

LUCIFER

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THE NINETEENTH-CENTURY BARONS.

In the new baronial times
The barons have doffed their arms,
And the shield is dust and the spear is rust,
And the sword no more alarms;
And the trumpet-peal, and the flash of steel
Have lost their olden charms.

But the barons still bear sway,
In a lordly state they dwell;
They have slaves enow, right well I trow,
And rule with a mighty spell,
And for bright red gold, mens' lives untold
Those barons buy and sell.

And whenever these barons proud
Would swell their golden store,
They write with a pen in the blood of men,
And the human heart they score.
They shroud the soul with a parchment scroll
And crush men's hopes with ore.

And the widow's curse they grasp,
And the orphan's crust of bread;
The blind man's staff they seize with a laugh,
And the pauper's wretched bed.
Like vampires they prey on the living clay,
And like ghouls devour the dead.

And acres of goodly land,
And houses of chiseled stone;
Brave ships of the sea and forests free,
They gather them one by one.
The law is their shield and the world their field
And their sword is gold alone.

Now tell me the noblest men,
The barons who lived of old,
The wild proud lords with their crimson
swords,

And their deeds so fierce and bold,
Or the barons who ride o'er men's hearts
in
The barons whose swords are gold!

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 answering 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.

The abbreviations "E. M." mean Era of Man, and are used instead of, or in contradistinction from "A. D."—Anno 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 maintain that Jesus of Nazareth was born on the 25th of Dec., eighteen hundred and eighty-five years ago. Every historian 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 existence of the man Jesus, as an historical personage, cannot now be established.

2d. As Rationalists we object to the use of A. D. (year of our Lord) because we acknowledge allegiance to no lord or master, whether temporal or spiritual. The so-called Christian Era began during what may aptly be termed the theologic era, or Era of gods and superstitions. It was the age of belief in the supernatural—of belief in the subordination of man to the arbitrary will of a deity or of many deities. Man, as such, had no rights that the gods were bound to respect. Rights belonged to the gods and to their representatives, the kings, princes and priests.

3d. The revolt against the rule of the gods as represented by priests and kings is of comparatively recent date. Not until about three hundred years ago—not until the circumnavigation of the globe had determined the true shape of the earth

—not until modern science, telescope in hand, turned her gaze upon the dome of heaven and showed to mortals that there is no dome there! no thrones there! no gods there! Not till the new cosmology of Copernicus and Galileo began to take the place of the mythological cosmogony, did the true Era of Man begin.

4th.—The immediate and necessary result of this destruction of the old cosmogony—the cosmogony which made the earth the center and chief fact of the universe—was a radical reconstruction of the methods of thought and investigation. Instead of referring to Authority for the truth of any theory—in morals, in government, in religion—all theories were subjected to the remorseless crucible of scientific investigation which takes nothing for granted. The result of this investigation, thus far, is that there is nothing outside of or beyond Nature, and that the chief fact or product of nature is man. And though kings and priests, in the name of their gods, still hold sway over the greater part of humankind, they no longer refer to their deities alone as the source of their power. They are now willing to admit that the people have rights that must be respected, even by the vicegerents of the gods; themselves.

The number 286 that we place on our title page to represent the year now just begun, refers to the death of Giordano Bruno, a distinguished martyr to science, which event took place in Rome, Feb. 1600; of the Christian chronology. We use this number,

(a) Because it records a well-known fact in modern history, and for this reason there is not likely to be any dispute in regard to the initial point of the new calendar.

(b) The martyrdom of Bruno was a most memorable event in the history of the struggle between Science and Theology—between Reason and Superstition—between the Rights of Man and the assumed rights of gods, kings and priests.

(c) The centuries reckoned from the death of Bruno correspond with the centuries of the Christian chronology. Hence the two calendars are easily referable to each other.

For these reasons, besides others that might be named, we place E. M. 286 at the mast-head of LUCIFER to designate the current year.

[Several important omissions having occurred in the typographic make-up of this article in last issue we here reproduce it with corrections.]

Divorce.

Criticising an article in the Belfast (Ireland) News regarding American divorce laws, the Winsted, (Conn.) Press truly and tersely says:

So they may think where, as in England, and for aught we know in Ireland too, the law forbids marriage with a deceased wife's sister, or where- over marriage is considered as a contract essentially different from other contracts, and where institutions are everything and the individual nothing. But to us the only absurdity is in the fact that a man or woman should have to petition society at all for relief from a contract in which society had, or should have had, no hand from first to last.

The fault with our divorce laws is that they are not "loose" enough. The best of them make divorce wait upon rigmarole, and put innocence in the pillory to be policed by a filthy mob while officers of the law are nosing about the sacred precincts of domestic privacy; whereas mutual consent should dissolve a marriage partnership with as little formality or public parade as it does any other partnership.

Send to this office for the "Prodigal Daughter". Price, only ten cents.

Practical Anarchism.

Mr. HARMAN: Dear Sir:—On recommendation of Mr. Schumann, former editor of the Radical Review, I sent for several Anarchistic works—papers and pamphlets—and must confess that after the perusal of the same my ideas are so in harmony with them, that I consider myself an out and out Anarchist. I am so convinced of the truth and justice, which Anarchism teaches, that it seems to me that it, and nothing else, will be able to lead the human family out of the terrible misery under which it is groaning if such ever will be the case. Papers, books and pamphlets are increasing, but the question arises with me, is that the only and most practical way to spread the doctrine among the people at large? And I must answer in the negative. If we do nothing else, the enemy is spreading in such a degree that the small growth on our side is almost choked out. It appears to me that another way ought to be pursued, besides, and that is, that we openly practice what we are preaching. Since more than 20 years, long before I knew more of Anarchism than merely the name, I have tried to establish a business on Anarchistic principles, that is, *cost the limit of price*. In order to do so, I need a man with the same principles, and ideas, but notwithstanding all my endeavors to find one, I did not succeed. Even when Mr. Walker was here, I introduced the subject to him, but he was in such a hurry that we had no time to come to any conclusion. I have been doing business here in ——— since 13 years; commenced a perfect stranger, with a few hundred dollars, and must say that the extraordinary success, which I met with, was a consequence of the free and open expression of Anarchistic principles. Without being a temperance fanatic I have picked out the three most powerful enemies the country is suffering under, that is, Religion, Law and Alcohol, and fought them freely and openly in my store whenever an opportunity was offered, and I must confess it has ever done my business as much good as the manure will do to the land for the coming crops. We surely have among our business men many whose innermost ideas are running parallel to yours and mine, but the trouble is, they are afraid to oppose the enemy for fear they will lose a little custom, and do not know enough to know that a fearless and honest, open expression will do them more good than sneaking hypocrisy. Far better, I think, it would be, if all would be honest believers in the Christian religion, than to convert a part of them into unboiling, cowardly hypocrites. I have been, and am yet, dealing with many Christians, and I must confess, that a comparison between them and others would be in their favor by far. But what is the reason? I will tell you. It is because most are writing and speaking reformers instead of carrying on an earnest, continual warfare against the two greatest enemies, the oath, which ties the people to superstition, and *ownership in land*, which dissolves the people more and more from their natural right to the soil. They are writing and speaking in high-flown phrases about some scientific or insignificant matter which the masses cannot understand and which is not interesting to them. Besides that, many papers instead of working in harmony with each other, are frequently filled up with quarrels about unimportant views. But supposing our papers should be perfection, why is it that they comparatively so very little reach the masses for whose benefit they are issued? Because the enemy is organized in armies, and common sense tries to fight him single-fisted and most generally succeeds. All that the latter has done so far, is nothing else but a gen-

tle little scratching, where the former has been itching. If our reformatory teachers intend to meet with success, it would do them good to study the tactics of the enemy, and try to find ways and means to meet him with irresistible force.

