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WHOLE No. 130

LUCIFER

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Riou art sied:: Man, tny croature, Rises off to explanation,—
Rindly lends his gods to aid thee in thine endless task, creation; Builds he on thy breast his temples Underneath the boundless azure; Gradually to dust the ages Crumble them with sure crasure.

Shrinos and creeds arise and vanish Surinos and creess arise and values.

While thy skies are blue as over,—
Bending as in calm decision.

O'er the bigot's vain endeavor,

Thou art silout, Solemn Mother!

But have lived in all the ages. Souls with the sublime composers Who have read thy star-strown page

They, thy grand reserve revernig, With no selfish prayers were known Unto such thy secret over,

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

Vision of thine awful beauty Vision of thine awful boauty.
Once rush mortials perished seeing;
Now no more thine unveiled presence
Are thy chosen votaries fleeing;
On their lonely vigits stealing;
Com'st thou frequent, unaware, Fillest with ambrosial fragrance Where they muse, the awe-bushed air

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

Other firmaments subline, Where the bloom of young creation
Still is in its matin prime,

-B. W. Ball, in Index.

Notes. Michael Sarver, father of the Sarver brothers, lost in the terrible mine disaster at Wilkesbarre, "expressed himself as entirely satisfied with the work being done to extricate the men." He further said that cate the men." Ho further said that he should go down again as soon as they would let him, and labor on in the attempt to resene the imprisoned men, dead or alive. The evident reason of his exoneration of the mine authorities from blame was his belief that they had done all that they could do, but his love for his sons prompted him to still work on, they could do, but his love for his sons proinpted him to still work on, hoping against hope. But his religious training prevented him from applying an equally common sense rule in judging of the doings of "God."

"God."

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

Stop sending your paper. Have had enough

tors of lacuren and its Radical contributors, he should be a little more careful how he designates the contents of the paper as "stuff," lest thoughtful people should be led to conclude that he is not qualified to judge of the merits of thoughts new

From the Truth Seefer we learn that Anthony Comstok has recently made another raid Juon the art stores of New York and Brooklen, ordering copies of a painting by Dubufe—a spiendid allegorical piece—out of several windows, and going so far as to declare that no man had wight to hope an additionable so far as to declare that no man had a right to hang an objectionable picture upon the walk of his own parlor. What New You and Brooklyn need more than paything else are a new picture dealing with nerve and backbone.

The next time that Comstock en-The next time that Comstock enters an art store and orders a pietra are removed, he should be mot with a positive refusal. If he attempts to execute his order, he should at once be deficited of the power to remove even himself. A severe cow-hiding might be a determent, but I doubt it, he single source to the large terms of the control rent, but I doubt it, holias sunk too low to have left any seise of shame.

low to have left any saise of shame.

Friend Blakesley thinks that an injustice has been distrible by the quotient for troing the Tarin. I think too, I fail to see that his explanation throws any new light on the matter. It was said that the laboring man friends a gun. To this it was replied that what he needs more is a little good sense. It was not intimated that he was said by friend blakesley to need a gun for any other reason than that how specified by the latter; therefore, I fail to see how our correspondent has been misrepresented. misrepresented.

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

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

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

I learn from the New Thought that the "regular" doctors of I owa are going to make a determined effort this winter to scenre the passage of a cast-fron stande against all physicians who do not heal or kill necording to the prescribed rules of said "regulars". And-it-is probable that they will succeed, eventually, for the American people seem about ready to meekly close their eyes and humbly say, "Thy will be done", to the law-and-majority god.

According to A. J. S., there can he no enduring love where there is no ownership. Then the highest form of mauriage involves the purchase, and ownership in perpetuity, of the wife by the husband.

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

"No one ever claimed the right to" pound a wife "in a civilized land"? Then England and America are not civilized. In both countries than sands of highards have glaimed and correlated this stight (2) 18 And These land do incalculably werse than

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

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

Sauce for the the Goose is Sauce for the Gunder.

