

1, E. M. 280.

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J. H. SHULER, AT DELAND'S OLD STAND ON BROADWAY, Ilus a large Stock of

Thou art sheld: Man, thy croature, Rises of to explanation,— Nindly lends his gods to aid theo In thine endlose task, creation; Builds he on thy breast his temples Underneath the boundless naure; Gradaally to dust the ages Crumble them with sure ensure.

Shrinos and creeds arise and vanish

Surnos and creat arise and values. While thy skies are blue as over,-Bending as in calm derision O'er the bigot's vain endervor, Theo are islort, Solemy Mother! But have lived in all the ages.

Souls with thy sublime composare Who have read thy star-strown page

They, thy grand reserve revering, With no selfish prayers were know ng Unto such thy secret over,

Onto such thy secret over, Glimpse by glimpse art thou revealing, Truth's torch-barers, wide and yider They her radiance are diffusing, Gloom of ancient Night dispelling, Mind from error's fetters loosing.

Vision of thine awful beauty

Vision of thine awfal boards Once rash mortals perished seeing; Now no more thine unveiled presence Are thy chosen votaries flecing; On their lonely vigils stealing; Com'st thou frequent, unaware,

Fillest with ambrosial fragrance Where they muse, the awe-hushed air Vistas fathomiess of glory

Doth thy waving wand unfold, Blossons on the world-tree bursting, Starry fruitage they behold

-Mining under athen heavens is a strong of the firmaments sublime,

Where the bloom of young creation Still is in the main prime, --11, 11', Ball, m Index, Notes.

Michael Sarver, father of the Sarver brothers, lost in the terriblo mine disaster at Wilkesbarre, "ex-pressed himself as entirely satisfied with the work being done to extri-cate the men." He further said that he about or done again to extricate the men." Ho further said that he should go dowa again as soon as they would let him, and labor on in the attempt to research the imprison-ed men, dead or alive. The evident reason of his exoneration of the mine authorities from blame was his belief that they had done all that they could do, but his love for his sons prompted him to still work on,

they could do, but his love for his sons prompted him to still work on, hoping against hope. But his relig-ions training prevented him from applying an equally common sense rule in judging of the doings of "God."

"God." Ile said: "I have two as fine sons as ever a father had, lying down there, and as good a daughter as a man could wish lying Jead at home, but it is the will of God, and I say his will be done." In the estimation of the poor old man, the mine mana-gers had done all that they could and he attached no blane to them. But how about "god"? Ilsd he, the Infinite, done all that ke could? Does it need the mind of a philosopher to discover that he who has knowledge of a possible wrong and, having power to prevent that wrong, does not do so; is responsible actually, and morally, therefor? This is the position in which Michael Sarver's "god," to whose will he so slavishly bows, is placed. God, if "he" exists and be infinitely powerful, is the original criminal.

tors of incursa and its Radical con-tributors, he should be a little more caroful how he designates the con-tents of the paper as "stuff," lost thoughtful people should be led to conclude that he is not qualified to judge of the merits of houghts new to how to hun.

VALLEY FALLS, KANSAS, JANUARY

From the Truth Sector we learn that Anthony Comston has recent-ly made another raid gion the art stores of New York and Brookisn, ordering copies of a painting by Du-bafe—a spiendid allogerical piece —out of several windows, and going so far as to deckre that no man had wight to hence an addicationalda so far as to deckre that no man had a right to hang an abjectionable picture upon the walk of his own parlor. What New York and Brook-lyn need more than mything else are a row picture dealing with nerve and backbone.

The next time that Courstook en-The next time that Constock en-ters an art store and orders a pio-ture removed, he sholld be net with a positive refusal. If he at-tempts to excents his firm order, he should at once be deprived of the power to remove even himself. A severe cow-hiding *midut* be a deter-rent, but I doubt it, he has youk too rent, but I doubt it, homas sunk too low to have left any sense of shame.

low to have left any sense of shame. Friend Blakesley 'dijnks' that an injustice has been, donablim by the dubitidor from the 21 arb. 'I thinks' not. I full to see that his explana-tion throws any new light on the matter. It was said that the labor-ing man frieds a gun. To this it was replied that what he needs more is a little good sense. It was not in-timated that he was said by friend Blakeley to need a gun for any other reason than that *how* specified by the latter; therefore, I fail to see how our correspondent has been misrepresented. misrepresented.

I take little stock in the hue and cry about the "wage slave," The capitalistic system oppresses not only the wage worker but every other man, woman, and child who is beneficiary. There is no class of people exempt from the operation of its remorseless "laws". The average small farmer is compelled to set as poor or a poorer table and in all other ways economize quite as closely as the average wage worker.

We want no class warfare. We need peaceful combination among all honest men to aid in the establishment of something better than the existing industrial and social systems. All thoughts of vengeance and re-prisal are unworthy of us. Men are what their ancestry, education, and environment have made them. Orenvironment have made them. Or-ganize outside of government and earry on your production and ex-change for yourselves. Try the power of organized passive resist-ance. Time enough for bloodshed when no other resource is left.

who had the audacity to bring out cheap editions of his lectures which had been reported for the daily papers and were therefore free to all who chose to buy?

- 7214 1873

I learn from the New Thought that the "regular" doctors of lowa are going to make a determined el-fort this winter to scoure the pas-sage of a cast-iron statute against all physicians who do not heat or kill necording to the prescribed rules of said "regulars". And-it-is probable that they will succeed, eventually, for the American people sceen about ready to meekly close their eyes and humbly say, "Thy will be done", to the law-and-majority god.

According to A. J. S., there can be no enduring to A. 5., there can be no enduring love where there is no ownership. Then the highest form of mauriage involves the pur-chase, and ownership in perpetuity, of the write by the husband.