Superstition sends out a priest to collect means to build a church as a market place for lunatic ideas. This collection is made under the promise of a heavenly seat or the threat of a hellish roasting. Now which way should Reason pursue to meet the enemy in the most effectual way? It is of the greatest importance to make such arrangements as to gain influence over the masses, and this cannot be done better than by reversing tactics, and Reason ought to form a *liaison with the Store*. You set the influence of a true Anarchistic store against a half dozen or more churches, and the first will come out victorious every time. Why? The Church is a continual expense; the Anarchistic Store is a continual saving for the people. The Church is dealing out superstition; the Store is dealing out the fruits of science. The Church collects now and offers a doubtful settlement in the future; the Anarchistic Store gives value for value on the spot. The Churches divide the people, preaching love which turns into hatred; the Anarchistic Store does justice to all who come in connection with it.

So you will see, sir, that the results of such are so different, and so much in favor of the Anarchistic Store, that the masses must be blind if they would not discover in a very short time who are their real friends, and who their enemies. Furthermore, the Anarchistic Store would be the natural enemy of all the other nuisances called *Secret Societies*. It would also absorb their influence because no Anarchist will stoop so low as to become a member of them.

Though I am only acquainted a short time with what Anarchism really tries to establish, I have been endeavoring for over 20 years to build up a business on Anarchistic principles. But in order to succeed, I needed Anarchistic help. I have explained my ideas to many free-thinking business men; most all agreed in the correctness of the same, but none of them had moral force enough to help me to carry them out. If you can assist, and we meet with success, as there is no doubt we shall, it will be a general help to our cause, and will, in a short time, lead to imitation in other places.

——— has about 2,500 inhabitants, and the surrounding country is good. I possess, in the heart of the place, a good store building 40x60, divided into three parts, 20x10, but connected with each other by doors. My stock of goods amounts to about \$3,000, and building, as well as goods, is free of debt. I offer all that, besides my experience of fifteen years in mercantile business, for a trial, if one or two earnest Anarchists with reasonable means, say only \$2,000 each, are willing to associate themselves with me in order to practice what we preach. If we should succeed, as we must, an Anarchistic paper soon would be issued in connection with the store; it would be independent, and would not need to go begging, as most of such papers do.

Being not able to write for papers, I intend the ideas for your private reading, and wish you would give them an earnest consideration. If you consider them worthless, you will excuse my good intentions, but may throw this letter in the basket.

Give me a business card on by three Anarchists to deal justly with people, one Anarchist paper to spread reading, and one Anarchist lawyer to fight Law, and shortly we have the influence of the majority in the place. I. L. R.

10th, Prairie Place, and Scratches every few kind cured in 30 Minutes by W.C. Ford's Sanitary Lotion, Warranted by H. A. Coy, Druggist, Valley Falls.

Don't forget to runow for LUCIFER.

LUCIFER

VALLEY FALLS, KAN., January 8, 1906.

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EDITORS.

M. HARMAN AND GEO. S. HARMAN
PUBLISHERS.

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RECEIPTS ON PRESS FUND.

The following persons have sent in their subscriptions to the press fund:
Previously acknowledged \$510.25
Mrs. M. Repp, Waterloo, Iowa 5.00
H. C. Morgan, New London, Wis. 6.00

Our Mission

Is not simply to help destroy the vested wrongs of the centuries, though that is a work requiring much more than our strength and abilities, but to help in the reorganization of society upon the basis of liberty, industry and equity.

Close to the earth we should all be, a portion of the time, at least. He who puts his hands to the tools and implements of the farmer and produces a portion of that which he eats, is a better man for it, and he is thereby enabled to realize, as in no other way, the basic fact that labor is the source of all that renders life possible and valuable; and, if a thinking man, must deduce the collateral conclusion that he who lives, through usury, upon the products of others' labor, is not harmoniously related to his fellows, is not dealing squarely with the world.

The ideal home is to be found, not in the crowded city, not upon the isolated farm, but as an element of the Co-operative Township and Village, and can be the abiding place of those only who understand that the autonomy of the individual and the necessity and dignity of labor are the bases of all beneficial association of the units of the race. To hasten the advent of the Co-operative Township, of the Free Home, are we laboring, and trying to spread the light.

Popular Science Monthly.

We have received a sample copy of the above very valuable publication. In its one hundred and thirty-two pages are thirteen contributed articles, by such able writers as Dr. W. T. Barnard, Dr. W. G. Thompson, Dr. W. J. Bohrens, Prof. Cope, Dr. Mary Patnam-Jacobi, Prof. Moseley, Prof. Langley, E. Ray Lancaster, James G. Frazer, M. E. Mascart and others; a portrait and sketch of Dr. Gustav Nuchlitzal, Correspondence, Editor's Table, Literary Notices, Popular Miscellany, and Notes.

The leading editorial, "Science versus Immorality," should be read by every thinking man and woman. In it Prof. Youmans has given expression to some pregnant truths regarding the economic and educational phases of the "London Scandal," and the inferences which are to be deduced from his reasonings and conclusions regarding the present "State education" are decidedly unfavorable to the latter. We hope to give in our next issue some extracts from this thoughtful article, if we fail to find room for the whole of it.

The Popular Science Monthly is published by D. Appleton & Co., New York, at \$5.00 per year, or 60 cents a number.

Will our friends and patrons please remember that when they patronize our advertisers they are indirectly helping us. Until our subscription list is considerably larger we shall have to admit a limited number of reliable advertisers, and we respectfully ask that when convenient you will give them your patronage. When purchasing mention that you saw their advertisement in this paper.

Any person wishing to trade lands in Kansas for property in Southern California can hear of a chance to do so by addressing B. F. Hilliker, Lawrence, Kan.

BRIEF COMMENT.

Great is Mammon—and the Republican newspaper man is his prophet!

