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## LUCIFER

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GAPTAINS OF INDUSTRY,
The chevaller in mail-linked armor clad
Received on bended knee his trusty blade
To right the willow's wrongs, defend the maild,
And from oppression make the orphina glad.
All life was strife, and knightly oath forbada
The steel which had so oft in tourney played
To rest undrawn where pileous glances
prayed
With tearful eyes, disconsolate and sad.
All life is strife, and still in fierce array
Our knights are met where blows, fall fast
and hard,
But he who bears slott the golden prize
By greed hath piffered—as bis lawful prey—
From unarmed hands the coveled award
To dazzle in his fellow victim's eyes.

Lum.

The chevaller in mati-linked armoredad Received on headed knee his trusty blade To relation with all of the composition make the orphun glade and from oppression make the orphun glade The erest underwe mixer played The erest underwe mixer played With tearful eyes, disconsolate and sad. All life is strife, and kull in facero array Our kinglata are met where bloosy, fall test and hard, the to who bears slott the spoleen prize by greed hat piltered as hard, but he who bears slott the spoleen prize by greed hat piltered as his lawful prey-From unarmed hands the coviced award To dazzle in his fellow victua's eyes.

If the CHRISTLIN CHUERCH AND INDUCTION As the result of the canon law, what is woman's position in the State and Church to-day? We have woman disfranchised, with no voice in the government under which she lives, denied until recently the right to enter colleges or professions, laboring at haif-price in the world of work; a code of morals that makes man's glory woman's shame; a civil code of morals that makes man's been absolutely established and non word to say. The relation has been absolutely established and perpetuated without her consent, We have thus far had the man marriage. He has made the laws concerning it to sut his own convenience and love of power. He has tried every possible form of it, and is as yet satisfied with none of his experiments. If an inhabitant of some other planet could suddenly light in one of our law libraries, and read over our civil and criminal codes, he would be at loss to know what kind of beings women and remained codes, he would be at loss to know what kind of beings women and remained codes, he would be at loss to know what kind of beings women and remained codes, he would be at loss to know what kind of beings women and remained codes, he would be at loss to know what kind of beings women in New York, and give it would wholly obliterated in another. In the criminal code, we find the proper state of the canon law that it is fair to infer that their inspiration cans from of some other planet could suddenly light in one of our law libraries, and read over our civil and criminal codes, he would be at loss to know what kind of beings women are, so lanomalous in the position we hold, with some rights partially recognized in one place and wholly obliterated in another. In the criminal code, we find no feminine pronouts. All criminals are designated as "he," "his," "him," We might suppose our fathers thought women were too pure and angelic ever to commit crimes, if we did not find in the law reports, cases in which women had been imprisoned and hung as "he," "his," "him," And yet, while the masculine pronoun can be made to do duty for punishments, when it comes to privileges we are excluded, because the laws and constitutions do not contain the feminine pronounce.

church teaching in regard to woman is, to the lasty degree, con-temptuous and degrading. Perchance the very maneducated

stand-point,-Index (Boston)

For Lucieus.

# "Requirements of Natural Mo-rallty." Not any one, or all the "Nine Demands

of Liberalism," is in my estimation equal to the 8th--"We demand that \* \* all laws shall be conformed to the requirements of natural morality" \* \* \* In this is implied the essential dignity

and it has wrought corresponding evil

in society.
Thousands of young, inexperienced, and often unprotected maidens who have become mothers while not wives, have been driven first from home shelter and sympathy to become the shamed outcast, the abandoned, reckless woman, the moral leper. Dangerous, is it, to remove the odium, disgrace and ban from illegal motherhood?

Can it be more dangerous than the past course of hanishment has been?
Would it be more dangerous to save

to the unfortunate child and maiden her self respect than to crush it completely?

Would it be more dangerous to pre-serve in the home a woman, than to thrust upon the world a degraded wretched creature to spread moral and physical contagion, and to ensuare youth, maybap?

Liberalism could do no grander nobler, more humanitarian work, than to help emancipate motherhood, purge the statutes of their refined barburism, liberate the innocent, defenseless child, and thus exalt human nature, and remove one of the most blasphemous regulations of society, and one of the prolific sources of vice.

Who will start a petition, or an agita-

tion in some form, to eliminate this shocking crime of illegitimacy from the statute books, and to deliver motherhood from the thralldom of sauctioned as well as unsanctioned lust?

LUCINDA B. CHANDLER.

For LUCIFER.

AH AIMPERIST'S Note Book.

Wonnerchists are accused of breaking up labor organizations. "You have no sympathy, no good will towards the laboring classes. You don't work for them or with them." This is but purity frue. We condemn the methods and practices of our labor organizations, we show that there is no moral privelple, no purpose, or true solidarity and no rational understanding of the social problems in our labor reform movement. We do work for our latoring classes, though not with them. laboring classes, though not with them.

laboring classes, though not with them.

And, pray, how can any just and honest person sanction the absurd, extremely unfair and unmanly acts of our labor unions? The Truth Seeker of May 15, gave us a very interesting account of a Knight of Labor boycott. A Liberal was boycetted by the higoted Christian Knights. Heresy was the cause of the boycott. Here is another characteristic liem from a New York daily! "Franz Lischen, eigar-burch maker at Liess' factory, Mrs. Landgrat's son-in-law, and his wife, a cigar-maker, wore discharged yesterday by the forman because the other workmen complained that Franz bought his rolls at his mother-in-laws. They have six children.

that were not wholly destitute of reason before the throwing of that bomb, have become so since. And we must remember that the masses of the country readthese papers and get all these Peas and Information from them

Mr. Lum, who is considering facts, not theories, should consider these facts. The hostility of the white slaves to their yellow brothers is a fact; the tyramy the folly of our labor organizations is a fact; the propagand by deed is a fact. When Mr. Lum considers all these facts he will probably have something to say about them. His views and ideas are of more value to as than his prophery. Come what may, we want to know what sy. Come what may, we want to know wh is intrinsically right and wrong. Let the log of events take care of itself, and give us plees of our own logic.

We must allow for human mature, pleads Mr. Lam. The laws of justice and equity de not excuse our blunders and ignorance. If we violate them the nutshment its the crime. Human nature is elastic and everchanging. The more men know of the laws of justice the more perfect they are.

Zeno is perseverant but unsuccessful. He thought became very hear proving that Michael Bakounine was a State Socialist, but Mr Tucker interferred and destroyed all his calculations. So he made up his mind to rob us of Paine's sympathy. He is trying very hard to find state socialistic heresics in his writings. But he will be disappointed. There can be no Sinte socialist in an "Ago of Reason," when the "Hights of Man" are held secred. Even at the time of the "Crisis," "Common Sense" is uncompromisingly exposed to despotism.

to the power granted by the Constitution to Congress to cetablish post offices and post roads, the New York Sun remarks that at the time the Constitution was mude it was not thought that post offices and universal transmission of correspondence could be accomplished by any agency except the state." It would be better for us, adds the Sun, if the post office of statisfies the most addictioned by establishment were not a monopoly.