A woman loved by A. J. S. would certainly feel complimented by his comparison of her to a bushel of potatoes or a horse,

"No one ever claimed the right to" pound a wife "in a civilized land"? "Iten England and "America are not civilized. In both countries thou, sands of highands have claimed and civilized. Uniformight (2))?" Ynd Unifor have done incalculably worse than that

Not a writer in LUGIFER has ever styled "all young women outside of Free Love and debauchery as Unfa-mous'," and every reader of the pa-paper knows that no one has.

No where in the world, we are told, • No where in the world, we are ton, "can we find mother thing like Free Love." Very true so far as the so-cial relations are concerned. What is not free love is not love at all, for love that is bound is not free, i. e., it is non existent. W.

Sauce for the the Goose is Sauce for the Gunder,

During the lives of the present gene-ration, silver, our original standard of values, having become more plentital, especially since the mines of Nevada were opened, its dollar weight will buy less than formerly, beyond the reach of the U.S. mint flat. Gold will buy a lit-tic more than formerly, about 1 per cent. mara. This oscillation in the relative more. This oscillation in the relative values of precious motals may be re-versed by new discoveries, or mining enterprises, or employments in the arts. The actual depreciation of silver is due in part to its arbitrary suppression as a entrency, by the governments of Reg-land, of Germany, and other creditor nations, who by such contraction calcu-late to draw more gold and to gain more STARDON BECADE TAY. Has a large stock of THE RESTREANTIATION OF BUS. THE RESTREANTIATION OF BUS. THESES For the foctor of a management is a negative or the foctor of light of a philosopher to to construct of a philosopher to to make the same stock of the the principles of the to make to grant the principles of the to make the principles of the the principles of the to make the principles of the to make the principles of the to make the principles of the principles of the to make to the pr purchasing power with it. Our Ameri-

eroaches and now domands in addition to interest that the principal of douts shall be increased by the difference in values of gold and silver due to the political

WHOLE No. 130

nachinations of the gold privats. Coinage with its flat stamp does not regulate the exchangeable values of metats in international commorce, though it may serve as an index to the propertions of pure gold or silver and of alloy at different dates. The promisences freedon with which coin and bullion circulate may be inferred from statistics of West ladian trade last July, viz: Im-ports from W. I.

 Silver
 9 16,213

 Silver
 135,660

 Amount gold coin
 52,127

 Foreign silver coin
 52,121

 Foreign silver coin
 68,781

 Amoriean 4
 43,068
 From Mexico a similar statement, ex-

cept in the larger mains of usined silver, \$2,231,481, and this, as a consequence of its arbitrary domonotization by European provornments, which issues the demand for its counage use. It was proviously at a premium over gold. If demonstized by the U.S. and India, he computes that it would fall two-thirds more in market value. Gold would be affected in the

In the pending issue, the adoption of the singlegold standard would be of divalent to retroactive legislation, increasing the sum of dobts, since by lessening the quantity.st.aoney, its. pitchasing power or ratio to other goods is just so much increased; or if gold enough is bought, to make as many dollars as we should have of both metals new in use, then the national debt and taxes for its interest must be increased. Whatever incrosses the demand for gold, nuts the property of the country more within the grasp of the gold holders.

would put property more within the grasp of labor. This the Labor Exgrasp of lubor. This the Labor Ex-change Bank facilitates in dispensing with specie and greenbacks. Green-backers and other State Socialists will agree with us to demonstize gold and silver, but for them this is to be an act of government, consequent on their clee-tion to power, and with a view to establish this power more firmly, in arrogating the right not merely to stamp coin or its representative paper, butto create money, whose value and usefulness shall repose exclusively and absolutely on their flat and credit. Now, the owner of specie may oscape with it from revolutionary storms, but then, the owner of money would be runned by the overthrow of government. Interest would bind him government. Interest would bind him to back its authority, however oppos-sive, to his last dollar. That aspiration to the presidency of a studie government may be the reason why John Swinton excludes from his paper our habor Ex-change Bank doctrine. A poople of la-borers independent of government would be the fat all in the fire, for political ambituons. "Turn the raseals out"---but be sure to leave their slices.

LUCIFER

VALLEY 'FALLS, KAS., January 1, 286.

MOSES HARMAN & E. O. WALKER, EDITORS.

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RECEIPTS ON PRESS FUND.

Brilliart, Lowrence, Kan.

E. Beilhart, Lowrence, Kan. 1.25 With the new year, E. C. Walker resonances his former position as Jun-ior editor of LUCIPER. We feel sure this will be welcome news to a large majority of our readers. His retire-ment from this position on the paper, last spring, was caused by no dis-agreement or divergence of opinion, in regard to the policy to be pur-sued, but was caused simply by the pressure of business personal to the Junior himself. It is therefore needless to say that this resumption of duties and responsibilities on the part of the Junior meets with my own hearty approval. M. HARMÁN, SALETATION.

SALUTATION.

A HAPPY NEW YEAR to you all, Conrades of the LUCIFER group! Another annual rovolution of our mother-planet has brought us to the first day of the year Eighteen Hun-dred and Eighty-Six, according to the common compatation in uso in so-called Christian lands; to the year Two Hundred and Eighty-Six in that Era of Man which we, as Pro-testants, adopt as a protest against the gross superstitions which are inseparably connected with the old notation, and as an emphatic affirma-tion of the Rights of Man and Wo-man as against all imposed Author-ity, alike of Gods or Governments. But the years are merely datodots in the illimitable acons of Time, and only as they are spent in useful work are there of value to the security

OUR CALENDAR.