"PRACTICAL ANARCHISM"

The long article on first page was not written for publication, but containing, as it does, so many new suggestions of practical value, we have taken the liberty to publish it entire. The experience of our friend in his business ventures is most gratifying. It shows that a Freethinker and Anarchist need not conceal his opinions in order to succeed as a business man. It shows that the courage of one's convictions, when those convictions have truth and equity as their basis, will command the respect of men, regardless of religious bias or prejudice. We quite agree with "H. E. R." when he says that he prefers an honest Christian to a cowardly unbeliever.

It is needless to say that Lucifera most heartily endorses and commends this effort of our friend and subscriber, to practicalize—to actualize—anarchistic principles in the "Store", as well as in all other departments of business. Until our principles are reduced to practice in the every-day affairs of life, they can be of little use to us. But the first thing to be done is to get people to think for themselves; to convince the people that the present system is wrong—is destructive to truth, honesty and justice—and this is the work that above all other work Lucifera has set itself to do. So long as men depend upon other men to do their thinking—so long as they are content to follow leaders, just so long may they expect to be ruled, ridden and robbed by the covetous, the crafty and the cunning.

If any reader would like to be put in communication with "H. E. R." the full name and address can be had at this office.

QUACK MEDICINES.

Our venerable friend, A. H. Wood, enters his protest against enlarging Lucifera to make room for "quack advertisements."

On the medicine question, (whether called quack or "regular") the editors of Lucifera take the same attitude that they hold on the liquor question. While they themselves have no use for medicines, they are quite willing that all others should possess the right and privilege to choose for themselves. If an honest advertiser thinks he has a medicine that will cure disease, it is his right to offer that medicine for sale, and if people choose to buy and use that medicine they should have the unquestioned right and privilege to do so. We oppose fraud in every shape, and will advertise nothing that we believe to be fraudulent, but, as in the case of liquors, we believe the only effectual prohibition against "quack medicines" is the "self-prohibition" advocated by Bro. Cook in this issue. That is, let every person resolve himself into a prohibition society of one, and henceforth allow none of the stuff to pass down his throat.

STORIES.

Whether it be a healthy indication or otherwise, the story has become an almost indispensable feature of every journalistic publication. While some of our best thinkers and workers oppose stories on the ground that the space occupied by them could be better filled with other matter, the very general verdict is that works of fiction, so-called, are among the necessities of the reading public. Stories are not necessarily either true or false; they are simply works of art, and as such their truth or falchood rests upon the degree of accuracy with which they represent the Actual or the Possible in nature. Hence it is that works of fiction often contain far more of truth than do the so-called historical narrations. The true story-writer is a true artist. He paints either what he himself has seen and felt, or what his perceptions show him to be possible under favorable conditions.

To supply what seems to be a legitimate demand of the times we have concluded, notwithstanding the small size of our paper, to publish a serial story. From the many presented we have selected,

"A FAMILY AFFAIR,"

by Hugh Conway. We have chosen this story, not because it is new, strange or startling, but because we regard it a good and true word-picture of many phases of human society, not as they should be, but as they now exist.

We select it, secondly, and perhaps chiefly, because it furnishes many suitable texts for a running commentary on the laws by which, as standards, "respectable" society undertakes to control and regulate the conduct of its members. II.

THE POWER OF HATING.

One of the unfortunate developments of religion is that it gives men the power of hating. There is nothing that can hate like conscience.

An exchange gives these words as a quotation from H. W. Beecher's sermon entitled, "One in God." Whether uttered by him or not these two brief sentences contain a most unanswerable indictment against all so-called "revealed religion." The history of the world shows that religion has incited more wars and bloodshed than all other causes put together. The religion said to have been founded by Jesus of Nazareth, is no exception to this rule; on the contrary it stands out pre-eminent as the religion of hate, of murder and rapine. To-day the Christian nations of Europe stand like gladiators in the arena—armed to the teeth, ready, on the slightest pretext, to cut each other's throats.

It is useless to say that it is not religion but the lack of religion that causes all this trouble. Religion has its basis in ignorance and fear—ignorance of nature's methods and forces; fear of the unseen powers that are supposed to be warring over human destinies—fear of man, whom theology represents as totally depraved. Fear begets hate, and hate results in oppression, war and bloodshed. II.

The League—Socialism.

DEAR SIR: Of course I am in favor of a "Central Radical League," and I wish there could be admittance for revolutionists as well as for reformers. No tyrannical Free speech for Mosks as well as for Tuckers.

I wish there could be an understanding between Individualistic Anarchists and Communist Anarchists, soon. SOMERSEX, Marvin, Dak.

REMARKS.

Certainly, how could you think otherwise? Are we not pulling out of the old organization because there is not full freedom of speech there, and do you think that we shall begin by putting up bars?

We are as much revolutionists as you are, but we believe in the revolution of ideas, not in that of physical force, if the former can possibly be made to prevail. We believe in the destruction of monopoly and privilege now holding sway, not in reforming, i. e., patching it. But we would destroy by substitution, not through bloodshed.

The "understanding" which you desire we all wish to hasten the advent of, but it will be an understanding which will obliterate either the Anarchistic or the State Socialistic idea. No compromise is possible. They are at the opposite poles of the social sphere. W.

Our German cotemporary and namesake, Lucifer, (Milwaukee, Wis.) comes to our X table with a new head. This head is a beautiful engraving, somewhat similar in design to the cartoon called the "Modern Balaam," sent out by the Truth Seeker Co. A poem by the editor, Michael Biron, explanatory of this design, appears on first page. We much regret that ignorance of the German language prevents our reading this finely gotten up Freethought monthly, which our neighbor, uncle Schillbauer, pronounces one of the very best published. The price is one dollar per year. We club the two Lucifers for \$1.80 per annum.

Love and the Law is the title of an eight page pamphlet, written by E. C. Walker and published at the Lucifera Publishing House, Valley Falls, Kan. After carefully reading this brochure, we can most heartily endorse every word of it. Could such documents be generally circulated, they would not only put an end to much cant and hypocrisy but to much of the misery that to-day curses the world.—New Thought.

In a recent issue of the New Thought Bro. Hull accused us of wishing to dictate to him "whose kite we [he] should fly." Second sober thought has probably convinced him that we had no such intention, and that our aim was only to remind him that the social problem was not yet a dead issue—not yet "cold iron," as he at that time seemed to think. Now he talks more like himself when he so emphatically endorses the little pamphlet on that subject lately issued from this office.

The New Thought is one of the most lively and wide-awake of all

the Spiritualistic Journals that come to this office. Published weekly, at Maquoketa Iowa, at \$1.50 per year. II.

Notes.

Speaking of the apparent epidemic of crime now existing, the Topeka Citizen says:

Surely it was not the intention of the Creator that this strife should exist.

If this be true, then no strife exists, for nothing can happen which is not by the "intention of the Creator." Whatever is, he wills to be. The Citizen can take either horn of the dilemma it chooses—either "god" does not exist, or all this strife was intended by him.

The Mormon question is handled in a splendid fashion in Liberty of Dec. 26, by "X" and D. D. Lum. Mr. Lum's article is especially valuable because of the facts which he cites of gross personal outrage against leading Mormons. Cleveland's diatribe is his text, and his satirical allusions to the "Buffalo bachelor" are very effective.