The Sun sorrowially adults that we have too much government already. "Tyrants naturally desire to calarge and intensity government machinery, but free p ople must have always to diminish it." Does the democratic Sun labor to diminish government? It shines for monopoly, the money kings and property-beasts. It is missicading and treacherous to the laboring people. It knows, but does not mean well,

Thearticles of Messas. Tucker and Appleton and Miss Keily on the Chengo outrages, are truly remarkable. Mr. Luna "Hecauries of Christianity" should be excelled; read by every freethinker in the land. It would prove highly instructive to Mr. Macdonald of the Truth Seeker, I have in doubt.

PLUMI-LINE.

## The One Sacred Thing.

"You might lock out and shut out men and women asking for a decent living out of the enormous wealth which their labor has created;— you might outlaw them and black-Medidines, corner Ein and Frondway.
Residence, corner Ein and Frondway.
Residence, corner Ein and Frondway.

All Calls Promptly attended to Mission of Author which women had been him to be a second discussion and discussion of the corner of

# LUCIFER

VALLEY FALLS, KAS., June 4, 286.

MOSES HARMAN & E. C. WALKER EDITORS

M. HARMAN AND GEO. S. HARMAN PUBLISHERS

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servery individual within the animoso his own personality.

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THIS PAPER have to found on the at Geo. P. Yertsiang Bureau in Paper of the Advertising Contracts may be made for it. IN NEW YOUT.

RECEIPTS ON PRESS FUND reviously acknowledged .........\$582.20 No additions this week.

#### JOB WORK.

Our friends will please remember that we are now prepared to do job printing, such as Cards, Notes, Bill-heads, Envel-opes, Circulars, Pamphlets, &c. Satisfaction guaranteed. Please send in your

#### THE PUBLIC LANDS.

So vitally important to a right solution of the labor troubles is the right solution of the land question, that we reproduce from last issue the following extracts from a circular issued by the "Land Reform League" of New York, We do this not because we think that President Cleveland is the first and "only want to point out to League". man to point out a legal remedy for the whole curse of monopoly," but because Mr. Devyr shows most det because Mr. Devyr snows most clearly that monopoly can have no legal title to the lands held by it; and also that he who "helds his home by natural right and possession and improvements" is the only man who can rightfully and legally have also to but Mr. Davyr are

nan who can rightfully and lay claim to land. Mr. Devyr says:

It is passing strange that President Cleveland should be first, indeed the only man to point out a Logal Remedy for the whole curse of Monopoly. In his Message to Congress he drags up this forgotten truth, "The condition on which the several ruther in the "The perils of society do not come from freedom of expression but rather from repression and suppression."

The "Open letter to the American Press," is as follows:

MEN OR COWARDS.

MEN OR COWARDS.

mein away to large innoponies has been administering them for the public good?" Here we have it declared by the first Magistrate of the Nation that such "giving away" was, and is, in Violation of the Original Contract, on which the States coded, and the United States accepted those Lands

and the United States accepted those Lands.
Let our inwyers totlow up this Solema Contract between those two Supremo Powers and see where it will lead to. If Monopoly titles rest on a violation of that Contract, does not that violation sweep thou all out of legal existence? Then comes the question of Frand, All jurisconsults agree that if fraud enters into the procurement of a title such title is mult and void. And behind both stands Blackstone. Even that high tory commentator speaks to us in this way. "An act that violates "Natural Justice is not Law. It is an unauthorized this way. "An act that violates Natural Justice is not Law, it is an unauthorized Proceeding." If this be so, and for these reasons if there be no legal title to Monopoly lands, it greatly simplifies the work before us. But what about the man who paid his money to the monopolist and holds title from him? Such man cannot be distributed. He holds by heavy he wastered. be disturbed. He holds his home by natural right and possession and Improvements
The work to be done is to furnish homes for rk to be denois to farnish homes for seless and deprive us man for his

#### MORE LIGHT!!

So obvious, so simple, so all-embracing is this remedy that President Cleveland, when appealed to enforce the "Eight Hour Law," said, "Cortainly it must be enforced Law," said, "Cortainty it must be enforced in our government works, but Isos no permanent relief except employing the laborers on the public lands. And I would approve of any feasible means adopted by Congress to aid that purpose by grant or loans from the National Treasury," or words to that effect, It is not a little encourage, ing to find that the first man of note to give voice to this truth is the first Magistrate of the Nation—The Public Lands, by Thomas A, Devyr.

#### PREEDOM OF SPEECH.

In last week's issue we spoke in-lentally of the suppression of the right of free speech and free p in Chicago. A friend has sent in Chicago. A friend has sent us the following "Open Letter to the American Press," taken from the "New York Volkszeitung, a moderate rocialistic paper and bitterly opposed to the rantings of Spies, Most, Parsons, etc." We think this open letter takes the only sensible and logical ground that an this open letter takes the only sensi-ble and logical ground that an American, and secularist, can take in the matter. It has been urged, in the matter. It has been urged, on the contrary, that although the Constitution forbids Congress to make any "law abridging the freedom of speech and of the press," it does not prohibit states and municipalities from doing so. With equal truth and point it might be argued that Congress cannot make laws abridging or denying the laws abridging or denying the right of equal suffrage or the right of trial by jury, but that because Congress cannot do these things it does not follow that states and municipalities may not thus abridge the rights of the citizen. abridge the rights of the citizen. To us it appears evident that the design of this constitutional provision is to make it the duty of Congress to see that the right of free speech and free press shall not be abridged by the states and the muncipalities.

For ourselves, however, as autonomists, rather than as governmentalists, we would make our argument from the stand-point of equal justice, rather than from that of statute law. Under equal instice

of statute law. Under equal justice no man can deny to another the right or freedom to use threatening language. Words are not deeds, and it is not the province of civil law to take preventive measures against remote or possible consequences of words, no matter how violent or "incendiary." If erime violent or "incendiary." It erime is committed against person or property, it might, perhaps, be legitimate for the jury or judge to inquire how much of the responsibility for such crime rests on shoulders of him who by word cited to deeds of violence. But

cited to deeds of violence. But the attempt to provent crime by suppressing speech and press would lend to all the despotic and cruel measures of European inquisitions. Again: We should look to the effect upon the individual himself—of thus damming up the natural currents of free speech. If a man has bad thoughts in his heart or brain it is better that these thoughts has but thoughts in his heart or brain it is better that these thoughts should find vent in words rather than in deeds. The utterance of these thoughts in words often has the effect of bringing about a re-action or revulsion of feeling in the

MEN OR COWARDS.

On Therday last the Chicago police dispersed a meeting without warrant of law. An unknown person threw adynamite bomb, killing a number of policemen. The next morning in the United States brought th s that not only all the editors and con positors of the anarchistic newspaper Arbeiter-Zeltung had been arrested, but that by order of the major that paper had been placed under the consorably of the chief of police, without whose permission nothing was allowed to be published. This censorship was curried on for two

to by hubbaned.