During the lives of the present generation, silver, our original standard of values, having become more plentiful, especially since the mines of Nevada were opened, its dellar weight will buy less than formerly, beyond the reach of the U.S. mint flat. Gold will buy a lit-tic more than formerly, about 1 per cent. This oscillation in the relative more. This oscillation in the relative values of precious metals may be re-versed by new discoveries, or mining enterprises, or employments in the aris. The actual depreciation of silver is due in part to its erbitrary suppression as a currency, by the governments of Eng-land, of Germany, and other creditor nations, who by such contraction calculate to draw more gold and to gain more It med the mind of a philosopher to discover that he who has knowledge of a possible wrong and, having prover that the who has knowledge of a possible wrong and, having prover to prevent that wrong, does not do so, is responsible actually and heavest o attend toners. Terms have not been actually therefor? This is the position in which Michael Sarvey's god," to whose will he so slavishly hows, is placed. God, if "he" exists the original criminal.

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CO-OPERATION, by Laws and Brian do in the first tory of the start you may be a subject of the start you may be a subject of the start you milit with the first original criminal.

Stop sending your paper. Have had enough the start the first or posturating to several the brian of the start you milit with.

As this was addressed to me, personally, I feel that I ought to give it opportunity to see the light. Have the light with the interest of thorses and papear to the start you milit with the interest of thorses and papear to the start you milit with the interest of thorses and papear to the start you milit with the first or application of the principles of Oo-operation.

PROHIBITION. An unanswordle as the principles of Oo-operation.

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Price, 10 cents and the district of the start you milit with the start of the papear and in the Fastory. Practical application of the principles of Oo-operation.

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Price, 10 cents and the district of the start you milit with the start of the start you milit with the papear and the principles of Oo-operation.

Price, 10 cents and the district of the start you military to the pen purchasing power with it. Our Ameri-

erosches and now domands in addition to interestthat the principal of debts shall be increased by the difference in values of gold and silver due to the political

machinations of the gold priests.

Coinage with its fint stamp does not regulate the exchangeable values of metals in international commerce, though it may serve as an index to the propertions of pure gold or silver and of alloy at different dates. The premiserious freedom with which coin and bullion circulate may be inferred from statistics of West ladian trade last July, viz: Imports from W. I.

From Mexico a similar statement, ex-

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

same way by demonstration.

In the pending issue, the adoption of the single gold standard would be equivalent to retroactive legislation, increasing the sun, of debts, since by lessening the quantity at anouncy, its purchasing nower or ratio to other goods is just so much increased; or if gold enough is bought, to make as many deliars as we should have of both metals now in use, then the national debt and taxes for its interest must be increased. Whatever increases the demand for gold, puts the property of the country more within the grasp of the gold holders.

To demonstize both gold and silver, would put properly more within the grasp of lubor. This the Labor Exgrasp of labor. This the Labor Ex-change Bank facilitates in dispensing with specie and greenbacks. Green-backers and other State Socialists will agree with us to demonstize gold and silver, but for them this is to be an act of government, consequent on their elec-tion to power, and with a view to establish this power more firmly, in arrogating the right not merely to stamp coin or its representative paper, butto create money, whose value and usefulness shall repose exclusively and absolutely on their flat and credit. Now, the owner of specie may oscape with it from revolutionary storms, but then, the owner of money would be ruined by the overthrow of government. Interest would bind him government. Interest would bind him to back its authority, however opprosive, to his last dollar. That aspiration to the presidency of a stable government may be the reason why John Swinton exchades from his paper our Labor Exchange Bank doctrine. A people of Inhorers independent of government would be the fat all in the fire, for political ambitions.

"Turn the rascals out"---but be sure to leave their slices.

LUCIFER

VALLEY 'FALLS, KAS., January 1, 266.

MOSES HARMAN & E. C. WALKER, EDITORS.

M. HARMAN AND GEO. S. HARMAN PUBLISHERS.

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RECEIPTS ON PRESS FUND.

With the new year, E. C. Walker resumes his former position as Junior editor of Lucipen. We feel sure this will be welcome news to a large majority of our readers. His retirement from this position on the paper, last spring, was caused by no disagreement or divergence of opinion, in regard to the policy to be pursued, but was caused simply by the pressure of business personal to the Junior himself. It is therefore needless to say that this resumption of duties and responsibilities on the part of the Junior meets with my own hearty approval.