In the same number Gertrude B. Kelly writes excellently upon the Chinese question, and among many other pertinent remarks addressed to the laboring men of this country, says:

The capitalists are very glad to see all your energy directed against the Chinese; they are glad to see one slave fighting another slave on a question of a few cents, because it keeps your attention away from the main issue, as to who are your real enemies.

This is the age of sham, the age in which men who are anything but "virtuous," in the ordinary acceptation of the term, pose as patterns of morality, and claim the right to legislate for other people in regard to the most sacredly private affairs of life. Of such, are Edmunds and Cleveland, Republican and Democrat, Pilate and Herod joining hands in the crucifixion of the Individual, here as in all other lands and times, the Savior of humanity, because he is the agitator and the non-conformist.

The supplying of one's wants is a natural right, so long as the rights of others are not invaded in the attempt. The man who thinks that a railroad would help his business, has an undoubted right to give or loan to its projectors any sum of money that he can spare for that purpose. But he has not the shadow of a right to require his unwilling neighbor to contribute. Therefore, the voting of a tax to help build a railroad is an act of gross injustice, of which the source is greed.

Our Liberal exchanges are displaying considerable enterprise in the way of illustrations. Joseph Symes has a good cut each week in his Liberator (Melbourne, Australia), by means of which Catholic and Protestant are alike shown up in no enviable, because in their true, light; Vorbote, of Chicago, had a superb cartoon on holiday week, depicting the struggle between capital and labor, and now comes the Truth Seeker in a new dress, and embellished with four pictures, the first of which is by our western artist friend, Watson Heston, of Carthage, Mo., and is fully up to the high standard of conception and artistic excellence by which we have come to recognize Mr. Heston's productions. The second cartoon is from the French, while the remaining pictures are two wood cuts of the "Iron Virgin" of Nuremberg. The Truth Seeker will be illustrated regularly hereafter. Success to the new enterprise. W.

ESSAYS ON DEATH AND FUNERALS.

Part III.—The Respect for the Dead, What it is, and How it is Secured in our Days.—Recantation, Denunciation, Profanation, etc., etc., etc.

By JOSEPH HENRY, SALINA, KANSAS

[Continued.]

NOTE IV.—After Death, what farther? Soon after the publication of these essays, Rev. W. A. Simpkins, pastor of the 1st Presbyterian Church of Salina, delivered a sermon at the school house in our neighborhood, on the subject which we have taken for consideration. In his remarks he says, "The future life—the hereafter—is something so natural that I fail to understand how some people can be so ignorant as not to know, or not to believe in its existence." He said

George Eliot and even Ingersoll have acknowledged this as a natural outcome of scientific research.

Now, we cannot for a moment suppose that this or any other preacher, understands the future in a greater degree, or that he is more competent to forecast the ultimate fate of man as regards immortality, than any one else who has given the subject intelligent thought. What advantage in this regard has the preacher over such minds as Huxley, Walkman or Proudhon? men who have devoted to this investigation quite as much earnest thought as have the parsons themselves. The Rev. divine makes a flourish of his knowledge of future life, using the life of the same individuality (entity) after disintegration, that is, after death of the body. He quotes largely from the book of Job, to prove the future happiness of those who died in full faith and hope in Christ and the hereafter. He could have added the testimony of such sainted deaths as that of Guiteau, of John D. Lee or any of the noted criminals who have professed faith in the blood of Christ. Good doctrine for foolish and ignorant people to base their hope of eternal rest upon! Matter being immortal—indestructible—it follows that we are now living after what may be called death, we are living in the "Resurrection." As all forms of matter are constantly changing, and as individual life is but a form, a beginning, which must end in destruction of that organization, to be replaced by new forms, new organizations, so life death and resurrection constantly succeed each other. We find that in the destruction of the eye the faculty of discovering by sight is gone; if the mind becomes impaired, the memory and other rational faculties disappear. Likewise if the body is stricken with paralysis, all the powers that go to make the human being disappear, leaving only a wreck. This shows that organisms are but temporary and their uses regulated according to the demands upon them.

No form of matter but has a transient existence—the original matter only is eternal. According to the teachings of learned preachers it is natural for people to believe in things not seen. The unnatural has a charm, such as these serpent employs. They are in raptures over doctrines that will not bear investigation. The love for ghost-stories, the inordinate fear of hell, and the desire to have a permanent place among the angels, lend such a fascinating charm to the so-called Christian faith as to preclude the entrance of scientific reasoning. Error is easily taught, for humbug has ruled from the beginning. If we admit the truth of Genesis we find it a volume filled with illustrations of gross double-dealing. Adam became the victim of misrepresentation. The tempter came in the form of a serpent, and the reputed father of man became a hood-winked example of deception and treachery. Priests and preachers and all those who imagine themselves servants called to do their master's will, care nothing for scientific truth; for the lines of argument based on the principles of fixed belief do not bear the test of scientific exploration. They do not know or care to understand the constituents of life or death, for they know their theories regarding them will not bear the scrutiny of rationalistic discussion. They abhor the men of reason, those that ask and demand the investigation of thought. Such minds as Lecluz, Bakoninne, Hereschell and many others who would not accept theory without investigation, are to them fools and idiots. The whole line of preaching from the "foundation of the world" is to proclaim the offer of life and death, as it is given; inquiry is to be entertained as to its right or reason. It must be taken just as any other dose of medicine.

(To be continued.)

Commoning, vegetarianism, Dr. B. W. Richardson says: "The offender goes to the vegetable world for food, the offender goes to the first, and therefore the cheapest source of supply. The tendencies of all advanced scholars in thrift should be to bid out plans for feeding all the community, as far as possible, direct from the lip of earth; to impress science into our service so that she may prepare the choicest viands, minus the necessity of making a lower animal the living laboratory for the sake of what is just a little higher than cannibal propensities."—Foot's Health Monthly.

Philip O'Donoghue of St. Mary's Kan., has one or two good farms for sale on favorable terms. Particulars on application.

An Agnostic is a person honest enough to say: "I don't know."—Ralph E. Hoyt, in Chicago Evening Sun.

"LOVE AND THE LAW."

MR. HARMAN: I send you a few thoughts on Mr. Walker's leaflet, "Law and Love," and calling attention to some of the mistakes contained therein. Mr. W. is entitled to the gratitude of women for the kind feeling he shows in their behalf. They have suffered under many abuses in the past and still labor under many disadvantages, but the way to her complete emancipation freedom lies not in the direction he points out. That would simply carry her back again to the halcyon (?) days when she was not the legal wife but simply the "partner" of the cave man and picked a bone with him for her dinner when his strong, right arm did not prevent her from doing so. There was no civil law there to bind him, much less to protect her (1)

The whole effort is a case in point of aiming to do one thing and only doing, if doing at all, something in the opposite direction. The force of his assertions is directed against legal marriage, as if to show that under it, woman suffers every wrong, while in the absence of legal restriction she would enjoy every right. In defense of this position he makes some quite remarkable assertions, a few of which I will notice. It is well to remember here, whether we stand with scientists on the evolution theory, or with Bible adherents, the same fact stares us in the face, that we are yet imperfect creatures, and the question is, what can we do under such conditions, and not what we would do if the development of the race was complete.