Acres the chief of police—Ebersold

me of the fellow—who, like

derlug Mayor Traumer, of by the chief of police-Ebersold on name of the fellow-who, like murdering Mayor Traumer, of aukee, is a German-American, praised to Lord on high! This ceasorship I be enforced to-day if the proposal printlug establishments in Chicago not refused, through sheer right, to the paper, on which account its future oution became impossible, with chief police ruffinn of Chicago caren his ecusorship may be seen in the folig special Herald disputch of yesterday; or since the truths deep the more has been under the ensearship the nurse has been under the ensearship

or superintendent of Folice Electsold, and its proof slips have been carefully examined. Neebe argued that the police would not dare to interfere with his editorials. When the paper was ready to be printed Chief Ebersold inspected it. Its used his blue pencil in earnest. Among the matter forbidden where the

est. Among the matter forbidden where the following paragraphs:

'The capitalistic press has been full of gloating over the temporary suppression of the workinguen's organ and has damned it in the most forcible language. Nevertheless the Arbeiter-Zeitung, during its ten years' existence, has not been so full of brutality as the capitalistic papers within the last two days. If the public will wait they will see that the apparent crime will ultimately appear in a different light.
'In all the discussions concerning the affair

when the police crossed Randolph street hey selzed their clubs with a tighter grasp, preparatory for an assautt on that little as-emblage, which was composed in greater

sold objected to the term 'spea rent crime" in the first editorial and to the

Chief Educated to the term "apparent crime" in the first editorial and to the general tone of the second.

One thing we will say right here to our esteemed commades of the American press, and that is, that the excluded parts would not have been objected to by the press censors of Germany, or oven Russia.

But how this chief of rollee carried on his consecsion is immaterial. That he did carry it on, that a servant of the sovereign and free people, acting under the constitution of the United States, should have lent h'mself to such a gross infraction of that fundamental law, that is the main issue.

Article 1, of the amendments to the constitution of the United States, says:

"Congress shall make no law abridging the freedom of speech or of the press."

As long as this article is in the constitution to the work of the press or establishes a censorship over it is guilty of high treason against the personal rights and liberties of the citizen.

It may be urged that at the time there existed an exceptional state of affairs in Chicago, and that the continued appearance of the "anarchistic incendiary sheet" would have endangered the peace of the entire city.

What a wretched argument, in the first place,

is the leastdanger to those interests.

We know that, and we know that our ap-

We know that, and we know that our appeal will not be noticed because you would heashamed to answer. And yet we appeal to you. Will you quietly stand by and see that in this country, at the first pretext, the whip of censorship has swung over you? Do you wint it so? Very well thea! Then the working classes will know what to expect of you and what to think of you. The hypocritical mask will be torn from your "Liberty" forever and she will stand there not as the goddess, but as a prostitute to mammon!

#### OWNERSHIP OF LAND.

It seems very hard to make our readers understand Luciren's posi n's posi-Meeting readers understand LUCITER'S posi-tion on the land question. Meeting an old subscriber on the street the other day his first salutation was something like this:

something like this:

"Well, friend II., I guess I'll settle up for the paper and have it discontinued. I cannot endorse your teachings on many points, and do not think it is doing quite right to give countenance to such sentiments by helping to support the

"But what is it," we asked,

"But what is it," we asked, "that you find so very wrong about the paper?"

"Why your Communism, Free-lovism, Anarchism etc. In your last issue you recommend to those that have no land that they should take forcible possession of the farms of such man as myself and neighbors who have toiled long and hard to make homes for ourselves and familes."

"What did we say that was anything like this?"

"Why, you oppose private ownership of land, calling it "landmonopoly." What encouragement can I have to build a good house, a good barn, good fences, or make

a good barn, good fences, or make other improvements on land that I am never to have the ownership of?"

"Why, my dear sir, the very best encouragement possible in this world. The 'inalicnable homestead', source, and assimilates everything held by right of possession and of use, gives far greater security against forcible ejectment than does a money right to land. Under the latter right you may be driven them impartially, without fear or from your home by the sheriff for taxes, or debt under mortgage; or It regards with interest all probthe paternal state may put a money lems relating to the improvement value on your farm, without your and welfare of mankind, and treats "Why, my dear sir, the very best

disputed by any man or by any

"But I do not expect to live ays. What is to become of t What is to improvements when I no longer need them."

need them."
"The right of possession and of use naturally includes the right of entail. Your children will have the same right to this home that you now have."

"But I may want to leave my home for a few months or years, and take my family with me. What is to prevent some interloper taking possession in our absence?"

"You can have your account to be the

is to prevent some interloper taking possession in our absence?"
"You can have your agent to look after your interests, and until it is proved that you have abandoned your home and made a home elsewhere, it would be the duty of the township trustees—the co-operative home government—to defend your right argainst all comers."

township trustees—the co-operative home government—to defend your right against all comers."

"But how about your advice to the landless to seize the land of the monopolists? These men have paid their money for their lands."

"Some of them have paid a merely nominal price; others have paid nothing at all. The government has assumed a right it, did not possess, and is therefore itself a robber. Even President Cleveland—servant of Capitalism as he is, on the money question—admits that the people have been robbed of their right to land, by the general government. [See article, 'Light, Light, in this and last issues of Lucifel.] It is always lawful for an owner to reclaim his own, no matter how often it has changed hands among a brotherhood of thieves. Then let the people assert their right to this stolen lomain. If government has simply made a mistake, let it correct that mistake at once, and settle with the monopolists as best it can. But if mistake at once, and settle with the monopolists as best it can. But if the government will not compel the government will not compel these land thieves to surrender their ill-gotten booty, then let the landless people assert their inalienable right to the use of enough soil to sustain life. Let them get possesion of this land, 'peaceably' if they can, forcibly if they must.' Whenever any government proves traitor to the trusts reposed in it by its authors, the people, then that government forfeits its right to exist."

Such is the substance of a brief conversation with an "old sub-scriber"—one who has hitherto shown himself a true friend of Freethought in Valley Falls. At its close he simply said, "Well, send on the paper!"

#### A RADICAL REMEDY.

Among recent contributions to he literature of Social Science in the literature of Social Science in the very important department of reproduction, none, perhaps, ranks higher than Dr. E. B. Foote, ir's, "The Radical Remedy in Social Science, or Borning Better Babies through Regulating Reproduction by Controlling Conception." This is a somewhat extended and quite alliterative title, and looks formidable, but it exactly expresses in brief the ideas which the author elaborates in the body of work, and it would seem that no better one could have been selected.