A St. Louis correspondent (whose name we have mislaid) asks: "What do you mean by 'E. M. 285 at the head of your title page." To save trouble and time in an-swering this frequently recurring question we will here give a brief resume of what we have frequently before stated in these columns, in regard to the matter. before stated in these columns, in regard to the matter. The abbreviations "E. M." mean Era of Man, and are used in-stead of, or in contradistine-tion from "A. D."--Anno Domini, or Era of Christianity; and for these among other reasons:

Domini, or Era of Christianity; and for these among other reasons: 1st. We object to the popular or Christian: Chronology because of its lack of historical foundation, or starting point. In other words, we object to it because it bears upon its face an acknowledged falsehood. No scholar, be he Christian or non Christian, will dare to maintain that Jesus of Nazareth was born on the 25th of Dec, eighteen hundred and Josus of Nazareth was born on the 25th of Dee., eighteen hundred and tighty five years ago. Every histo-rian of any note agrees that the true date of the Nazarene's birth, both as to day and year, is shrouded in the obscurity of tradition; and, if candid, he will also agree that the very ex-istence of the man Jesus, as an his-torical warenegative gravity of the second

basarity of radiition and, if candid, if candid c

rooms are évils. And I am also aware that any place where articles injurious to human health are nanu-factured or sold is an evil place, precisely to the extent that such articles are there manufactured orsold. Tobacco's an ~ cvil second only to liquor it the extent and intensity of the damage it does; pork is an abom-ination responsible for a large por-tion of the scrofalous disease that afflict humanity; the drug stores deal out poisons in the form of al-most innumerable drugs that should never futer the storesh of many ticles are there manufactured or sold. never enter the stomach of man the Churches poison the minds of their credulous dupes with the nox-

the Churches poison the minds of their credulous dupes with the nox-ious compound of superstition, false-hood and hypoerisy which is the stock-in-trade of latter-day religion, while a thousand perhaps lesser evil things corrupt the body, mind and heart of the race. I perceive that all these are bad things or institutions, and were I a Christian, or a Liberal of Mr. Gib-son's school, I should be eager to in-voke the aid of the law for their eradication. But I read all history to the effect that a vice or an un-healthful habit has never been sup-pressed, though they have often-times been outgrown, and I know that they do not come inside the pale of legislation. And I object to the spy system, to the inducement of crime, so-called, for the sake of punishing it. And when men clamor for due rev-erence for law, they should not be such flagrant violaters of it them-selves. Mr. G. must not forget that the

ON WHICH SIDE.

EDITOR LUCITER:- I see by your last issue E. G. Walker ranges himself on the "whisky side" of the question, in favor of open sa-leonas in Valley Falls Do your favor this? May I ask E. G. Walker if he favors an open house of prostitution along with open sa-loons? And does he favor a free gambling hell? Is he on the side of law, order, morality and respectability, or is he on the side of drunkenness, disorder, law-breaking and immorality? An answer is awaited. Valley Falls, Kan, J. W. Gibson.

REPLY.

Bro. Gibson asks direct questions and he shall have direct answers. He asks if the editor of LUCIFER is "in favor of open saloons in Valley Falls." I answer, Yes, and Not So long as men will abuse themselves

with drink it is better to have open places for the sale of liquors than secret or hidden ones. I would have liquor corners, and I would have no screen over the windows nor inside the doors, to hide the seller or the buyer from public view; and I would have all prohi-bitions, in the shape of high license and heavy taxes, removed, so that there would be no temptation to adulterate liquors on account of their cost to the dealer. With these restrictions removed, I would have the seller be held responsible by the community, for selling or giving

liquors to improper persons. If we must have social ulcers it is far better that these ulcers be exposed to sun and air than that they be hidden from sight by foul and heating bandages; or that they be driven back into the circulation by the superficial treatment of culation by the superficial treatment of the quack doctor. Even the heroic treatment of the surgeon's knife is equally ineffectual, as the victims of cancer so often find to their sorrow.

The vice of drunkenness is a constitutional disease, whose roots and feeders lie too deep to be reached by the surgeon's kulfo or the plaster of the quack. It is largely an inherited disease; and hence we must not expect to see it eradicated in one generation of men and Nothing but the most women. Nothing but the most thor-ough scientific treatment of the patient through long years and perhaps ages of time, will remove this inbred diseasethis craving for intoxicants, or artificial stimulants.

stimulants. As in a case of scrofulous taint, the true physician seeks first to remove un-healthful conditions or environments, and to inspire the patient with a desire to get rid of his morbilio inheritance First, get the mind right-the motive power-and this can only be done through educational influences. Certain kinds of food and drink must be discontinued, but not by prohibition-this arouses resistance--unloss, indeed, the patient has entirely lost his solf-control, in which case confinet...ent in a hospital or asylum is the only effectual method of restraint The only hope of radical cure lies in arousing a spirit of Self-reliance of Selfrespect, and of desire for mental as well as physical health. The real cure must come through the patient's own efforts.

The number 280 that we place on provide output of any the part of control of second to be any the part of the par

Yes, we are most decidedly "on the side of law and order"-the law and or-der whose foundation is laid in justice, truth and honesty. But we are not on the side of laws that invade human rights, nor are we in favor of the so-called order that rests on the despotism of a czar, or so-called majority.

a so-called majority. "Morality and respectability?" We are now and always have been on the side of the morality which rosts upon liberty of choice, coupled with responsi-bility for one's own acts--the morality which restrains a man from invading the equal rights of his neighbor; but we are not on the side of that morality which stoops to the employment of decoys, de-ception and fraul, in its efforts to check or regulate the vices of men. And while the viceof drunkenness we are certainly not "on the side" of that morality which gives "respectability" to such vices-not to say crimes-as Usury and Extortiont We take no stock in the morality that makes respectable the man who cheats his creditors through a legalized bank-rupt atonement! We are not on the side of the morality that clothes in the garb of "respectability" the various monopoistic systems by which the wealth of the country is now being rapidly con-centrated in the hands of the few nonproducing schemers, and by which sys-tems poverty, vice and misery are made the mevitable lot of the masses.

For further explanation of LUCIFER's position on the questions named we respectfully refer our esteemed corres-pondent to the "Answer" of the Junior, "W," in this issue.

Call again, friend Gibson, Our col. umns are always open to candid and carnest opponents of our views. We have taken more space with this reply than first intended, chiefly for the reason that we recognize the fact that a large proportion of the readers of LUCIFER, are now ranged on the side of coercion as the best or only means of eradicating the ulcers of human society. н.

Reply to Sorengen.