M. Harmán.

A happy new year to you all, Conrades of the Lucteria group! Another annual rovolution of our mother-planet has brought us to the first day of the year Eighteen Hundred and Eighty-Six, according to the common computation in use in so-called Christian lands; to the year Two Hundred and Eighty-Six in that Era of Man which we, as Protestants, adopt as a protest against the gross superstitions which are inseparably connected with the old notation, and as an emphatic affirmation of the Rights of Man and Woman as against all imposed Authority, alike of Gods or Governments. But the years are merely datedots in the illimitable acous of Time, and only as they are spent in useful week are they are spent in useful

SALUTATION.

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.

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:

Domini, or Era of Christianity; and for these among other reasons:

1st. We object to the popular or Christian Chronology because of its lack of historical foundation, or starting point. In other words, we object to it because it bears upon its face an acknowledged falsehood. No scholar, be he Christian or non Christian, will dare to maintain that Jesus of Nazareth was born on the 25th of Dec., eighteen hundred and 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 hurseness, general new here.

rooms are évils. And I am also aware that any place where articles injurious to human health are manufactured or sold is an evil place, precisely to the extent that such articles are there manufactured or sold. Tobacco'is an evil second only to liquor it the extent and intensity of the damage it does; pork is an abonination responsible for a large portion of the scrofulous diseases that afflict humanity; the drug stores deal out poisons in the form of almost innumerable drugs that should mayor other the storesh of mayor other the storesh of mayor. ticles are there manufactured or sold. never enter the stomach of man the Churches poison the minds of their credulous dupes—with the nox-

the Churches poison the minds of their credulous dupes with the noxious compound of superstition, false-hood and hypocrisy which is the stock-in-trade of latter-day religion, while a thousand perhaps lesser evil things corrupt the body, mind and heart of the race.

I perceive that all these are bad things or institutions, and were I a Christian, or a Liberal of Mr. Gibson's school, I should be eager to invoke the aid of the law for their eradication. But I read all history to the effect that a vice or an unhealthful habit has never been suppressed, though they have oftentimes been outgrown, and I know that they do not come inside the pale of legislation.

And I object to the spy system, to the inducement of crime, so-called, for the sake of punishing it. And where men clamer for due reverence for law, they should not be such flagrant violaters of it themselves.

Mr. G. mustrnot forget that the

to day and year, is strouted in the obscurity of tradition; and, it candid, lie 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 o'm'Lord) because we acknowledge allegiance to no lord or master, whether temporary of the constitution of man the constitution of the property of the constitution of the co

ON WHICH SIDE

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

REPLY.

Bro. Gibson asks direct questions and he shall have direct answers. He asks if the editor of Lucifer is "in favor of

open saloons in Valley Falls."

I answer, Yes, and No!
So long as men will abuse themselves with drink it is better to have open places for the sale of liquors than secret or hidden ones. I would have liquor sold on the most public streets and corners, and I would have no screen over the windows nor inside the doors, to hide the seller or the buyer from public view; and I would have all prohibitions, in the shape of high license and heavy taxes, removed, so that there would be no temptation to adulterate liquors on account of their cost to the dealer. With these restrictions removed, I would have the seller be held responsible by the community, for selling or giving

liquors to improper persons.

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

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

stimulants.

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

The number 260 that we place on link of Golds or Governments. In the light of look of Golds or Governments in the illimitable accuss of Time, and only as they are spent in useful souly as they are spent in useful souly as they are spent in useful work are they of value to the race of the county of the Christian chronical work are they of value to the race of the county of the c

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

a so-called majority.
"Morality and respectability?"
We are now and always have been on
the side of the morality which rosts upon liberty of choice, coupled with responsi-bility for one's own acts—the morality which restrains a man from invading the equal rights of his neighbor; but we are not on the side of that morality which stoops to the employment of decoys, deception and fraud, in its efforts to check or regulate the vices of men. And while we would not apologise for, nor defend the vice of drunkenness we are certainly not "on the side" of that morality which gives "respectability" to such vices—not to say crimes—as Usury and Extertion! We take no stock in the morality that makes respectable the man who cheuts his creditors through a legalized bank-rupt atonement! We are not on the side of the morality that clothes in the garb of "respectability" the various monopolistic systems by which the wealth of the country is now being rapidly con-centrated in the hands of the tew nonproducing schemers, and by which sys-tems poverty, vice and misery are made the mevitable let of the masses.