To illustrate, Mr. W. says love is its own law. We may as well say appetite is its own law when the boldest reformers declare that appetite must be cultivated and trained before it can be trusted; and again, love, he says, makes a man gentle and refined; whereas, the truth is, that love takes the character of the individual, and is not gentle and refined unless the person is all this independent of his love. If it were not so the simple experience of the tender passion would constitute a sure way, and short cut, to everything great and good in character, and love would change a low, mean, or selfish man into one of nature's noblemen. In that case, no trusting woman would ever be disappointed or become broken hearted. (2) "Behold how the law depraves the moral sense," is an interjectional phrase that I meet in another line; I say that the law does not deprave any man's moral sense, but, unfortunately, where a man has no moral sense the law cannot bestow it. (3) But Mr. W. gives himself and his position entirely away when he says, "had the flame of the old love died in the ashes of the past" &c., "the lover must manfully help bear all the burdens that he has helped to create." Now, this is just what legal marriage insists that he shall do. He also deprecates the fact that under Free Love men often run away, and says "they should rise superior to the law," while the only way men are apt to rise superior to the law is to observe it. (4)

Law is the expression of human experience, and it knows that, while love is a great force in life and in individual character, it passes through different phases, and better it is that its fascinations should fade and its illusions depart, as fade and depart they will, while leaving the individual bound by some additional restraint, besides mere caprice, to the practical affairs and duties of life; rather than totally free to hunt and renew fancies and feelings that must die again in a short time; for the law in effect declares, that while woman may be victimized by his professions, she shall not be wholly at the mercy of his capricious moods. (5)

Mr. W.'s mistakes arise from the fact, perhaps, that he is too young a man to compass this whole question, and to know in his very bones that the sentiments and feelings of one period are not exactly those of another, and that too much freedom like too much of another good thing, will not make matters better. In the radiant world, his position is analogous to that of a knight errant in the days of chivalry. He strikes right and left in the defense of the weak, and the unprotected, but the good of his work begins and ends with the intention. (6)

Civil law and, especially legal marriage, has always been woman's best friend, a very poor one in some cases, it may be, but the best she has had; and it has always held for her the rights granted till more and better could be secured. (7) Where it does not exist, and without its protection, she gets only bruises instead of blessings. It is the restraint that man is constantly putting upon himself, his defense against himself, her equivalent for his bigger bones and muscles, and it is bringing her privileges and powers to an equality with his own. (8) The course of true reform is not backward, but forward and towards new and better conditions. Every reformer against law should study the law, find wherein they are defective, and strive to make them better, but should not become discouraged and talk of returning to conditions from which a considerable part of the race,

More ignorant and helpless than we, have bravely, and wisely struggled free. (9) Lawrence, Kan. R. D. Rice.

BRIEFLY

I must reply to those objections, being on the eve of departure for a canvassing trip.

1. Right here the question arises whether the law is more a help than a hindrance, more a shield before than a dagger against the heart of

woman. My observation tells me that the bad evade the good law and the good rise superior to the bad law—when they can. This is the rule; of course there are exceptions, as is always the case. One thing must not be forgotten in this connection, and that is that preceding every improvement in the law has been an awakening of individual conscience; men have refused to do the evil deeds that the law would have protected them in doing, and have lifted their voices in protest against the legalized iniquity, and at last forced many others to think and act with them. We must take a comprehensive view of this question, and such a view, it seems to me, will show that each new law, at the best and most, but a mile-post, indicating how far the human intellect and conscience have traveled. The law is a creature, not a creator; it may preserve, it does not develop; it is not an initial force, being itself the product of initial forces; to grow, men must always look out of and beyond the law; no man ever developed into a nobler manhood who always obeyed the law and did nothing more. Had no woman received from man a truer courtesy, an acknowledgment of greater rights, than the law enjoined him to bestow, woman would today be where Mrs. Rice thinks that she would be did my ideas bear away—in the cave-dwelling of an undeveloped race.

2. I will ask Mrs. Rice when man is the gentlest, the most courteous, the most carefully considerate, in his treatment of woman, and I am perfectly willing to take her answer to the question as my reply to her own criticism, enumerated by me in her article as "2." Why is it so nearly a universal fact that the lover is so much more desirable an individual, so far as uniform kindness, courtesy and refinement are concerned, than is the husband? What is it that spoils such vast numbers of my sex, sinking them from the altitude of gentlemen to the level of bores, if not lower? Is it not the principle of possession, of ownership, which Mr. Searl has stated so baldly, so nakedly, in a recent number of LUCIFER, and which is the keystone of the arch of legal marriage?

"You are mine, you must," is the sentiment coiling like a serpent in the heart of every man who believes that a legal form makes more sacred the relations of companion and mother, and who holds in his hand the statutory key that admits him to the holy of holies of some woman's being. Can Mrs. R. bring herself to believe that she would see around her the domestic misery and the sexual vice and outrage that she can not help but see, were all men compelled to remain always in the position of lovers, placed upon their good behavior, all power to command taken from them by the destruction of the principle of ownership, as it is found in the system of legal marriage?

3. But the law does deprave the moral sense of many men, as it always has. For instance, men who were opposed to chattel slavery yet deemed it their duty to help enforce the Fugitive Slave Law. The law held that to be a law-breaker was to be guilty of a greater crime than to be a slave-catcher. Here the law depraved the moral sense. Again; Infidels who are local officers sometimes enforce state or municipal Sunday laws and ordinances. Here, too, before the law depraves the moral sense. And the same phenomenon is witnessed, repeatedly, in our marriage relations.

4. I did not say that under Free Love "men ran away," etc., nor anything like it, for it is not Free Love but the institution of legal marriage that dominates public sentiment at the present time.

In view of the fact that the law licenses men to procreate large families, which they subsequently desert; and in view of the further fact that the great majority of "seductions" occur under cover of a promise of marriage; and in view of the still further fact that the law only in the most rare instances furnishes any relief to the deserted family, it strikes me quite forcibly that Mrs. R. has not made out a particularly strong case, so far as marriage as a protective institution is concerned. She should have read my tract a little more carefully, and then she probably would have perceived that this was one of the chief counts in my indictment of the institution, viz: that, in making men's virtue and honesty to depend upon their observance of a law, the race has most sadly erred. Legality has been held to be paramount to honor, and this legality was so false to nature that it caused infinitely more mischief than it prevented, and it is doing it yet.