Our author calls the Scientific

Our author calls the Scientific Method the "art of civilization," and in this connection I quote him:

"It is therefore important to have a thorough understanding of the Scientific Method, the essence of which in the domain of applied social science is to "LEARN WHAT IS TRUE IN ORDER TO DO WHAT IS REGHT,"

a maxim of Descarte's, and a maxim of Descarte's, and which is, as I take it, the essence of Herbert Spencer's summing up of the utility of all philosphy in his book entitled, "The Data of Ethics," Science seeks the true for its own sake, and having found it, takes it unto itself without fear of consequences. Science argus-cyed, searches in all directions for truth, accepts it from any and every

soil their dainty hands with it, he will pursue the noisome evil to its source, drag it from its hidden retreat and expose it to the disinfect. treat and expose it to the disinfecting sunlight of publicity. He will be apt to discover the forbidding fields and low-lying grounds the fields and low-lying grounds the foul brooding places of fatal physi-cal, moral and social epidemics. cal, moral and social epidemics. If he be a practical man and a consistent advocate of the scientific method in all things, he will apply it to the solution of those social science problems in an effective way which will strike deep down at the root of all evil. In looking about for remedies for social science evils he will be broad and liberal-minded, and will no more expect to find a universal panaeea than he would to discover the balm of perpetual youth. But neither would would to discover the baim of perpetual youth. But neither would he, in his reach for remedies permit himself to be turned aside from the consideration of any remedy which could receive the endorsement of science and give fair promise of usefulness merely because it. ise of usefulness, merely be cause it could not find favor in the eyes of antiquarians. He will be frightened away by no scareerow of ancient superstition set up in the path of progress, nor will be be deterred from the path of progress, nor will be be deterred from the path of progress, a remedy begans some progress, nor will be be deterred from favoring a remedy because some one raises the cry that it is "unnatural"—meaning that it is not in accord with what nature intended, or that it will interfere with nature's processes and results. From one point of view all our material progress has been due to thwarting nature—evading nature's decreebut the scientist really takes advantage of one natural law to protect himself against another, manipulates natural forces within his control so as to make them protect him from those beyond his control. him from those beyond his SCIENCE APPLIED TO NATURE'S FORCES.

The ancient's first impertinence in the eyes of the gods was the stealing of the fire of Heaven and stealing of the fire of Heaven and and putting it to his own use, which man has done in innumerable ways, until he now makes steam do the greater part of the labor of the world—the more civilized world. The modern man has been vastly were avalations in stealing the fig. The modern man has been vastly more audacious in stealing the fire of Heaven, for since the example of our great philospher, Benjamin Franklin, who went fishing for chained-lightning and caught it, the inventions of man have saddled this swift steed and tamed him for our use. Other moders discoveries this swift steed and tamed inm for our use. Other modern discoveries now recognized to be of great value have given us wonderful control over pain, one of the oldest and most natural evils, but to relieve pain is to stifle the voice of nature; and pain is to stiflethe voice of nature; and when anaesthetics were proposed for the relief of the pains of child-birth, it was seriously opposed by those who quoted the ancient scriptural injunction which reads. "In sorrow thou shalt bring forth children." This opposition was of no avail; Anaesthesia was the child of science, and in the face of all opposition has become a universal remedy for human pain."

on seignee, and in the face of all opposition has become a universal remedy for human pain."

In future numbers of LUCIFER I shall continue the examination of this excellent book. In the meantime, those of our readers who desire to possess it can do so by sending 25 cents to LUCIFER or Walker & Harman.

NOTES.

Comrade Tucker thinks that J. F. Kelley and Gertrude B. Kelley have driven me "into a corner" on have driven me "into a corner" on the population question, and a small corner, at that. Well, maybe, but I do not feel surrounded. It has been my steadfast conviction ever since this problem attracted my attention, that it could not be suc-sessfully disputed that population tends to outrun subsistence, and that so long as men have no more practical sense than to bring a practical sense than to bring a greater number of children into the world than they can care for *under existing conditions*, they have not the sense necessary to create better conditions. to bring a

Waiving the first for the time being, I am prepared to maintain the truth and logic of the second of the above propositions, even though my friend Tucker does gloating over the temporary suppression of the money right to land. Under the toms, virtues and vices, and reports the under right you may be driven the most foreible language. Nevertheless the Arbeiter-Zeitung, during its ten years to easily the capitalistic papers within the last two days. If the public will suit they will see that the apparent crime will ultimately appear in afterent light.

In all the discussions concerning the affair of 'fuesday night the capitalistic press has not been able to show that the police had out of 'right by possession and use' you not hesitate to enter upon the study of any social evil because it is expense and mine. Mr. The floring in the police had on the disperse the gallering on the flagmarket. The Herist of those premises and if there is anything that has a came to be meglected by others who fear till as the social evil and recally and recklessly imprudent and only one is so creekly and recklessly imprudent and on wednessday morning stated that evin childred then they can feed, clothe, shelter and educate, as things now are, are not the best qualified to teach others what to do This is one of the things that so much dis-gusts me with the arrogant self-rightousness of the State Socialists, who so coolly propose that the pru-dent shell, in their model State, help bear the burdens that they have so recklessly assumed.

Stephen Pearl Andrews has gone out on the sea of slence and of memory. Possessing more and better brains than most other men, he used them in the service of humanity, and to-day his grave should be tear-wet and flower-cover-cell. But he is antenown outside of should be tear-wet and flower-covered. But he is unknown outside of a small circle of carnest reformers, the American people have not heard of him and could not appreciate him if they had. He was netther a gold-getter, a military chieftain nor a rascally politician. Hence they give monuments and monumental lies to the memory of the Garfields and the Grants, and leave the Wrights and the Andrews to forgetfulness.

The other day I saw a car upon the Northwestern road which was loaded with flowers sent by citizens of California to deck the grave of Gen. Grant in Riverside l'ark on "Decoration Day." There were said to be twelve hundred calla little along in this though offseiner for sand to be twelve numerical cara in-lies alone in this floral offering for the tomb of the successful soldier of war. Would one of these been laid by its donor upon the bier of the successful soldier of amity education and brotherhood, Stephen Paged Andrews 2 Pearl Andrews?

Oh, my countrymen! give Grant the cypress and the weeping willow, for he planted them thickly in the west and in the east, but for Stephen Pearl Andrews bring the roses and the oak leaves, the lilies and the laurels

He merits them

Decoration Day this year came on Sunday, and so all over the country the American people, who would Sunday, and so all over the country the American people, who would strew flowers upon the graves of their dead, bowed in meckness to the diction of the church and met either on Saturday or on Monday, that the "Sabbath" might not be "desecrated". Fools in chains to hyprorcites! And what of the soldiers who fell fighting on Sunday?

One of the best papers that comes to our X tible is the Melbourne (Australia) Liberator. Ex-minister Symes, its editor, has a frank and fearless way of expressing his opinious that is most refreshing. He clearly and sharply advocates the independence of Australasia, declaring that

ing that,
"The Pope has as good a right to
England as the Queen has; and he
has as good a right to the Peter's
pence sent him by the fools of these
colonies as Victoria has to the allegiance or any thing else of any
nerson living here. We believe the giance or any thing else of any person living here. We believe the colonists here independently inclin-ed, but the parsons and the syndi-cate newspapers, for their own ends, corrupt them by calling for their allegiance to an old woman in England and an old-man in Italy."

Our subscriber, David A. Andrade, of Melbourne, has been writing a series of articles for the Liberator, entitled "Anarchy and Spencerianism." Mr. A., handles his pen vigorously and well, and cannot fail to do useful work in the cause of Autonomistic principles through so wild in insulated a journal at the circulated a journal as the

And yet another new Freethought And yet another new Freethinker and N. S. W. Reformer, Sydney, Australia. It is edited by W. W. Collins, late of England.