For further explanation of Luciren's position on the questions named we respectfully refer our esteemed correspondent to the "Answer" of the Junier, "W." in this issue.

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

Reply to Sorengen.

(Concluded.)

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

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

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

property.

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

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

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

this fact they but beat the air with idle

words.

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

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

the principles of justice and morality.

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

Searl to Hutcheson.

EDITOR LUCIFER: Bro. Hutcheson says in LUCIFER of November 6, that I am defending the divine institution of marriage. How strange, that any one should say this of me, when I was so careful to state that, "I do not consider marriage a divine institution, but a civil contract, in which the husband and wife have and hold a mutual ownership in each other." Now Bro. II., pleaso don't accuse me any more, of divinity in wedlock, or anything else. A definition of Free Love is called for. Defining a thing is giving

called for. Denning a thing is giving another thing like the thing defined; and where, in the world, can we go to find another thing like Free Love?

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

Again, "What kind of love do you fa vor, if any." Again I answer for the third time, I favor the love of one man for one woman, and the love of one woman for one man, true till death.

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

The old subject of abuse is made men tion of. Surely I never said a man had a right to abuse his wife. This though of abuse seems to be inseparable, in the minds of some, from that of ownership, but one does not imply the other by any means. Suppose I own a bushel of potameans. Suppose I own a bushel of pota-toes; may I not take a hammer and mash them if I choose? I certainly may, and no one in the world has any right to ob-ject. May I then take the hammer and mash my wife's toes because I own her? Certainly not; the wife has feeling-sensuous-and the potatoes have not May I tio my horse to a tree and call him ugly names, "Old fool," "Good for nothing wretch," &c?

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

No, because she has feeling-moral and mental-and the horse has not

So we see this much talked of term "abuse," depends entirely upon the kind of thing we apply it to, and as no one was ever known to claim this right as to a wife, in a civilized land, it can't cut much of a figure in a discussion of the marriage system. I close this rather lengthy article by expressing my sorrow that there is a man in the liberal ranks, who styles all young women outside of Free Love and debauchery, as "Infam-ous." We have had our stone age, our

iron age, our age of steal, and now, by all means, let us give our full counte-nance to Free Love and usher in the glorious age of prostitution. Lawrence, Kas.

A. J. SEARL

BRIEF COMMENT.

Bro. Searl gives us a repetition of come old arguments in favor of the legalownership system of marriage, and makes some attempts to show that social free-dom in the sex-relations of men and women is synonymous with "prostitution" women is synonymous with "prostitution" or "debauchery." How well he has succeeded in this we are quite willing to let our readers judge. To our mind the solution of the question depends largely upon the meaning that is attached to the terms prostitution, debauchery, etc. To prostitute is to debase—to abuse, or to devote to an improper use. To de bauch means very nearly the same. I this be the correct view then prostitution and debauchery may exist within legal marriage as well as out of it; and sexmorality or purity—the proper and legitimate ase of the sex-nature—may exist outside as well as within the legal marriage pale. The most noticeable feature of this let

The most noticeable feature of this let-ter of our Lawrence friend is its utter lack of appreciation of the true principles and aims of the social radicals. He very correctly represents the status of woman under the marriage laws of most nations in both ancient and modern times, when he compares her to a "field." Our own laws in regard to woman's position have a theologic origin, and on reading Deut. v.-21, we find the Decalogue schedules the wife with her husband's field, his ass, his ox, and presumably, his other horned cattle! Bro. S. must have been thinking of the Decalogue, when he penned his article. But he utterly misrepresents the opponents of compulsory marriago laws when he says "they claim it to be an elevation to a woman to live with one man a week or two and then with another for a like time," etc. Constancy in love-relations is certainly very desirable, and for this very reason social reforms op-pose compulsive laws. Friend S. seems to think that the word woman is a synonym for fickleness, and that if she were ony more nexteness, and that it she were not owned by her husband—if she were free to go or stay, she would be sure to "go!" Certainly it would be better that she should go than that she should stay when to stay means mental and bodily defilement by sox-association with a

man she no longer loves.