(Concluded.)

10. But they are not free to produce and consume; so long as the individual is denied the possession of that which he produces he is a slave, and it makes no particular difference that he occasionally casts a ballot to help determine who his masters shall be. If I am not free to sell my labor fruit, I am not free at ս11.

11. Every human being has thouatural right to, though many have not the natural instinct for, productive labor, and because of this right the monopoli-zation of the means of production should be prevented, and the greatest of all monopolizers being the State, it must be replaced by voluntary cooperative associations, wherein each co-operative associations, wherein each co-operator shull own his labor fruits and shall join with others to make the best possible use of his and theirs,

12. In calling Karl Marx a Com-munist Mr. S, shows that there is no loar dividing line in his mind between Communism and State Socialism, though Communism and Statesportation, income he claims to be the former and to repuli-ate the latter. As I have frequently said in these columns, State Socialism in only a columnal and cumpulaery is only a collossal and compulsory form of Communism, *i. c.*, of common property.

property. According to the quoted state-ments of Marx, Communism will not enable me to compel my neighbors to build me a house, but after they shall have built one it will guarantee me the use of it without payment of the cost thereof. If this is not a fair deduction, Mr. S. will you become house my Mr. S., will you please show me my error?

Better have some idea of how the individual is to be secured in the p session of his property as against t cunning and the shiftless, after the "so" cial revolution," before you inaugurate it. Why and how is the present society imperfect and unjust, are the vital questions to be decided, and to help us in reaching a decision we must keep ever in view some fundamental principles of liberty and justice. This is the especial work of the Anarchist.

14. Instead of going about the work so necessary to be done, in a reasonable sensible way, the State Socialist rants about our "hellish system of private property," and talks loudly of a "forci-ble overthrow" of the same. The existble overthrow" of the same. The exist-ing system is indeed terrible, and it is terrible in the exact ratio that it denics to the individual the possession and con-trol of his labor product. The wrongs from which labor suffers spring from the denial of the laborer's right to all which here because and the lab which he produces, and until Mr. S. and all other laborers perceive and act upon

÷.

this fact they but beat the air with idle

C

S. E. W.S

words. 15. No, you expect that men who can neither vote right nor practically, in peaceful association with their fellows, establish better social relations, will ac-quire such marvelous wisdom in the storm of heith a thosa of them who storm of battle that those of them who survive will at once make a heaven ou earth. And this, too, by the organiza-tion of a State incalculably more despotic than any existing one.

18. We, as a people, have an enormous quantity of cheap literature, but it does not seem to have made us wise unto our own salvation, nor very regardful of the rights of our fellows, even when we have bought and henestly paid for it, and I am sure that a gratis State Socialistic literature which, in itself, would be a witness against honesty, because paid for by compulsive taxation, would not be un aid in the education of the people in the principles of justice and morality. In a word, Mr. S., while talking of

liberty and human rights, would establish a State in which there could be no liberty, and wherein the right of the individual to life would be weighed in the scales against the real or supposed in-terests of the collectivity. He has painted a picture of the State Socialistic heaven, which in the eyes of every thinking friend of liberty, must glow with the flames of fabled hell. W.

Searl to Hutcheson.

EDITOR LUCIFER: Bro. Hutcheson says in LUCIFER of November 6, that I am de fending the *divine* institution of mar-riage. How strange, that any one should any this of me, when I was so careful to state that, "I do not consider marriage a divine institution, but a civil contract, in which the husband and wife have and hold a mutual ownership in each other." Now Bro. H., pleaso don't accuse no any more, of divinity in wedlock, or anything else. A definition of Free Love is called for. Defining a thing is giving

called for. Doming a thing is giving another thing like the thing is giving and where, in the world, can we go to find another thing like Free Love? For my part I know of nothing but what would suffer by the comparison. It evidently means one thing to one per-son, and another to another; to me it means the support method of decreding means the surest method of degrading woman that can possibly be adopted, though I am aware Free Lovers claim the contrary. They claim it to be an eleva-tion to a woman to live with one man a week or two, and then with another for a like time, and so on, or that she never becomes a wife at all, but devotes her time and attention to catching new beaux which is, surely, a very low estimate to place upon woman-kind. Bro. II, says phace upon woman-kind. Bro. H. says he admits the fact that but few girls, are thus willing to prostitute themselves and regrets it. Why should be regret this fact it Free Lovers are pure and good? Does he not thus admit that he considers prostitution the highest and buck negliging fact a woman? best position for a woman?

Again, "What kind of love do you fa vor, if any." Again I answer for the third time, I favor the love of one man for one woman, and the love of one main woman for one man, true till death. "Dees marriage make love more lasting?" I answer yes; and this is founded on this same principle of ownership. Did you ever know a man to love a rented field, or care for it, or become attach-ed to it, as if it were his own? Don't you know how soon the fences tumble down, and things go to rack generally? Just so it is with Free Lovo-no per-manent ownership and no enduring love. For my part, I have no use for rented women; partly because I am averse to the plan, and partly because I am average to the plan, and partly because there are no decent women for rent. Bro. II, Speaks of the division of property, but I don't see how he can say anything against the marriage system in this connection, as our law especially provides that onehalf the property mutually acquired be-longs to the wife, and her property be-fore marriage remains hers, and she may do with it as she pleases.

The old subject of abuse is made men tion of. Surely I never said a man had a right to abuse his wife. This though of abuse seems to be inseparable, in the minds of some, from that of ownership, but one does not imply the other by any means. Suppose I own a bushel of potameans. Suppose I own a bushel of pota-toos; may I not take a hammer and mash them if I choose? I certainly may, and no one in the world has may right to ob-ject. May I then take the hammer and mush my wife store because I own her? Certainly not; the wife has feeling-sensuous-and the pointees have not May I tio my horse to a tree and call him ugly names, "Old fool," "Good for noth-ing wrotch," &c?

I may with injury to no one but my relf. May I thus treat my wife?