The Western Union owns and controls nearly 150,000 miles of line or enough to belt the earth six times and miles of wire enough to encircle the globe a score of times. The average profit per measage sent is 7 cents and the profits for the last five years ungregate nearly \$32,000,000. Besides their own lines they control international companies, companies operating eight Atlantic cables.

The only act of congress since 1800 that claimed to be for the protection of labor was the tariff that put 40 percent, profits into the pockets of the "bosses," and opened the ports to the free importation of competitive gauger labor.—Express (Chiraro) (Chitago.)

CHRISTIANITY es, LIBERALISM, Perhaps you would like to look at the fruits of Christianity. Just lift up your eyes and beheld them—Schools-Churches-Asylums-Homes-Peace, Prospectity. Everything good, noble, grand and true. Point me if you can to a single noble thing that insidelity has wrought.—C. B. Taylor's letter to Lucifer.

Before the "returns" were all in, at the close of a certain hotly contested election, a leading politician instructed his subordinates to "claim everything!" Although definite returns or statistics are rather hard to obtain in regard to the "fruits of Christianity" and of infidelity respectively, enough is definitely known to show that the claims of Christianity, such as parson Taylor makes in the above paragraph, are false and misleading to the last degree. As stated in a previous issue, it is easy to be shown that Bible Christianity discourages learning, and therefore makes schools unnecessary. During the Middle or Dark Ages of Europe Christianity reigned supreme. Learning was at its lowest ebb. The "Infidel Moors," as they were called, far excelled their Christian neighbors in schools and learning. When the art of printing was discovered the church became at once its determined enemy. The bishop of Lon-don is said to have declared that "If we do not destroy this dangerous invention it will one day destroy us." Not being able to prevent the advance of learning the churches have over since done their utmost to control it in their own interest. and to claim the honor of being the true friends and promoters of science. only by founding denominational or sectarian colleges and seminaries, but by obtaining control of the secular schools.

Mr. Taylor asks us to point him if we can "to a single noble thing infidelity has wrought." It is true that Infidelity has not sought to found sectarian schools Infidelity asks only that science and morality annixed with superstition, be taught in the schools. Thomas Jefferson, one of the most noted infidels of his time, is said to have been the father of the American Free School system but like everything else that the church has laid its hand upon, this system has been most shamefully perverted from its original design. To-day in nearly every so-called free school in the land Christian theology is taught at the expense of and in defiance of the rights of, unbe-lievers in that theology. Christian Christian tenchers are given the preference. In fact we may say that an infilel can only get employment in the public schools by suppressing his honest con-victions. A public examiner of teachors in this county said in the hearing of this writer that if he could have things his way "no infidel should get a certificate to teach school," and a school officer in this neighborhood toke me that no Anti-christian spiritualist could get employment as teacher in his district while he held the office of trustee. It the State University of Kansas the pro fessor of Greek was asked to resign be cause certain members of the board objected to her out-spoken infidelity. In the State Agricultural College, at-tendance at prayers is enforced by low-cring the "grade" of the absentees.

Is it strange then that infidels, as a rule, are not enthusiastic in their support of a system that deprives them of equal rights?

But this is not all, nor the worst. Take the case of Girard college. We are tauntingly asked to "point to a single noble thing that infidelity has done." Stephen Girard, an Infidel, loft six millions, by will, to found an Orphan's college in Philadelphia. This man had seen so much of the baneful effects of theology in schools that he had it stipulated in his will that "no ecclesiastic should ever set foot within the walls of his college." How has the will of this benevolent Infidel been executed? Ohristians to-day not only admit that this will has been defeated but glory in what should be their shame. They openly declare that Girard college is not an Infidel institution. They boast of having captured it and turned it into a Christian college, thus showing that they have no regard for the most sacred rights of the dead.

We close for this issue by quoting-We close for this issue by quoting.-in further answer to the question, what
"noble thing has infidelity done"—the
following paragraph from "Palse
Claims" by J. E. Remsburg of Atchison, Kan: II,

hospitals for the sick poor of lieston; John Redmon, an Inidel, gave for r hundred thou-sand dollars to support free beds. In the hos-pitals of Boston; Wm. Figure, an Inidel, gave half a million dollars to sid the workhere agit a minou wonars to find the work ingmen of Indiana; Robert Owen, an Indidel devoted fifty years of his life, and expended five hundred thousand dollars in promoting ave bundred thousand dollars in promoting the interests of the poor and laboring classes! Robert Ingersoil, an Infidel, although not a man of wealth, has probably given as much to charity as any living clergyman has done; Peter Cooper, the greatest philanthropist of the age, was a disbeliever in evangelical Christianity."

For Lucipen.

An Open Letter to A. Chayannes. RESPECTED FRIEND: In your last lechastrected rates of the same pleasure, happiness and sympathy. Your lecture was interesting and forceful, and suggested a train of thought the results of which I intended to have given you at the close of the lecture, but various considerations seemed to make it expedient not to do so. I have since thought that it might be well to write my criticisms out, and thus present them to you and a larger audience than we then possesse I do this from no diminution of friendly feeling toward you, nor from any com-bativeness, or love of adverse criticism I would sooner agree than disagree with any man, but the necessity for disagreement seems often laid upon me. As you and I are both known as advocates of the philosophy of happiness, it is but just to us both that those points on which we diverge should be sharply and clearly defined, so that confusion may be

You defined pleasure as the pleasant sensation derived from the gratification of single desires; happiness as the pleasant sensation derived from the gratifica-tion of all our desires. In the Law of Happiness, chap. 2, you define happiness as "a durable state of pleasant sensa-tions," and say that "it is the result of an intelligent use of all our faculties."
Italics are mine. Elsewhere and at other times, you define happiness as "increase of pleasant sensations." fully mention these definitions because I wish to show what I consider their radical defectiveness. I must do this, or by default confess myself in error. I define pleasure (see Pursuit of Happiness, chap. 1) as "the emotion caused by the gratification of any of our desires; happiness as "the emotion caused by the gratification of our normal desires." claim that complex gratifications are plain, is it not, that the tendency has just as truly pleasurable as simple ones, ever been for the strong to crush out that, in fact, whenever we gratify any their sympathies? As a matter of fact desire, even that to weep or moan, we experience pleasure. Instead of separating pleasure from happiness, I separate pleasure into normal and abnormal, the former constituting Impoiness. I agree with you that a man's religion should be

the pursuit of happiness. It is practically impossible (such is the intimate sympathy of the various seasory nerves) to experience single pleasures, but even if it were possible there would be nothing necessarly opposed to happiness in their singleness. If I should be confined in a dark room into which a ray of sunshine occasionally penetrated, my pleasure in that light would, I contend, be capable of being unalloyed happiness, even though no other sense but that of sight were grati-Very complex pleasures may be very unhappy ones, and very simple ones may be most happy. The thirsty dog hap be most mapped and the pool, may be far happier than his master, who with marvelous military genius is conquering namilitary genius is conquering na-tions. It is not the singleness or com-plexity, but the normality of a gratification that determines whether it be a happy one or not. This distinction you do not make because you deny the exist. ence of Justice, and declare that the only law of right is the infamous doctrine of Might: "To the victor belongs the spoils." This leaves the otherwise fair proportions of your philosophy, bone-less and flabby as a rickety child, yet infested with a virus that brings fool ulcers where the line of health should assert itself. Things act and change according to certain fixed methods arising from the very necessity of their own properties and their relations to each other. These methods of action are anthropomorphically termed Laws of Nature. There are natural relations which produce harmony, and natural relations which are stationary mis-relations or else relations of active conflict. The else relations of active conflict. The harmonious relations and the laws that govern them constitute Natural