There are many points in this letter we should like to notice but space forbids.

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

WHAT PROTECTION DOES FOR WAGE LA-BORERS,

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

ANTI-MONOPOLIST.

Commissioner Atkins says the government has no "official information" of the recent Indian outrages reported froutizons. The whole country from Main of California knew of the "Custer Ma conforma knew of the "Custer Mus-tere" through the nowspapers before the thorities at Washington were officially formed of it. Mr. Atkins ought to be ansferred to the naval department of there he could soon become a second of the Proctor, K. C. B. Kansas City ournal,

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

The last number of "Liberty" hits the

The National Reform movement in its ent, logic, coherence and scope, is far nangerous than most liberals imagine, ostition is logically impregnable unless as armed with individual sovereignty,—

The armed with individual sovereignty.—Letcifer.

Certainly, our movement which gives
the government an altimate moral standand for its guidance, is dangerous to your
idea of individual sovereignty. You would
take from government the moral law;
the only perfect rule of conduct, and
substitute the human will. Every man's
own will would be his standard of right.
This would produce wild anarchy, by
laying an ax to the root of all authority,
and government, and reduce society to
chaos. It would he in perfect harmony
with your demand for a free press, free
vails, free money, free whisky, free Sunday, free marriage, free divorce, and in a
word free deviltry. You have on your
side all the orininal classée of society,
but we have on ourside the moralforces,
and back of these God himself, and His
intinite power and unchangeable truth.

We reproduce the criticism of Mr.
Gault in Christian Statesman of Dec.
10, to which we replied, in part, in last

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

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

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

Mr. Gault enumerates as among the lemands of Liberals:

(8). "Free marriage and free divorce"

-If marriage is a divine institution—if men and women are created in pairs, and if an overruling providence brings these otherwise unmated women and men together in the "holy bonds of wedlock," then, indeed, the church is right in pro-

hibiting divorce and marriage altogether.

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

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

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

concerned, besides entailing to future generations, through heredity, a logacy of discord, of imbecility and of misery that is beyond the power of the luman

mind rightly to estimate.

It is not hard to understand why the clergy oppose free marriage and free di-verce. To preside and officiate at mar-riages constitutes one of the most important sources of priestly power and aduence, to say nothing of the perquisito that comes in the shape of the mar ciago fee; and overy diverce is an act of rebellion against the adjuration which closes the marriage , ceremony: Whom God bath joined let no man put

[To be continued.]

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

Dean Educates: I, too, am intensely and immeasurably from sole to crown, in favor of the C.R. I. to meet as soon as would be best, probably not before next June, so as to give time to work it up, and to have it in warm weather, so the expenses will be less, &c. Let it be a league with a platferm so broad, free and humanitarian that all subjects, all human wants and shavaries, and all possible, prospective liberties and sources of human happiness shall be openly, freely and carnestly presented, analyzed and discussed, without fear or favor of Madam Grundy and Mr. Respectability. I may not be able to be there in body but will be in mind.

Educate In Lucaters: In Lucaters of the DEAR EDITORS: I, too, am intensely

EDITOR LUCIFER: In LUCIPER of the 18th inst., I learn from several cor-respondents, and by the remarks of Bro. Walker, that the organization of a Radi-cal League is proposed, for the purpose of concentrating and consolidating all the Liberal and Freethought elements into a solid philanx for united and radi-cal work. I have not seen Bro, Walk-er's letter proposing this movement, but from what I learn in the letters of Bros. Warren, Lewis, and "Zeno," and Bro. Walker's remarks, I hearfily inderse the Walker's remarks, I heartily inderse the proposition, and favor Bros. Warren and "Zeno's" plan of discussing and organzing by correspondence through Lucirum and other liberal papers, mal favor, a convention, too, and Bro. Walker's reasons therefor are conclusive, but let the convention come later. It we were to build a house, we would devise the plans, collect the material, and then call the workmen together to construct and rear the edifice. In like manner, let us construct the Temple of Freedom. Let the architects devise the plans, undeach friend furnish something of the material and labor, then there will be time enough for the "raising bee." Let the platform of this League be broad and liberal indeed, not in name merely, so that everybody shall have a courtoous and unprejudiced hearing whether he to Jew, gentile, Greek, heathen or barbarian, eabject, of course, to fair and friendly review and criticism.