No, because she has feeling-moral and mental-and the horse has not So we see this much talked of term "abuse," depends entirely upon the kind of thing we apply it to, and as no one

was over known to claim this right as to a wife, in a civilized land, it can't cut much of a figure in a discussion of the marriage system. I close this rather lengthy article by expressing my sorrow that there is a man in the liberal ranks, who styles all young women outside of Free Love and debanchery, as "Infam-ons." We have had our stone age, our iron age, our age of *steal*, and now, by all means, let us give our full counte-nance to Free Love and usher in the glorious age of prostitution. Lawrence, Kas.

A. J. SEARL BRIEF COMMENT.

Bro. Searl gives us a repetition of some old arguments in favor of the legalownership system of marriage, and makes

some attempts to show that social free-dom in the sex-relations of men and women is synonymous with "prostitution" women is synonymous with "prostitution" or "debauchery." How well he has suc-ceeded in this we are quite willing to let our readers judge. To our mind the so-lution of the question depends largely upon the meaning that is attached to the terms prostitution, debauchery, etc. To prostitute is to debase—to abuse, or to devote to an improper use. To de bauch means very nearly the same. I 11 this be the correct view then prostitulion and debauchery may exist within legal marriage as well as out of it; and sex-morality or purity—the proper and le-gitimate ase of the sex-nature—may exist outside as well as within the legal

marriage pale. The most noticeable feature of this let the nost noticeable length of this let-ter of our Lawrence friend is its uttor lack of appreciation of the true principles and aims of the social radicals. He very correctly represents the status of woman under the marriage laws of most nations in both ancient and modern times, when he compares her to a "field." Our own laws in regard to woman's position have a theologic origin, and on reading Deut. v.-21, we find the Deenlogue schedules the wife with her husband's field, his ass, his ox, and presumably, his other horned cattlet Bro. S. must have been thinking of the Decalogue, when he penned his article. But he utterly misrepresents the opponents of compulsory marriago laws when he says "they claim it to be an elevation to a woman to live with one man a week or two and then with another for a like time," etc. Constancy in love-relations is certainly very desirable, and for this very reason social reforms op-pose compulsive laws. Friend S. seems to think that the word woman is a synonym for fickleness, and that if she were buy more next the set of the set when to stay means mental and bodily defilement by sox-association with a

man sho no longer loves. There are many points in this letter we should like to notico but space forbids.

An Object Lesson on the Ballot as the Organ of Wise Injorities. Larrabes elected Governor by the farmers of Iowa. The legister books show that a year's interest on farm mort-gages held by this elect, if expressed in corn at market rates, would load a train of wagons forty-four miles long.

WHAT PROTECTION DOES FOR WAGE LA BORERS,

Coal pays 80 cents per ton daty, Pennsylvania coal minors average \$240 per annum while the French average \$355. On iron there is a heavy duty. Iron oro miners get 60 cents per day in summer and no work in winter.

ANTI-MONOPOLIST.

Commissioner Atkins says the co-rnment has no "official information" of he recent Indian outrages reported fro rizona. The whole country from Math o California knew of the "Custer Ma Mas childring has been of the "Clister Add-created the second second second second thorities at Washington were officially formed of it. Mr. Atkins ought to be anaferred to the naval department of there he could soon become a second ition or the American olition of Sir oseph Proctor, K. C. B.- Kansas City ournal.

"The government" is always slow. It can do nothing without the use of "red tape," and it requires much time to real the tape from the cumbrous machine. The fact is, most of the trouble with the Indians has grown out of the slowness and dishonesty of government officials. If government would remove its meddlesome hand the Indian outbreaks would be much less frequent than they now ara

The last number of "Liberty" hits the

OUR DEMANDS.

The National Reform movement in its ent, logic, coherence and scope, is far n angerous than most liberals imagine, osition is logically impregnable unless re armed with individual sovereighty,— Ore Ite position are arus

The argued with individual sovereignity.—Zat-ceffer. Certainly, our movement which gives the government an altimate moral stand-and for its guidance, is dangerous to your idea of individual sovereignty. You would take from government the moral law; the only perfect rule of conduct, and substitute the human will. Every man's own will would be his standard of right. This would produce wild anarchy, by laying an ax to the root of all authority, and government, and reduce society to chaos. It would he in perfect harmony with your domand for a free press, free mails, free money, free whisky, free Sau-day, free morning free diverce, and in a word free devilty. You have on your side all the criminal classée of society, but we have on ourside the moral forces, and back of these God himself, and His initiaite power and unchangeablefruth. We reproduce the criticism of Mr. Gault in Christian Statesman of Dec. 10, to which we replied, in part, in last

10, to which we replied, in part, in last

We give so much of our space to a dis the growth of the points of Mr. G.'s criticism for these reasons: First, we regard the Christian Amendment move as being the only logical, the only tenable ground that the Bible Christian can take. If the God of Jesus and of Paul be the same God who gave the law to Abraham. Moses and David, then it would seen no more than reasonable that Christian should require all human laws to conform to the code as given through Moses,

&c. We select these utterances of Mr. Gault as a text, secondly, because he is the most generally known and perlaps the ablest of all the western exponents of this Christian Amondment propa-

Mr. Gault enumerates as among the lemands of Liberals:

(8). "Free marriage and free divorce" -If marriage is a divine institution—if men and women arecreated in pairs, and if an overruling providence brings these otherwise unmated women and mon to-gether in the "holy bonds of wedlock," then, indeed, the church is right in uro hibiting divorce and marriage altogether. But Liberals or Rationalists maintain

that there is nothing supernatural about the bringing of two persons together in wedlock. We claim that marriage is a simply natural arrangement, like any other human affair, and that the med-dling of the priests of a supernatural faith, in the marital arrangements of men and women is an importinence, and is productive of cril and only cril. We uphold and maintain the sacredness of contracts, but in order that a con-tract be kept snored and inviolate it is necessary that no promise be made that is not in the power of the promisor to perform. Marriage is supposed and held to be based upon a true love-attraction subsisting between the parties to the contract, and each of the contracting parties promises to love the other so long as both shall live. But love is not subject to the control of the will; in its very nature it is essentially free and spontaneous, and any attempt to force or control its action, is necessarily de-structive to its existence. But legalized or law-enforced marriago does not re-lease the parties to this contract when, from any cause, they have ceased to love each other, and therefore the merriage contract, as commonly made and en-forced, is an essentially immoral contract. It is equivalent to promising, and tract. It is equivalent to promising, and being compelled by law to live in the intimate sox relation of husband and wrowhen love alone would no longer hold the parties together. It is true the law does not prevent a voluntary or amicable separation but it does prevent rematriage with other persons when no other course of separation can be given other cause of separation can be given than that the original contracting parties

and that the original contracting parties ave ceased to love each other. This then, is the head and front of our offending on the marriage question. We claim the right as citizens of a free re-Wo public, to make and consummate our own marriago contracts without the help or interference of a priest, a magistrate or other officer of state, and we claim the right to dissolve these contracts by mutual consent—we claim the right to correct our mistakes in this regard without being obliged to commit a technical or real crime and then be obliged to sue or be sued in a divorce cor order to get the contract dissolved, court in

In short we maintain that 'the interforence of church and state in the sex-relations of men and women is a mon-strong usurpation of authority, and that instead of promoting morality, purity and happiness to the race, this interfar-ence is one of the most prolific sources The last number of "Liberty" hits the of immorality, vice, crime and an-individuality, which distarts the anti-Mormon crussders some hard blows happiness to the parties immediately quiet of both, is a target for consure

concerned, besides entailing to future generations, through heredity, a logney of discord, of imbecility and of misery that is beyond the power of the lumnar wind rightly to estimate. It is not hard to understand why the

clergy oppose free marriage and free di-vares. To preside and officiate at mar-riages constitutes one of the most important sources of priestly power and influence, to say nothing of the perquisito that comes in the shape of the mar ciago fee; and overy divorco is an act of rebellion against the adjuration which closes the marriage ceremony: Whom God hath joined let no man put asunder. [To be continued,]

"THE CENTRAL RADICAL LEAGUE." Responses to the Proposed

New Organization.

DEAN EDITORS: I, too, am intensely and immeasurably from sole to crown, in favor of the C.R. L. to meet as soon as would be best, probably not before next June, so as to give time to work it up, that to have it in warm weather, so the expenses will be loss, &c. Let it be a League with a platform so *lowad*, free and humanitarian that all subjects, all human relations and func-tions, all human happiness shall be openly, freely and carnestly presented, analyzed and discussed, without fear or favor of Madam Grundy and Mr. Re-encedably, I may not be able to be there in body but will be in *mind*. J.H. Cook. DEAR EDITORS : I, too, am intensely

EDITOR LUCITER: In LUCIPER of the 18th inst., I learn from several cor-respondents, and by the remarks of Bro. Walker, that the organization of a Radi-cal League is proposed, for the purpose of concentrating and consolidating all the Liberal and Freethought elements into a solid phalanx for united and radi-cal work. I have not seen Bro, Walk-er's letter proposing this movement, but from what I learn in the letters of Bros. Warren, Lowis, and "Zeno," and Bro. Walker's remarks, I heartily inderso the Warren, Lowis, and "Zeno," and Bro. Walkor's remarks, I hoarily indorso the proposition, and favor Bros. Warren and "Zono's" plan of discussing and organ-izing by correspondence through Luce-peu and other liberal papers, and I fa-yor, a convention, too, and live, Walker's reasons therefor are conclusive, but let the convention too and live. Walker's reasons therefor are conclusive, but let the convention, key, we would devise the plans, collect the material, and then call the workmen together to construct and rear the edifice. In like manner, let us construct the Templo of Preedom. Let the architects devise the plans, and each friend farmish something of the material and labor, then there will be time enough for the "raising bee," Let the platform of this Lesgue be broad and liberal indeed, not in name merely, so that everybody shall have a courteous and any reindiced hearing whether he to Jew, gentile, Greek, heathen or barbarian, subject, of course, to fair and friendly review and criticism. Count mo in for the movement. Fraternally, A. C. Srows, Kansas City, Mo.

WALKEN'S WAR CRY, ARMAM: The war BRO, HARMAN, The war ery of Walker was read with interest and heart-ily endorsed. His platform is the broadest over set in type, and it gives overy man, no matter what his views, a chance to stand thereon. It expresses the need of the times, for we want more ellow room, and those who are not in bondard to eminent respectability will give it a hearty welcome, I want no man to draw a line of conduct for me to follow, draw a line of conduct for me to follow, and I want no part in an organization that won't permit the freest use of thought and speech at all times and upon all subjects. I hold that there is nothing which we should be debarred from investigating and discussing, and if any aro so delicate that they want a

platform with restrictions, let them have it, but for those who want liberty, give it For one, I would as soon be to them. to them. For one, I would be soon be within the fold of an orthodox church, as to be muzzied by an organization of any kind. Health is the foundation of happiness, but the church has always worked for the welfare of the soul in m another world, and done all in its power to prevent the general diffusion of knowledge relative to the physical body; and we have Freethinkers to-day who follow in its footsteps. They detest a follow in its footsteps. They detest a a man who won't punder to public opin-ion on every topic nearly, outside of old theology. They have broken a few fet-ters, buttre still in bondage, and seem to like it. They stand in the same awo of that sham and delusion, "society," that the Christian does of old Jahovah, we have indefined and the state of the same state. and individuality meets with little en-couragement. Society and the church like similarity of mind, and marked individuality, which distants the

and scorn. A reformer is wanted in nei-ther, and old conservatism alone is the recipient of their approval; for "remove not the ancient landmarks which thy there is the their setting. While fathers have set," is their motto. While to many subjects in connection with human welfare and progress need ventilation und agltation. Freethinkers who do think, will soon discover, if they haven't already, that there is something else to do besides annihilating old the-elogy. Their whole time should not be olacto do besides annihilating old the-ology. Their whole time should not be given to that alone, for other great ques-tions are lecentic up for attention and settlement. In this city, according to the daily press, there are 1,500 men who have no home or shelter; who sleep on doorsteps, in alley ways, and overy other conceivable place where they can get under cover. 10,000 are in enforced ille-ness, and the wail of want and wee re-sounds from one end of this state to the other with startling distinctness. Never other with startling distinctness. Never were suicides so common as now, and such destitution and misery as the toiling millions are experiencing all over this land, was nover known before; and the struggle to retain an existence with the bare necessaries of life alone, is a tremondous one, and now barriers are continually arising. Yet land and labor questions are comparatively little dis-cussed among Preothinkers, and none at all at conventions.