5. As I have had occasion to say before, the fact that the condition of man

and woman has improved in the same ratio that their individuality has been recognized and respected, is a strong a priori argument in favor of a still greater enlargement of the personal sphere, and effectually disposes, I think, of the objections raised by Mrs. R. in this paragraph. The conservation of property rights is one thing, the forcible legal constraint of hearts is quite another.

6. Fully appreciating Mrs. R.'s kind sentiments respecting myself, I yet am compelled to say that as regards both my "intention" and the results of my work, it is purely a matter of opinion on her part, for we each reason from our own point of observation, and our conclusions depend upon the factors entering into the problem, as each sees it. That we can have "too much freedom" I unhesitatingly deny; that is simply impossible. So long as the rights of a single individual are invaded, we do not have complete freedom, and until we have complete freedom we do not have enough freedom. That which prevents liberty is not liberty, and so to say that we can have "too much freedom," is to utter an absurdity.

7. Contrarywise, the civil law, so-called, has operated, as before shown, to fossilize men, making them content with a statutory virtue, and excusing crimes done under the cover of the law, which, outside its protection, would have met with swift and severe punishment. I do not need to tell a woman of the age and intelligence of Mrs. R., that the unlicensed ravisher has short shrift to hope for in any community, but that the outraged wife has no legal redress in any State in the Union, and not overmuch sympathy from society, that is, sympathy that it dare express. Therefore, "civil law, and especially legal marriage," is not "woman's best friend," the "best that she has had," very far from it.

8. Mrs. R. seems all too willing to accept the doubtful protection which man grants to her sex through the legal restraint which he is supposed to put upon himself. Would it not be immeasurably better for woman to take her protection into her own hands, and develop a self-reliant womanhood which will not leave her at the mercy of an undeveloped man holding in his hand the legal power to make her his sexual slave?

9. Ah, yes! But the progress has indeed ever been over trampled law, and the race has "struggled free" from its unhappy environments just in proportion that it has obeyed the "higher law" of the now living heart and thinking brain, instead of the parchment-preserved impulses and thoughts of the hearts that are dust and the brains that think no more.

"New occasions teach new duties,
Time makes ancient good uncouth,
And they must upward still and onward
Who would keep abreast of Truth." W.

One Protectionist Fallacy.

Yet in spite of this obvious fact, protection is never urged for the encouragement of the industries that alone can profit by a tariff. That would be to admit that it gave to some special advantages over others, and so in the popular plans that are made for it protection is urged for the encouragement of all industry. If we ask how this can be, we are told that the tariff encourages the unprotected industries; that protection builds up the factory and iron furnace, and the factory and the iron furnace create a demand for the farmer's productions.

Imagine a village of say one hundred voters. Imagine two of these villagers to make such a proposition as this: "We are desirous, fellow-citizens, of seeing you prosperous and to that end propose this plan: Give us the privilege of collecting a tax of five cents a day from every one in the village. No one will feel the tax much, for even to a man with a wife (and eight children it will only come to the paltry sum of fifty cents a day. Yet this slight tax will give our village two rich citizens who can afford to spend money. We will at once begin to live in commensurate style. We will enlarge our houses and improve our grounds, set up carriages, hire servants, give parties, and buy more freely at the stores. This will make trade brisk, and create a greater demand for labor. This, in turn, will create a greater demand for agricultural productions, which will enable the neighboring farmers to make a greater demand for store goods and the labor of mechanics. Thus shall we all become prosperous."

There is in no country under the sun a village in which the people would listen to such a proposition. Yet it is every whit as plausible as the doctrine that encouraging some industries encourages all industries.—Henry George, in the Million.

A GIFT Send 10 cents postage, and we will mail you free a royal, valuable sample box of goods that will put you in the way of making more money at once, than any thing else in America. Both sexes of all ages can live at home and work in spare time, or all the time. Capital not required. We will start you. Immense pay extra for those who start at once. BRADSHAW & CO. Portland Me.

"THE CENTRAL RADICAL LEAGUE." Responses to the Proposed New Organization.

MR. HARMAN: Sir—As LUCIFER is calling for the expression of Western Liberalism, in regard to a new organization; I wish to say, that I am in favor of the same, and for several reasons.

1st. As to the American Secular Union it has its headquarters too far east for Liberals in the Western States to attend its conventions, or take much interest in it.

2nd. It has become too "respectable" to affiliate with many old pioneers of Free thought who wish to carry reform beyond the "mild demands of Liberalism," who find their doctrines tabooed, themselves snubbed, and invited to step down and out.

3rd. An organization if active, will do more good in one year than its individual members could accomplish singly in two. There are other reasons why we think such an organization is desirable that are not necessary here to mention. Am in favor of, a platform large enough, and liberal enough, to hold every Free thinker in the world, with a motto like Paine's, "The world is our country, to do good our religion." In our opinion the social question is of vital importance and should be agitated, but if it is obscene (by the way, what is obscene?) and shocks the modesty of so many soi-disant Liberals, let us step to one side and discuss it; on our own rostrum, independent and free; where we can take all such as Heywood by the hand; where such as Mitchell can sell any kind of literature that people want to buy and read. II. H. H.

Letter from A. H. Wood.

DEAR MR. LUCIFER: I am glad that your note aroused me to exert myself to such degree as to inclose and forward for your use and behoof forever, three dollars, as I told Bro. Bailey, a few weeks ago, when that was eaten up by the tooth of value received, to publish my *demise*, give me a lift upward where all the Infidels, and a few Socialists go. I am anxious to see the liberal papers prosperous, but we have too many to make rich publishers. I know something of the business of publishing papers like yours.

I should not like to risk my statements to anybody, least I be charged with lying. I never told mortal ears. So now I am anxious the people of the west (the Liberals I mean) shall make LUCIFER a thing of their own necessity; but by all the saints, dead and alive, don't change the name. I care not for a name, but when any of LUCIFER's friends want a new name let them go straightway and join the church. And don't, upon your peril, enlarge to make room for another batch of damn quack advertisements.

My rooms are 15x20, and I am in receipt of eleven weekly publications; numerous other publications come daily; and I can't swing five scores of quackery in my sanctum, so I send it off to make room for a new invoice, and what makes a bad matter worse, one member of my family has lived on such swill for 15 years, and if nothing new turns up, good for 10 years longer.

But I have said enough to show you I have little faith in a man or paper or company that finds it necessary to change names periodically. I have committed that folly myself, but I hold on to my birth-right, and mean to so long as I live if it is eighty years longer.

Bear up and bear on, with your LIGHT BEARER, Bro. Harman.

"The Church is not a whit worse than the Government; all of them are frauds from the beginning. I will not charge God with making the church, neither will I charge the people with making the government. A handful of men, in numbers less than the British Parliament, have controlled this country for a hundred years, and "the people love to have it so." So let them take the consequences. The land won't sink, nor will the rivers dry up. Brains may win; be it so if possible. Yours truly, A. H. Wood.

Anarchy, Liberty, Self-Prohibition.

