." "Well, you found it all right, I hope," said Frank, to humor her. She leaned forward, and again clutched his arm. "I am 'one of the many,'" she said, in a low, thrilling whisper. Her face wore a look of utter hopelessness. Frank pitied the poor creature from the bottom of his heart. "My good woman," he said, "your belief is simply a diabolical one. Get rid of it, and trust that there is some mercy to be shown to those who ask for it. Go and talk to Mr. Morille or the rector, or some one whose business it is to set things of this kind straight. Now I think we had better say good-night." "Good-night, sir. Thank you," she said, with a sudden return to her usual calm and respectful manner. Then, with bent head, and hopelessness written all over her, she walked slowly to the door. A thought-struck Carruthers. "Wait a moment," he said; "I should like to write a line to Miss Beatrice." "Love-letters will do no good, sir." "It's not a love-letter," said Frank, somewhat sharply. Mrs. Miller waited. He took a sheet of paper. After what had happened he felt he could not address the woman he loved as "My dear Miss Beatrice," and he did not dare to write "My dear Beatrice." So his letter began abruptly, without address of any kind. Moreover, it was very short. Here it is:— "Now that I have asked my question, and you have given your answer, tell me would you rather I left this place at once, or stayed on as I intended.—Yours, F. C." He handed the letter to Mrs. Miller. She took it in a reluctant manner. "You have not written anything unkind to her?" she asked. "Nothing. Take my word for it." "And you promise you will wait?" "I must wait, whether I will it or not," said Frank, rather bitterly. "Good-night, sir." Mrs. Miller courted, and stole noiselessly from the room. Frank fell back into reverie. How strange that in the few hours since he had been rejected two persons had had him wait and hope—Morille, in his clerical, official way; Mrs. Miller, in her somber, mystic way; highly-wrought religious frenzy. Poor woman! what extraordinary ideas she held! She must be next door to a religious maniac, with her ghastly trusts of fore-ordainment and predestination. Nevertheless, if either of his counselors had him hope, it was this mad, wild-spoken fanatic. She was, so to say, Beatrice's body-servant, and, as such, might be presumed to know something of the secrets of her mistress's heart, or at the least to be able to make a shrewd guess at them. So, in spite of his own common sense, in spite of her dismal jargon about the elect, the seals and the rest of it, the hope which springs eternal began to throw up a tiny shoot in Mr. Carruthers' heart. At last he went to bed, wondering what answer he would receive to his letter. It is to be hoped the promise he made Mrs. Miller was to be more sacred than those made to Horace and Herbert, for he blew out the lamp anyway, and left the hearth-rug to take care of itself. Alas for the "hope eternal!" It was all but crushed in the morning by a note from Beatrice, which, while the bathes attending all modern emotional incidents, was brought in with his shaving water. It ran so:—"Please go away—B. C." Then she added in a postscript:—"Don't think me unkind. It is better for your sake." To be Continued.

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in the earlier stages of Consumption, is invaluable. It will stop the coughing, restore health to diseased tissues, and, when administered in season, will always effect a cure. "Three winters ago, I contracted a severe cold, which developed rapidly into Bronchitis and Consumption. I was so weak that I could not sit up; my form was much emaciated, and I coughed incessantly. I tried several doctors, but their efforts to help me were powerless, and all agreed that I was in Consumption. At last, a friend procured for me a bottle of Ayer's Cherry Pectoral, which I commenced using, and from the first dose found relief. I continued taking it until I had used two bottles, which effectually cured me, and I have since enjoyed perfect health." J. S. Brindley, Malden, Mass. PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

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My heavy Roadster, William Wallace, four years old; half Clyde and half Cleveland, will be found every Friday and Saturday at Legler & Allen's Stables, Valley Falls, on other days at my farm. Terms 12, 8 and 6 dollars. S. G. GREEN.

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