Court me in for the movement.

Fraternally, A. U. Srowe, Kansas City, Mo.

WALKER'S WAR CRY, ARMAM: The war Bro, HARMAN: The war cry of Walker was read with interest and heart-ily endorsed. His platform is the broadest over set in type, and it gives overy man, no matter what his views, a chance to stand thereon. It expresses the need of the times, for we want more ellow room, and those who are not in bondare to eminent respectability will give it a hearty welcome. I want no man to draw a line of conduct for me to follow, draw a line of conduct for me to follow, and I want no part in an organization that won't permit the freest use of thought and speech at all times and upon all subjects. I hold that there is nothing which we should be debarred from investigating and discussing, and the part of the first that the context of the state if any are so delicate that they want a platform with restrictions, let them have it, but for those who want liberty, give it For one, I would as soon be to them. within the fold of an orthodox church, as to be muzzied by an organization of any kind. Health is the foundation of happiness, but the church has always worked for the welfare of the soul in an another world, and done all in its power to prevent the general diffusion of knowledge relative to the physical body; and we have Freethinkers to-day who follow in its footsteps. They detest a follow in its footsteps. They detest a man who won't punder to public opinion on every topic nearly, outside of old theology. They have broken a few fetters, but are still in bondage, and seem to like it. They stand in the same awe of that sham and delusion, "society," that the Christian does of old Jahovah, and publication of the state of the same away of the same and delusion. and individuality meets with little en-couragement. Society and the church like similarity of mind, and marked individuality, which distants the

and score. A reformer is wanted in nei-ther, and old conservatism alone is the recipient of their approval; for "remove not the ancient landmarks which thy fathers have set," is their motto. While so many subjects in connection with human welfare and progress need ventilation and agitation. Preethinkers who do think, will seen discover, it they haven't already, that there is something else to do besides annihilating old theology. Their whole time should not be olecto do besides annihilating old theology. Their whole time should not be given to that alone, for other great questions are becaming up for attention and settlement. In this city, according to the daily press, there are 1,500 men who have no home or shelter; who sleep on doorsteps, in alley ways, and overy other conceivable place where they can get under cover. 10,000 are in enforced illeness, and the wail of want and wee resounds from one end of this state to the other with significant sess. Nover other with startling distinctness. Nover were suicides so common as now, and such destitution and misery as the toiling millions are experiencing all over this land, was nover known before; and the struggle to retain an existence with the bare necessaries of life alone, is a tremondous one, and now barriers are continually arising. Yet land and labor questions are comparatively little dis-cussed among Freethinkers, and none at all at conventions.

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

But reforms of this nature seldom flui advocates in those who are strangers to want, and we are in little danger of being surprised by a public exposition of the ense and cure of hard times.

The social evil is one that is vastly augmented by these conditions that now prevail, and thousand of women who revelt against a life of sin and shame, are forced by short necessity to sacrifice virtue and honor to provide food and minout for the debased body. It is that or starvation, and often both. Ignorance as done as the darkness of midnight, broods over the masses and the rising generation on the nature and laws of their being, and the result is plainly apparent in invalids, usame asylums and premature graves. But education, the savier and preserver of luminity, in withhold, as an M. D. of radient ideas and long experience says, "because of their most common thoughts except in extreme privacy." And when one is found with the backbone and slamina necessary to speak in spite of this "jublic sentiment, that makes non and women scarce who dave give utberance to their most common thoughts except in extreme privacy." And when one is found with the backbone and slamina necessary to speak in spite of this "jublic sentiment," he is instantly made a victim of extracism and the recipient of unlimited condemnation.

Verily, these conditions demand broader platforms and greater freedom in speech and press. More courage in defense of honest convictions is also needed, for we are fast becoming a mericine of slaves to an oligarchy of money bags; and "public sentiment" as the decensed Vanderbilt and Stanferds in their "legal necessary to require torm. Let the men and women of the great West who care as little-for "public sentiment" as the decensed Vanderbilt and Stanferds in their "legal necessary to request the non-attendance of the poople, let us do so, and should a convention, we can exchange thoughts with a pen and keep live ideas before the poople, let us do so, and should a convention request the non-attendance of Reywood.