We are told that a great orator is theroughly familiar with these questions, but his voice is yet to be heard in defense of labor and in opposition to monopoly, But reforms of this nature soldom find advocates in those who are strangers to want, and we are in little danger of being

But reforms of this naturo seldom find advocates in those who are strangers to want, and we are in little danger of being surprised by a public exposition of the enses and cure of hard times. The social evil is one that is vastly augmented by these conditions that now preval, and thousand of women who re-volt against a life of sin and shame, are forced by siom necessity to sacrifice virtue and honor to provide food and minimul for the dehased body. It is that or starvation, and offen both. Ignorance as dense as the darkness of midnight, broods over the masses and the rising generation on the nature and laws of their being, and the result is plainly ap-parent in invalids, insame asylums and premature graves. But education, the savior and preserver of kummity, he withheld, as an M. D. of radient ideas and long experience says, "because of the bond or barrier in public sentiment, that makes men and women scarce who dave give utberause to flier most com-mon thoughts except in extreme priva-ey." And when one is found with the backhone and stamina necessary to speak in spite of this "public sentiment," ho is instantly made a victim of extra-eism and the recipient of unlimited con-dematice. Worly, these conditions demand broad-or platforms and greater freedom in speech and press. More ecurage in de-fense of homest convictions is also needed, for we are fast becoming a ma-tion of slaves to an oligarely of mony brass and "public sentiment?" and when each of a man of molerate means who defended our Van-derbilite and Stanferds in their "legal needed, for we are fast becoming a ma-tion of slaves to an oligarely of mony brass funday I listened to a man of molerate means who defended our van-derbilite and Stanferds in their "legal needed, for the rule and and inof-fensive term. Let the men and under-beachone," to use a mild and inof-fensive term. Let the men and mon-derbilt did for the public, romso themselves to neiter and and inof-graphic sentiment" as the decended our van-derbilt did for the public, roms

AVAIS IOF SUCCESS. O. SEVERANCE. San Francisco, Oal., Dec. 15.

SLINGS AND ARROWS.

The saloons are closed. The Paul Pry el-ment is not satisfied. Every few mornings some one of them may be seen peoping thre' the keyhole of some ex-saloon. For shamel

LIAU REYNOLD OF REING GRASHIOON. FOR SHRINE LATER. Major Simons has re-opened his shop, and proposes to self beer and whisty to the thirsty. "If ish Robin," and "Plyonix" non est.

New Year's day. The time for men to turn over new lanves, --quit smoking, chewing to-bacco, gambling, drinking whicky, and last but by no means least, moddling with other people's Lysiness.

"filda," in the Truth Seeker of a recent "filda," in the Truth Seeker of a recent "Hidda," in the Train Sector of a recent date, nakes use of this expression: "I my-solf an one of these much despised strong-minded old maids, a Freethinking Spiritual-ist, but not a Preclever in any but a Christ-like sense of the term." Worder what kind of Precleve that is!

*** Friend Gibson catches it heavy in this issue, These principles that make of men meddlers and spice should never be let alone, but be kept over on the move until swept from the face of the earth,

From the tone of one of the editorials in the Truth Seeker it might be supposed that Rev. M. A. Gault was conducting that paper at present. The idea of saying, "an Anarch-istic journal which halos Freethinkers and the state with about equal intensity," is too absurd. Eabl. Z.

TIME CARD.

ALCHIFON, ... California & Mexico Express & Mull No. 1, 11:2-Color Alo Express Through Freight No. 2, 11:20 p m Way Freight No. 13, 6:58 a m Giorso Express No. 2, 4:21 p m No. 4, 4:30 a m No. 14, 9:264 a m Drygron U. P. R. R.: * Table Wight 12:54 p m
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 Goino Wisst,

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 12:54 p m.

 Bio a freight,
 Goino Last,

 Possenger and Mail.
 11:00 a m.

 Jonal Freight,
 15 p m.

It III is a second seco And Windsor castle was never so gay,

With her gorgeous hanners flying!

The hero was hung up in the windy dawn-Twas splendidly done, the telegraph said; A creak of the neck, then the shoulders drawn, A heave of the breast-at d the man hang dond.

And ob, never such vallant dving! And Windsor castle was never so gay. With its fops and foo's on that windy

day, And its thousand banners fiving!

Some starving habes where a stark stream

flows
 'I'wist windy banks by an Indian town;
 frenzied mother in the friezing mows,
 While softly the pitying mow comes down To cover the dead and the dying.
 But Windsor castle scened never so

gay-She was rowing rod dragon's toolh that day; While God's four winds went flying! —Joaquin Miller,