ment used by every individual in considering the relations of other things to itself. To the universe pollting is wrong, because it cannot suicide, nei-ther is there any other power that can destroy its identity, but with the lesser organisms self-existence becomes para mount. Everything that promotes selfdevelopment becomes right and just. Here then is the scientific basis of Jus tice and Injustice, Right and Wrong, the normal and the abnormal. We test the rightness and justice of any desire by the benefits that flow from its gratification. If it conduces to our existence and beneficial development we stamp it as normal and its pleasure as happiness. Here is a scientific test which enables me slways to decide (in banniness. proportion to my knowledge and intelligence) what is truly right or wrong, what is truly happy or unhappy, what is

Durability of pleasant sensations has nothing to do with the propriety of calling them happy. The most momentary pleasure may be truly a happy one, if normal, and pleasures that endure for a life time may be abnormal and opposed to happiness. And these durable abl pleasures may "increase" the limit of the organism to endure them, and still be unhappy; all the more so on that account. And the intelligent use of any one or several faculties may produce happiness as surely as the use of all. Toward the close of your lecture you stated that sympathy was co-relative with strength, that the successful business man was the man to go to for efficient sympathy, etc. A curious proposition this, it seems to me, and one squarely at variance with every-day ob-servation of facts. So much so that I would sooner defend the idea that weakness was the parent of sympathy, if forced to take either horn of the dilemma. Sympathy is merely one phase of that nervous sensibility, or perceptivity,— that sixth sense—which constitutes matural clairvoyance, and it enables us to understand, and, as it were, feel in our-selves the emotions of others. It is largely under the control of the will, and can be cultivated. Manifestly it stands in the way of those who conquer or con-trol others by compulsion, i.e., by initict-ing pain. Therefore as the world has heretofore been a battle field in which the florcest have chiefly survived, it children (in proportion to their develop-ment) are more sympathetic than adults, girls than boys, women than men, and feeble old people than lusty middle-aged ones; that is to say, the greater sympathy is usually found in the lesser strength. Let me give you an illustration: A new clearing in a Western forest; the settler, knufe in hand, in front of his rude cabin, is fighting for life with a bear that has attacked him. Haddled in the doorway like a covey of frightened partridges are his wife and children Can you imagine their sympathy? Yet they are powerless. The children can only shriek, the woman can only gaze with agenized interest. Suddenly the with agonized interest. Suddenly the dark form of an Indian filts into the clearing. Has he any sympathy with those suffering ones? Not a bit! The white lear-stained face of the wife, the cries of the infants, provoke only a contemptu-ous smile. He rather hates the white man than otherwise, and watches the great black claws dig into the white quivering flesh and the blood drip from the torn shirt, with malicious delight But has not the white man a barrel of whisky in his cellar? Has he not many a leaf of tobacco hung in his loft? Will he not share them with the man who helps? Ugh! Quick as lightning the rifle-stock presses the shoulder, a cruel black eye flashes through the sights; there is a spiteful report and a puff of smoke and Bruin falls like lead, with a bullet in his brain. The man is saved, and by the strong, but not by sympathy. The surgeons who amputate a soldier's limb have usually less sympathy for him than the gentle nurse who is only their assistant, and she less than the helplessly awkwand country girl who may witness his pain. The barons and knights of the Middle Ages were the strong of their time. How much was their sympathy with the miserable peasants they starved and robbed. Are the middle classes more sympathetic with the poor than their fellow poor? Are the Vanderbilts

cossful" men under our present system of social cannibalisms are the destroyers of sympathy both in themselves and others. Respectfully. Grahamville, Pla. J. WM. LLOYD.

#### ORDERS PROM AUSTRALIA.

From our antipodal friend and and subscriber, (geographically antipodal, not mentally) David A. Andrade, we have the following very welcome order

Messes, Harman & Walker: I have great pleasure in informing you that I have got another subscriber to Lucirea, the subscription to date from 1st January, 1880, making two copies weekly to be forwarded to me regularly. I also wanta few pamphlets, as follows:

Campbell's The Prodigal Daughter; Central Radical Book Exchange Circular; Central Radical League Circular; two Central Radical League Circular; two copies Walker's Love and the Law; Heywood's Yours or Mine; Heywood's Capid's Yokes; Signing the Document, by "Wheelbarrow," (published at Radical Review office, 25 cts); three copies Bakounine's God and the State; Lucirea from January, 1886 from January, 1886.

I enclose you post office order for \$3, payable to M. Harman & E. C. Walker. Fraternally yours,

DAVID A. ANDRADE. South Yarra, Melbourne, March 28,

Although greatly persecuted by church and state, Freethought principles seem rapidly spreading in Australia.

### The Fight in the Dark.

The Fight in the Dark.

The labor question is the pressing question of the day and the question of the future in the United States. I be lieve that that dynamite bomb recently fired in Chicago marks the beginning of as important on epoch as the gun that first rang out in Charleston harbor in 1861. We have already somthing like the "White Terror," which soon must be succeeded by a reaction to be followed by action and reaction, going on till it leads no one can tell were. This only is certain: that forces of the most dangerous kind have arisen in the United States and the whole civilized world. No man can predict the hour or the occusion, but we can see the direction of the currents. They are running against the condition of things that exists. There is a deepening sense of wrong everywhere. Men do not know who is to blame or how to apply a remedy. It is the most dangerous of all fights, a fight in the dark,—Henry George. George.

"Capital is only the fruit of labor, and could never have existed it labor had not created it."—Abraham Lincoln.

"The Paradise of the rich is made out of the Hells of the poor,"—Victor Huge,

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In that govern them constitute Natural Heir fellow poor? Are the Vanderbills and Goulds the most sympathetic men in lities (which are just as much under which alone sympathy can develop, and the universe, but to the relations of the vanipire and victim, shark and sailor which master and serf, this tight blood and the swollen foot. The "strong" and "sub-

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## A FAMILY AFFAIR.

BY THE LATE HUGH CORWAY.

"I cli me," she said, in tones of strong re-proach, and, perhaps unwisely, scorn—"tel me why you dare he claim as your own a child whom you saw for the first time a few days are."

days ago?"

Mrs. Rawlings seemed troubled. She could not see her visitor's eyes, but had the unconfortable feeling that they were gazing sternly at her, as if striving to read the truth in her perturbed features.

"We lost a little boy," she faltered out, "a dear little boy of that age. My man is certain this is ours."