San

San Francisco, Cal., Dec. 15.

SLINGS AND ARROWS.

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

LATER. Major Sinons has re-opened bis shop, and proposes to self beer and whisty to the thirsty. "Tish Robin," and "Pleentx" non est.

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

"Eldda," in the Truth Sceker of a recent "fillda," in the Truth Seeker of a recent date, unknowns of this expression: "I myself am one of those much despised strong-infined old minds, a Freethinking Spiritualist, but not a Preciovor in any lut a Christlike sense of the term." Wooder what kind of Proclove that is:

Friend Gibson catches it heavy in this issue, Those principles that make of mon meddlers and spices should never be let alone, but be kept ever on the move until swept from the face of the earth,

Trom the tone of one of the editorials in the Truth Seeker it might be supposed that Rev. M. A. Gault was conducting that paper at present. The idea of saying, "an Anarchistic journal which hates Freethinkers and the state with about equal intensity," is too abourd. Bah!

Z.

TIME CARD.

Alchieon, Topeka & Santa Fer California & Mexico
Express & Mail No. 1,
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Through Preight	NO. 9.	10300 13 111
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Through Preight	No. 10.	3:15 a m
Atlantic Express New York Express Through Freight Way Freight	No. 14,	9:5⊀ a m
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Local Freight		8:45 p m
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él celed through 1	o ali 1 ointa :	in the East a
Missouri River Rat	cs, 11.	I). Burre,

Itilit.

He died at dawn in the land of snows.

A priest at the left, a priest at the right,
The doomed man praying for his pittless fo
And each priest holding a low dim light
To pray for the sort of the dying,
But Winday Castle was far away. And Windsor castle was never so gay, With her gorgeous hanners flying!

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

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

day, And its thousand banners fiving!

Some starving babes, where a stark stream

Alows
Twist windy banks by an Indian town;
frenzied mother in the freezing snows,
While softly the pitying snow comes clown
To cover the dead and the dying.
But Windsor castle scenied never so

gay—
She was rowing rod dragon's teeth that day;
While God's four winds went flying!
—loaquin Miller.

land Question-Improvements on Land,

The improvement on land does not only consist of such things as buildings or fences but the ditches in arid lands, the pulverizing of the raw soil, the clearing of timber, hedges, wells and orehards must be classed as improvements. In about ten years to clear thirty acres; in prairio lands, such as Kausas land, about three years to put eighty acro. in a fair order of cultivation. It will take five years to grow a defensive hodge, and ten years to get fruits from an orchard. Let years to get fruits from an orchard. Let us suppose that at the end of ten years the farmer on the wooded land dies, and at the end of three the prairie farmer also hands in his cheeks. Before those two farms have become productive the two farmers may have spent the gleanings of ten years of hard labor, and it may represent all they possess under the sun. According to Henry George's plan will society say to them at their death beds: "You have no right to bequent that land to your children because doubt beds: "You have no right to be-quenth that land to your children because there is danger that they could become land Lords; but we will hold it in trust land Lords; but we will hold it in trust for future generations." Would not the expiring furmers say: "Don't our children constitute a part of the coming generation? Are they not as good as other peoples' children? Why have we not the right to bequeath to them?" Would society answer: "Our agents will regulate this because it involves the chinging of purious coverable. but no will regulate this because it involves the principle of private ownership, but we may permit your children to cultivate it during their lives, and at their death may permit their children to do the same." Would not those two farmers exclaim: "Are we not the owners of the product of our labors? Those farms only represent that product, and where at he difference whether we because it is only represent that product, and where is the difference whether we bequeath it ourselves to our children, and they to their children, or whether society permit them to cultivate the same from generation to generation? Where is the difference in your principle? The working of it is the same as the good old fashional state. Or have your grouts the ing of it is the same as the good old fash-ioned style. Or have your agents the right to bequeath it to other children after the land has just become product-ive, the orchards and vineyards begun to bear, and we have spent upon that land the labor of our lives? Light up your lanterus, O, agents of society, and see Justice in tears at such proceedings! The land under the present system is

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

Chron, Kan.

Juny C. Hanas.