Land Question--Improvements on Land,

The improvement on land does not only consist of such things as buildings or fences but the ditches in arid lands, the pulverizing of the raw soil, the clear-ing of timber, hedges, wells and ordeards must be classed as improvements. In that in classed is will take one man about ten yours to clear thirty acres; in prairie lands, such as Kausas land, about three years to put eighty acro. in a fair order of cultivation. It will take five years to grow a defensive hodge, and ten years to get fruits from an orchard. Let us suppose that at the end of ten years us suppose that at the end of ten years the farmer on the wooded land dies, and at the end of three the prairie farmer also hands in his checks. Before these two farmers may have spent the glean-ings of ten years of hard labor, and it may represent all they possess under the sun. According to Henry George's plan will society say to them at their death beds: "You have no right to he-quenth that land to vour children because douth beels: "You have no right to be-quenth that land to your oblidden because there is danger that they could become hand Lords; but we will hold it in trust hand Lords; but we will hold it in trust for future generations." Would not the expiring furmers say: "Don't our chil-dron constitute a part of the coming generation? Are they not as good as other peoples' children? Why have we not the right to bequeath to them?" Would society answer: "Our agents will regulate this because it involves the unioning of unical conversion but we will regulate this because it involves the principle of private ownership, but we may permit your oblikers to cultivate it during their lives, and at their death may permit their children to do the same." Would not those two farmers oxcluint: "Are we not the owners of the product of our labors? Those farms only represent that product, and where is the difference whether we because thit only represent that product, and where is the difference whether we bequeath it ourselves to our children, and they to their children, or whether society per-mit them to cultivate the same from generation to generation? Where is the difference in your principle? The work-ing of it is the sume as the good old fush-ing of it is the sume as the good old fushing of it is the sume as the good old fash-ioned style. Or have your agents the right to boqueath it to other children after the land has just become product-lye, the orchards and vineyards begun to bear, and we have spent upon that land the labor of our lives? Light up your lanterus, O, agents of society, and see Justice in tars at such proceedings to The land under the present system is

The land under the present system is just as safe for future generations as it can be. The law of gravitation will keep it in its place, and but a portion of the human family will ever engage in the cultivation of it. The only con-mon sense I can see in land agitation is, toon some teen see in land agitation is, to keep corporations or individuals from holding vast tracts when others would like to caltivate it; and since it is the primary factor in furnishing the means of existence to men, regulations might Chrton, Kan. Joux C. Ifaxas,

be made concerning the extent of ownership, and in raw lands concerning the power of keeping it for speculative purpose, when it is wanted for productive

If a man did not have the right to sell the exclusive right of occupancy to a tract of land, would another man have that of land, would mother man have the right to poke the holder out of it? Or would society or its agents have the right to disposees him at pleasure? Or would they give him a lease for a term of years or a life tourie? The individu-ale can do that just as well, a good deal cheaper and with less veration to all concerned. Large we concerned. JOSEPH In CLERG. Lyons, Kas.

Mocality Better Thus Beligion. PREN HARMAN: It would eppear a strange medley could we see the opin-long of your subscribers in your paper

on the god question, the government of the universe, how or by whom, and things in general; and on the existence or nonexistence of life after death. All these questions I have settled to my own nu-alterable satisfaction; and here is one fu short which I have adopted for my creed. and the second s clouds, or somowhere beyond them, and by some to be everywhere at the same time. No person has seen, heard or felt him; but we know that nations and people have slaughtered each other about the way to worship him. Now in place of this religion and this silly beplace of this religion and this silly be-lief, let us prefer morality. Morality is everything that is good, noble and just. It we are possessed of these fine quali-ties our life work will be to spread sun-shine and pleasantness to all around us, to be kind and loving to children, to nake our house cheerful, and our com-panions and children happy to let others do as they please, provided they comply with the golden rule, if not rebuke them softly; to have kind regard for all inno-cent and harmless creatures, not oven to kill a snake when in its efforts to get away. Now let us live up to these grand attributes of humanity, and then we can, with nucl assurance, leave others to say, when we have departed, the world has been better by as living in rt. Ohamplin, Minn. J. KIN SER.

In the last issue of your paper, one of your editorial correspondenta, writing under the nom de plane of "American," inisrep-resented me in regard to a communication of mine in a late issue of the Alarm. My statement to the effect that work-ing-men should arm themselves, taken alone.

ing-men should arm themselves, taken alone may seem rather too hot-headed. But I used the expression in connection with reasons which your honorable correspondent did not we lit to mention.

I dont know whether the misrepresentation was intentional or not, but "American" should understand that to take one sentence from the writing of any one, without men tioning in what connection the sold sentence from the what connection the But Benter, though in what connection the But Benter, what used, is very likely to do great injustice

The state of the second second

France and Her Blastletty,

I have had occasion to speck through the columns of LUCIPER against race prejudice, and also for the inniferable homestead. The subjoined extract from one of "Gath's" let-fors in the Checkmatti Enquirer, furnishes food for reflection upon these vital questions

for an intervention transmission and the second sec

Mn. M. RAMAXAN: You will here find two dollars to pay on the printing press for Lav-crim. I like the payer and take great inter-est in reading it. You are doding with itring issues and momentons questions, For a small paperit is doing a great work, with corres-pondents that are able and interesting, and who are generally courteous and friendly in their criticisms of each other when differing in omition.

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E. C. WALKER, Valley Falls, Kan. Box 62.

Anarchistic Books.

So many of the reader of LUCIFER avow a desire to know what "jou Amarchists are driving at," and also make so many inquiries regarding Mutual Banking, that I am con-strained to place before them this partial list of works bearing on these subjects.

12

God and the State; by Michael Bakon-has a state of the State; by Michael Bakon-has a state of the state of the state of the state of the last two p. mphdets The Parliade of the last two p. mphdets The Parliades m. "Progress and Poror-ty" by Wm, Hanson Work and Wealth; by J.K. Ingells Social Woulth; The Labor Dollar; by S. P. Andrews Government and Liberty; by Wm, Gatton So the Railway Kingstitch for an Em-pire, Do they? Prostitution and the International Wo-man's League; by Henry Edgar Government; by Charles Moran Single copy of London Anarchist Three copies "Single copy of the Word (Nearly An-archistic)

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archistic) Three copies Single copy of Le Rerolts (Dec copy of calciof the above four papers 12 Female Nithlist by Stepnink 11 A Viudication of Natural Society; by Lamual Barke, To be isouted soon. Address, E. C. WALKER, Valley Fulls, Kan.

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