"But you say our gregue certain. A man

dear little boy of that age. My man is certain this is ones,"
"But yout-you are not certain. A man may make a mistake as to his own child, but not a woman. The mother does not forget her child, or believe the child of a stranger to be her own."
"My man is so certain," repeated Mrs. Rawlings, "he must be right. Poor fellow, ever shee our boy was lost be has been seeking him, high and low. It has driven him all but mad at times. Now he has found the child, and means to have him." She apoke the hast sentence somewhat deflantly.
"Ho will never have bim." said Beatrice, slowly "Listen to me, There is no chance of your obtaining that boy, Ilis mother knows in whose hands he is. If your claim is pressed, proof as to whose the child really a will be forthcoming. The production will cause pain and grief, but that will be borne, if needful. See here"—she deem from her pocket the label which had been ent off the child's cape—"the person who has a right to that child must produce the half of the eart which fits this. When wanted it can be produced,"
"I know nothing about cards and proofs,"

when his his. When wanted it can be produced."

"I know nothing about eards and proofs," said the woman, whose understanding could not, perhaps, grasp the ingenuity of the device. "All I know is this, miss; my husband swears it is our boy, and I believe him, noor man. Sore enough he has grieved for two years—never been the same man since,"
"You do not believe him," said Beatries, in the same deliberateway, "but for the sake of setting his mind at rest, you humor his delusion, and are willing to rob another woman. You seem to be a kind woman, yet you are ready to work irretrievable harm to another."

"I mean no harm to any one, miss. If it shouldn't be my child, the mother can't be of much account who could desert a pretty little dear like that. But there, I've listened too long, and perhaps said more than Lought. If you like to see my husband, I'll send for

im."
Mrs. Rawlings rose as if to terminate the adlence. Beatrice also rose and faced her, he threw up her veil, and for the first time uring the interview showed her face to her beautiful.

during no interview source established in companion.

"No," she said with strange vehemenee;
"I have more, much more, to say to you. Look me in the face, and feel sure that I am speaking the truth. What if I tell you that I know the mother of this child—know why it was sent to Hazlewood House—know that if forced to do so the mother will claim it publicly—will face whitever the shame, rather than yield it to another. Will these things have weight with you, and make you persuade your husband to let the matter rest?"

persuade your husband to let the matter rest?"

Her impassioned mamer had its effect upon her listener. Mrs. Rawlings fidgeted about, and her round eyes, which hitherto had rested wonderlingly on Bentrice's face, were cast down.

"It's no use," she multered, shaking her head. "Not a bit of use. He has set his heart on the boy. He'll say it's only a trick," "Then I have yet more to say. Look at me again, and listen. Part yourself in my place, and realize what you compel me to do. I tell you the child is mine—it is mine. Do you understand?"

Mrs. Rawlings shook her head feebly, "It is unlie," repeated Beatrice. "I am its mother. Bo I speak clearly enough? That boy is my son. I bore him in trouble and in secrecy. Now will you or your husband dare to lay claim to him—dare to swear it belongs

boy is my son. Thore him in trouble und in secrecy. Now will you or your husband darn secrecy. Now will you or your husband darn to lay claim to him—dare to swear it belongs to you? Answer me?"

"Oh, dear! Oh, dear, dear!" ejaculated Mrs. Rawlings. Beatrice's face was palo as death. She breathed quickly as one in pain, Now that her band was forced, now that the guarded secret of her life was wrested from her, she seemed to speak like one who having told the worst cares little what follows. "Save myself and one other no one knows of its birth. I loved it and longed to have it ever with me, But for years I scarcedy darsed to see it. Then came a chance. I schemed so that it might come to me and be always with me, and yet no one need know it was my very own. I injured no one by so doing. I had my child and could love it and care for it. I was all but happy. And now for what can be of no benefit to you,you will force me to tell my talo to the world or part with my child. Yet you are a woman's heart!"

She looked at Mrs. Rawlings and saw that tears were in her eyes.

"Dedleve you are kind," continued Beatrice in a softer voice. "You have forced me to tell you all. But I believe you will keep my secret and help me to keep it." She did

not mean to sue, nevertheless there was an imploring tone in her voice. Mrs. Rawlings classed her plump hands together; the tears streamed down her checks. In split of years of practice in platting up those mysterious white integuments whose function shapes torn shops where pork is sold, the worthy woman was still humane at heart.

"Oh my poor young lady! My poor young lady!" she cried. "You so young, so proud-looking, so beautiful! To be led astray! Oh dear! oh dear! What villains men are, both high and low!"

Miss Clauson dushed to the roots of her hair. She seemed about to speak, but checked herself. "You are satisfied now" she asked after a pause.

hair. She seemed about to speak, but checked herself. "You are satisfied now?" she saked after a pause.

"Oh yes, miss. Oh, I am so sorry for you. You were right to trust me. Not a word shall pass my lips."

"But your husband?"

"Oh dear! oh dear! I must do the best I can. I must tell him it is not ours. He will be so unimppy. He's a good man and akind husband, but rather excitable. I assure you, miss, he was fully convinced that sweet little looy was his. I own I wasn't, but I humored him sceing the thought made him so happy. Any way I would have loved the bey like my own. Now I promise you there shall be no more trouble. But my poor man, he will be disappointed."

"Will any sum of money——" began Beatrice rather finidily.

"Oh no, mist. Although Hawlings has neglected business dreadfully for the last two years, and his brother is grumbling; we are fairly well-te-ob people with a tidy bit saved. Oh no, my man is single-eyed. He only wanted the boy."

"How was your child lost?" asked Beatrice.

Mrs. Rawhings looked rather confused. "I

"How was your conditions."

"How was your conditions."

"Miss. Rawlings looked rather confused. "I can't help believing. Miss, that the poor little fellow was drawned and never found. But Itawlings, he won't have it so. He-says he was stolen and washalf find blue some day."

But Rawlings, he won't have it so. He-says he was stolen and wo shall find him some day."

After this Miss Clauson thanked her hostess with grave dignity. Then she dropped her yell and attended by Mrs. Rawlings went back to the cab and Sylvanus. She had gained her end, but at a price only known to herself. What it had cost her to reveal the secret of her life to that strange woman can scarcely be over-estimated. Such was her feeling of degradation that she almost wished that her uncles had been, in the room when yesterday she went with the child in her hand to fell them what she had to-day told Mrs. Rawlings. "And after all," she murnared with a bitter smile on her face, "It is but staving off the crash which must come sooner or lafer." Here she sighed involuntarily. Mordle's quick car caught the sound. "Nothing unpleasant happened, I hope?" he usked.

"My business was not of the pleasantest nature, but I accomplished it successfuly," replied Beatrice.

He said no more. By her desire she was set down at one of the principal shops in Blacktown, an emportum of articles of feminine need into which Mordle could not venture to accompany her. She thanked him for his services, and he knew that those thanks were a disadssal. He strode back to Oaksbury looking very thoughtfult indeed it was not until he was well into his own parish that he remembered the necessity of resuming his usual cheerful air, "It must have been charitable," he muttered. "But why the secrecy? Why the Cat and Compasses?" Saturday came. All that morning, the busiest of the week, Horace and Herbert were fidgety and unconfortable. Long be-

Saturday came. All that morning, the busiest of the week, Horace and Herbert were fidgely and uncomfortable. Long before the hour fixed by Messrs. Blacket & Wiggens for the appearance of their client's carriage, the brothers were glaneling down though the different countries. Miss Chauson, however, appeared caim and at her case. Her woman's instinct told her that all danger from the claimonts was at an end. About two o'clock Horace turned to her, "My dear," he said, "has Mrs. Miller made any preparation for the child's departure?"