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

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

Mocality Retter Time Religion. Friend Harman: It would appear a strange medley could we see the opin-ious of your subscribers in your paper on the god question, the government of the universe, how or by whom, and things in general; and on the existence or nonexistence of life after death. All these questions I have settled to my own nu-alterable satisfaction; and here is one in short which I have adopted for my creed. I do not believe in religion; it is the worship and adoration of an unknown god who is believed by some to live in the clouds, or somowhere beyond them, and by some to be everywhere at the same time. No person has seen, heard or felt him; but we know that nations and people have slaughtered each other about the way to worship him. Now in place of this religion and this silly be place of this religion and this silly belief, let us prefer morality. Morality is everything that is good, noble and just. If we are possessed of these fine qualities our life work will be to spread sunshine and ploasantness to all around us, to be kind and loving to children, to make our homes cheeful, and our companions and children happy, to let others do as they please, provided they comply with the golden rule, if not rebuke them softly; to have kind regard for all innocent and harmless creatures, not oven to kill a snake when in its efforts to get away. Now let us live up to these grand attributes of humanity, and then we can, with much assurance, leave others to say, when we have departed, the world has been better by as living in it. Champlin, Minn.

J. Kin ser.

In the last issue of your paper, one of your editorial correspondents, writing under the nom do plane of "American," inserpresented me in regard to a communication of mine in a late issue of the Alarm.

My statement to the effect that working-men should arm themselves, taken alone.

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

I don't know whether the misrepresentation was intentional or not, but "American" should understand that to take one sentence from the writing of any one, without men thoulage in what connection the said sentence tioning in what connection the said seminary was used, is very likely to do great injustice

was used, is very likely to do great injustice to that writer.

The idea that I desired to convey in my article, was one in which history will bear me out: That the cause of the failure of all rebellions that history records, was due to the fact that they burst out suddenly and the Propus were not prepared, whiteGovernment is always armed and roady to stamp out any move made by the people in the interest of Liberty. The conclusions which I drew from those facts were that every wage slave should arm laimself, and he ready to defend his righted a case of an emergency.

I am Featernally,

Topeka, Kau. Harr Liberty,

Prance and Her Blasticity.

I have had occasion to speck through the columns of Luciper against race prejudice, and also for the fundienable homestead. The subjoined extract from one of "Gath's" let-tors in the Unclanatti Enquirer, furnishes food for reduction upon these vital questions

torsin the Cheminan and the serial questions food for reduction upon those vital questions food for reduction upon those vital questions food for reduction upon the continent of Europe, because it has less of the eighteenth century in it and more of the nineteenth because most of its people are land holders; because equality is more of a reduity in France than in the United States. Here we have the race question embittering our politics, retarding the settlement of the shavery and enracepation questions; while in France there is not the least resembnent on the ground of color, and probably the most popular and decent Frenchment of the present time is the sent of a multiplicate, and the grandson of a negress, the younger Dumas,"

Let us of America do likewise and be wise.

Mn. M. Hamax: You will here find two dollars to pay on the printing press for Lucreran. I like the paper and take great interest in reading it. You are dealing with fiving issues and momentons questions, For a small paper it is doing a great work, with correspondents that are able and interesting, and who are generally courteous and friendly in their criticisms of each other when differing in ominion.

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The four for E. C. WALKER, Valley Falls, Kan.

Anarchistic Books.

So many of the reader of Lucifer avow a desire to know what "Jou Amerikats are driving at," and also make so many inquiries regarding Mutual Banking, that I am constrained to place before them this partial list of works bearing on these subjects.

list of works bearing on these subjects.
What is Property? by P. J. Preudhon; translated by Ben J. R. Tuckor.
True Civilization! by Josala Warren.
Matual Banking; by William B. Greene
Yours or Mine; by E. H. Heywood.
Natural Law, by the Science of Justice;
by Lyaander Spooner.
12
A Politican in sight of Haven; by Auberon Horbert of Horein, by Elisee Roches, with a sketch of the Criminal record of the author; by E. Manghan Proches and Revolution; by Elisee
God and the State; by Michael Bakonline
Co-operation—Self-Employment; by L.

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Co-operation; by C. T. Fowler
Co-operation; by C. T. Fowler
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