Reader, I was born a Libertarian, and have become an Anarchist through facts, logic, sympathy, justice and humanity. To be a true and consistent Anarchist, if I understand it, is to substitute self-government, self-control, autonomy, for the assumed arbitrary, corporate, municipal or state governments, under which humanity frowns, starves, groans, bleeds and dies. I am like the Irishman who neither "wants to cheat, nor be cheated." I neither want to enslave nor be enslaved by any means not under any name or pretense whatever.

Whatever may be my opinion as to the nature, character and results of the great agitating question of alcoholic Prohibition, as an Anarchist and lover of Man and Liberty I feel and see it to be my personal interest and duty to practice what I preach; to live in conformity to the laws and forces of parentage, health and life; to control and govern all abnormal appetites and passions; "to present my body holy and acceptable" not "to the Lord," but to myself and all with whom I meet or associate; to self-prohibit myself from being repulsive to any of "the five senses" and all the other senses of man; to prohibit myself from being a walking nuisance, permeated with the filth and poison of tobacco and alcohol in all their alluring forms, or from the effects of over-eating, or the abuse and misuse of sexual force, or from any and every kind and degree of dissipation and departure from a natural and healthful life. All this and much more I consider to be my obligation to myself and humanity, if I would be a true, practical, Anarchist and Humanitarian, and consistent advocate of personal liberty and eternal individuality.

What I thus consider to be my duty as a lover of a true liberty and a free life I would enjoin upon all my comrades. If we have a superior and happy life to advocate and hold up before a benighted and misled and ungoverned world, let us show that we, as individuals, can govern ourselves; that we "Need no law of State to teach us grudging submission to the law of right." Let a pure noble life and a true and exalted manhood be our motto and our Pole-Star.

It is painful, humiliating and disheartening, to see so many who call themselves Free thinkers, Spiritualists or Materialists, and, especially, those who assume to be Libertarians, Humanitarians and Anarchists, destroying life, health, and personal attractiveness, by a lavish and unnatural life of dissipation and intemperance, and heaving self imposed taxes, pains and slaveries, far more onerous than those imposed by so-called governments or by rings and monopolists.

I beseech you, O, Anarchists, and would-be-free-men, to be freemen in your practical, every-day lives. Let the significance of life and the sacredness of the body inspire you to make the most of this life, by keeping every injurious solid or liquid out of your stomachs, by letting your hair grow and remain on your faces, by sleeping all you need, by keeping the skin clean, inhaling pure air, avoiding poisonous drugs, by giving every part of the body freedom of action, and alternating regularly between hard-work to heat-work. Let us show to the world the superiority of our opinions and beliefs by the lives we live and the habits we avoid, the appetites we control. J. H. Cook.

"Liberty" on Zeno.

"Zeno," who is making himself numerous in Western labor and liberal papers as a champion of State Socialism, says in behalf of the government postal service: "It is a boon to society. It is equal to a million messengers of intelligence and enlightenment. It penetrates obscure cross roads where Wells, Fargo & Co. would not think of going." Indeed! I recommend Zeno to read the report upon the postal service of the Wells Fargo & Co, prepared by the special agent sent out by the postal department to investigate it. He will find that the said agent gave, as one of the reasons why Wells, Fargo & Co. were doing so well at carrying letters in competition with the government, the fact that that firm reached many out-of-the-way places to which the government did not penetrate. But Zeno, having adopted a philosophy which belittles private enterprise, knew of course that Wells, Fargo & Co. could not go to these obscure places and would not think of trying to, and so he stated it as a fact. It appeared to the special agent of investigation and to the patrons of Wells, Fargo & Co. that that firm, after paying the government a tax on each letter equal to the government's charge for carrying such a letter, carried those letters with so much more promptness and security than the government, and covered its territory so much more thoroughly than the government, that it was thought worth while to patronize it liberally even at the extra expense which the tax necessitated. But these were only appearances, not facts. Zeno's philosophy tells him that private enterprise can't do business as promptly or safely or thoroughly as the State; and if it can't it can't and that settles it. Zeno is not the first State Socialist to come to grief through reliance on a priori reasoning.—Liberty.

"You can no more have tea without tannin than wine without alcohol," says Dr. William Roberts in discussing of the effects upon digestion of tea, coffee and cocoa. Tannin is very soluble in hot water, and impairs the digestion of starchy foods. A "pinch" of carbonate of soda is said to lessen the evil action of tannin (in tea) upon the digestion. Tea, coffee and cocoa all impede the true stomach digestion when taken strong or in large quantities.—says Dr. Roberts.—Foot's Health Monthly.

TIME CARD.

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

PROTECTING THE COLT. In early time, poor farmer Grimes And neighbor, farmer Grable, Their land would plow, but scarce knew how, For each within his stable

Had but one horse, and what was worse Grimes' horse was lank and bony, Grable's of good, pure Norman blood, -A colt-in size, a pony.

Said Grimes to Grable, "If your colt was able We'd put the two together; And one could plow while t'other'd sow Improving this fine weather."

"I saw to man, I have a plan," -Said Grable, -"and, 'tis clever, Protect my Jim, by giving him The longest end of the lever."

This brilliant scheme, came like a gleam Of sunshine to these grungers; They saw in it a lucky hit, To 'scape starvation's dangers.

And so they made this novel trade, The horse being twice as heavy As was the colt, they gave the colt Just twice the length of lever.

Grable was hard and bound his "pard" -There must be no defection- In writings tight, that come what might, His colt must have protection.

They plowed and sowed, they reaped and mowed, Not one, but many seasons; The colt grew big and fat's a pig, The horse grew stiff and wozzoned

No matter how Grimes made a row, Or how much he objected, Though grown to twice the horse's size, The colt must be protected.

MORALS:

And thus, like Grimes, ourselves we find, To shirk against disasters Our "infant industries," and find They grow to be our masters. -A. Seckler, in the Million.

A FAMILY AFFAIR.

BY THE LATE HUGH CONWAY.

CHAPTER I. A LITTLE DELICATE.

It was a dreary, dismal, wintery afternoon. All the lights of Paddington Station were needed to conquer the damp fog which filled the arched expansion from end to end. The broad platform teemed with the motion and bustle attendant upon the departure of a train. The newspaper boys alone were having a comparatively dull time of it, as the first act of every passenger, upon taking his seat, was to pull up the window, and shut out as much fog as possible, declining to let the sash down for any one, except other travelers, who, having paid their fares, elaborated their right to seats in the train—a proceeding which, to the first installed passenger, always seems supremely selfish. The newcomers, or comers, might choose some other compartment than his.

The moving rack which bears the lamps reach the extreme end of the train. The strong-armed official below luried the last crystal globe to the nimble official who runs along the top of the carriages, and leaps so recklessly from one to another. Defiant as an Indian juggler, he caught the gleaming indiarubber, slapped it into the last socket, and springing inconspicuously from the already moving train. The guard shut the last door which somebody's carelessness had left open. Jumped into his van as it swept by him, and punctual to the minute, the five o'clock train left London, and began its race to Penzance.