"None whatever. He will not be sent for, It was but an fille threat,"

departure?"
"None whatever. He will not be sent for, it was but an idle threat,"
Horney and Herbert exchanged glances. They knew it was no idle, threat, but they little knew how the fulfilment had been market."

averted.

Three o'clock came—four—five o'clock; but no carriage, no Itawlings, no Blackett, no Wiggens, Sanday, Monday, and Thesday pasked without any sign or manifestation of hostility. The Tallerits were then bound to confess that their nicce had judged aright.

"Beatrice appears to be remarkably clear sighted," said Horace.

"Remarkably so," answered Herbert. But had Sylvanus Mordle, who spent the evening with them, committed a breach of faith and mentioned his excursion with Miss Clauson, the brothers might have suspected they had credited their nicce with a quality to which she had no title.

CHAPTER XVIII.

THE SWELTS OF LIBERTY.

"Oh Liberty! thou goddess heavenly bright! Profuse of bilistand pregnant with delight." Every bard has sung the joys of liberty; every writer has said his say upon her glories. Patriots have died for her, and liberty; every writer has said his say upon her glories. Patriots have died for her, and lattesmen-modern ones especially-have made her a convenient stalking horse. The subject being such a stock one, and apt quotations so pientiful, there is no need to dilate upon the frame of mind in which Mrs. Miler's acquaintance, Mr. Maurice Hervey, latter's acquaintance which after man save for the formality of once a month reporting himself to the police, and that general suspicious surveillance which is so irksome to the usually modest and retiring nature of a ticket-of-leave man.

any montes.

The "goddess heavenly bright" showed her face, the first time for some years, to Maurice Hervey on the very day when Miss Clauson and Sylvanus Mordle went to Black-

town.

Mrs. Miller who had manifested so keen an interest in the felon's enlargement remained in complete ignorance of the happy event. This was due to me enlisted to the governor of Portland, begging that the date of the convict's release might be made known to her. The letters were dated not from Oakbury but from some place in London. The

nrst letter was duly acknowledged, and the information vouchsafed that the date could not be exactly fixed. To the second letter she received no reply. The reason for such apparent discourtesy was this:—

The day of the man's emancipation was drawing very near, so he was told that his friend had written, and he was asked if he wished to be sent to London to meet her? He cast down his eyes and in a respectful way stated that he was sorry to say that he attributed his present shameful position to certain evil counsel which the writer had given him, and which he had followed. He did wish to be sent to London, but would rather avoid this woman than seek her. After this avowal Mrs. Miller's letter remained unanswered.

He was an educated villain who had been sentenced to five years penal servitude for ultering forged bills. Like most such men, who are sent into seclusion for the good of the community, Maurice Hervey was able to realize, without such severe treatment as was needed to convince the Apostie Paul that kicking against pricks is foolishness. He had been ordered to pay society a certain debt. Misbehavior meant that the debt would be exacted to the ultermost farthing; whereas good conduct would in time lighten the obligation and induce his creditor to accept a handsoone composition. So he did to the best of his ability such work as was allotted to him. He was too clever to attempt the elbow-worn trick of interesting the chaplain by a pretended conversion. He sagely reflected that chaplains must by this time have grown while-awake. But he wore a contented hoffensive look, spoke civiliy to his goolers, complained of nothing and gave no trouble. It was only in the seclusion of his circumseribed coll of corrugated iron that So. 180 seewled granted histretin and clenched the chape.

tented hioffensive look, spoke civility to his gaolets, complained of nothing and gave no trouble. It was only in the seclusion of his circumscribed cell of corrugated from that No. 1930 scowled,grated histerich and clenched his heart craved for personal freedom, his lips nodsclessly framed bitter curses and vows of vengennee.

So it is that if upon his return to freedom Mr. Hervey had given his experiences of penal servinde to the dally papers, his description of the punishment of brend and water diet, dark cells, and that humiliating exercise with the crank, known as "grinding the alt," would have had no first-hand value. Before leaving Portland he was told that the "Discharged Prisoners' Ald Society" would doubtless do something for him. He expressed his graditude for the information, but added that unless from disuse his right hand had lost its cumling, he could earn an honest—he emphasized the word—livelihood without difficulty. He had been an artist, and could again pursue that craft under a new name. During his detention he had given his janitors proof of his graphic abilities, by the graving of sundry states with complicated and not inartistic designs. These works of art are still shown to visitors to the prison as curiosities.

So, practically a free man. Maurice Hervey stood in the streets of London at four o'clock on the second day of the new year. There was little about him to nitract attention. By a merelful and sensible dispensation, during the fire months prior to his emmeripation, a convict's halr is left to nature, so that in these days of military crops, Mr. Herrey's head, which no longer reseabled a Pitzroy storm-drum, was not a signal of danger. The suit of clothes which replaced the durable prison dress was rough and ill-ditting, but not such as to create remark. In London that hight there must have been hundreds of thousands of respectable men who looked neither better nor worso than Ma see the remark. men who looked neither better nor

(To be continued.)

Freedom of the Press in Chicago. Two men with bundles of papers under their arms passed the Chicago Avenue Station about 6 o'clock last Friday night. They hurried by in such a stealthy manner as to attract the attention of Captain Schnack, who was sitting outside the station at the time, and he caused both of them to be brought back and examined. They were very angry at being interfered with, and at first refused to answer any questions. The bundles contained 100 copies of the Arbeiter Zeitung, which was held, remaing further examination. It was learned that they had been printed at the job office of Enander & Bohman, 173 Chicago Avenue, within a stone's throw of the police station, and were dated the 22d. Freedom of the Press in Chicago. Chicago Avenue, within a stone's throw of the police station, and were dated the 22d. The issue, however, contains nothing very offensive, and the carriers were allowed to depart. When the police visited the printing office after the two were taken it was found closed up, and nothing further was done.—Chicago Herald

And that is "freedom of the press" in Chicago, rob the carriers of their property.

Chicago-rob the carriers of their property, and then announce that the paper "contains nothing very offensive." Rock Islander

Rock Islander

When it comes to this that papers can be suppressed and men robbed of their property without other legal process than simply the will of the police or of a mayor of a city, we may well say that civil liberty is at an end in this boasted land of the free.

The Japanese intend sending Buddhist Missionaries to Europe and America, to preach Buddhism and convert the Christian heathen of those lands. This will not be welcome news to the old ladies of Exeter Hall and to Sankey, Moody and Talmage the American mone-polists of Hell-fire—Thinker.

"The destitute laborer might better be a slave than free, for the slave must be supported by the master, when the free laborer is left to starve." Judge T. C. Cooley.

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