In one of the first-class compartments were three passengers, although the railway company would only benefit to the extent of two fares; one of those passengers being a child still young enough to be passed off as a child with young men, save, perhaps, those tender-minded persons who find conscience-money to the Chancellor of the Exchequer. The two travelers who augmented the company's revenue were a man and a woman. That they were strangers was evident, and it was also evident that the man was an old traveler. As soon as the train was in motion, and he felt insured for some time to come against disturbance, he arranged his wraps in the most approved fashion, doaned a soft cap, lit a lamp, and buried himself in a book. He was a young man; but as he appears in this life only as a stranger, a detailed description would be superfluous. It is enough to know he was a gentleman, well-dressed, well-to-do in appearance, and looked quite in his proper place in a first-class carriage. There was a different matter with the woman. It was a notorious reason why she should not be able and willing to pay three-pence-halfpenny instead of a penny a mile for the privilege of being whisked to her destination; yet one could imagine a crusty old doctor, who travels free himself, and is therefore anxious to prevent the company from being defrauded, calling to a guard and suggesting

that the woman's ticket should be examined. Or, from purely benevolent reasons, a person who knows what mistakes women make in such matters might, with propriety, have remarked, "How comfortable these first-class carriages are." For my part, I should most certainly have done so—not from benevolence; but to save myself, who had paid just fare, from feeling swindled if, at the journey's end, a good-natured ticket-collector let off the victim of such a comfortable mistake.

Yet there was nothing remarkable in the woman's appearance, except the utter absence of individuality it displayed. For any guidance her looks gave, she might have been rich or poor, young or old, beautiful or ugly, noble or simple. Had her traveling companion been as curious as he was at present indifferent about the matter, he might have sat opposite to her from London to the Land's End, yet not have known how to classify her. She was dressed in plain black—and black, like charity and night, covereth all hideth much. No scrap of bright ribbon, no vestige of color, broke the somber monotony of her attire, and a thick black veil hid the upper part of her face. She sat like one in a thoughtful frame of mind. Her head was bent forward, and so threw her mouth and chin into the shade. Her hands being gloved, it was impossible to know whether she wore a wedding-ring or not.

Of the child, a little boy, there was nothing that could be seen except a mass of bright golden hair. The woman had wound a thick woolen shawl around him, and held him close to her bosom. He was no annoyance to any one, for, shortly after the train started, he fell fast asleep. Indeed, so peacefully were his traveling companions, that the gentleman, who had felt somewhat disgusted when a woman and a child entered the compartment, began to hope that, after all, he need not shift his quarters at the first stoppage. The train sped on through the white fog. It was a fast train, but not so fast as to give itself airs and decline stopping more than twice in a hundred miles. Near heading the speed slackened. The gentleman with the book breathed an inward prayer that he might not be disturbed. He did not notice that, as the train drew up at the platform, the woman half rose from her seat, as if her journey was at an end; then, after a moment's hesitation, resumed herself in her former attitude, the travelers were not disturbed. The train shot on once more. Still the gentleman read his book—still the silent woman held the sleeping child.

In less than half an hour Dilcot was reached. The woman, after a quick glance, to assure herself that the reader was intent upon his book, pressed her lips upon the child's golden head, and kept them there until the train stopped. For a minute or two she remained motionless, then, laying the child on the seat, rose quickly and opened the carriage door. The reader looked up as the cold, damp air rushed into the heated compartment.

"You have no time to get out," he said, "we are off in a minute." If she heard the well-meant caution, she paid no heed to it. She made no reply, but, stepping on to the platform, closed the carriage door behind her. The young man shrugged his shoulders, and resumed his interrupted paragraph. It was no business of his if a stupid woman chose to risk missing the train. Although, two minutes afterward, when he found the train in rapid motion, and himself and the sleeping child the only tenants of the compartment, he saw that, after all, he was primarily concerned in the matter. In spite of his warning, the mother had been left behind, and he was in the inevitable position of having a child thrown upon his hands until the next stoppage.

Although he was a bachelor, and one who knew nothing of the ways of children, he scarcely felt justified in pulling the emergency cord. Swindon would be reached in less than an hour—there he would be relieved. So he could do no more than anatomize the careens mother, and pray that the child's slumbers might be unbroken. Whatever effect the obligation may have had, he soon saw that his prayer was not to be granted. The child, no doubt mislaid his protector's embrace, opened its eyes and began to splay. It would have rolled off the seat, had not its enforced guardian, who was a good-natured, kind-hearted young fellow, picked it up and transferred it to his knee.

He meant well, although he did not handle it very skillfully. A man must go through a course of painful experiences before he learns how to handle a child properly. Our friend did his best, but so clumsily that the woolen shawl fell from the child, and disclosed a large ticket sewn on to the dress beneath. On it was written, "H. Talbert, Esq., Hazlewood House, Oakbury, near Blacktown." The young man applauded the good sense which had provided for a contingency which had really come to pass. Then he settled down to do the best he could toward supplying the place of the missing woman until the stoppage at Swindon might bring deliverance.

Swindon at last. Here the ill-used traveler called the guard, and, as that official is of course paid to undertake all sorts of delicate and unforeseen duties, with perfect fairness shifted all further responsibility on to his shoulders, resumed the perusal of his book, and troubled no more about the matter.

The guard, without disputing his position of guardian to all unprotected travelers, hardly knew what to do in the present emergency. The hope that the foolish mother had managed to get into another carriage was dispelled by her not making her appearance. He was also puzzled by the careful way in which the child was labeled. This guard had seen some curious things in his time, and, as the missing woman had left not a scrap of luggage behind, thought it not improbable that the desolation of the child was due to intention, not accident. At first he thought of leaving the tiny delicat at Swindon, on the chance that the mother would arrive by the next train from Dilcot. But the more he thought the matter over the more convinced he felt that no mother would arrive by the next or any following train. Being himself a family man, and feeling most kindly disposed toward the little golden head which nestled in the most contending way against his great brown beard, he decided to take the child on to Blacktown, and thence forward it was addressed. He pulled a couple of cushions out of a first-class carriage, put them in one corner of his van, and tucked up

little Golden-head as snugly as any mother could have done; so snugly and comfortably that the child at once closed its blue eyes, and slept until the train reached Blacktown. There the guard carried the little fellow into the refreshment-room, and, leaving him in charge of the pleasant young ladies, went to look for a sober yet speculative man who would take the child to Oakbury on the chance of being paid for his trouble. He even gave this man half-a-crown—to be repaid out of his prospective reward—for his care. Then, after another look at the little walf, who was drinking milk, munching a biscuit, and being made very much of by the refreshment-room young ladies, our guard rushed back to his somewhat neglected duties, and was soon spinning down west at the rate of thirty-five miles an hour.

[To be Continued.]

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