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NATURE.
Thou art silent: Man, thy creature,
Blissed off to explanation,—
Kindly 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 erasure.

Shrines and creeds arise and vanish
While thy skies are blue as ever,
Bending as in calm derision
O'er the bigot's vain endeavor,
Thou art silent, Solemn Mother!
But have lived in all the ages,
Souls with thy sublime composure
Who have read thy star-strown pages.

They, thy grand reserve revering,
With no selfish prayers were kneeling;
Unto such thy secret over,
Glimpse by glimpse art thou revealing,
Truth's torch-bearers, wide and yonder
They her radiance are diffusing,
Gloom of ancient Night dispelling,
Mind from error's fetters loosing.

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

Vistas fathomless of glory
Doth thy waving wand unfold,
Blossoms on the world-tree bursting,
Starry fringe they behold
Other firmaments sublime,
Where the bloom of young creation
Still is in its main prime.

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 he should go down again as soon as they would let him, and labor on in the attempt to rescue the imprisoned men, dead or alive. The evident reason of his exonerated 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, hoping against hope. But his religious training prevented him from applying an equally common sense rule in judging of the doings of "God."

He 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, therefore? This is the position in which Michael Sarver's "god," to whose will he so slavishly bows, is placed. God, if "he" exists and be infinitely powerful, is the original criminal.

Stop sending your paper. Have had enough of the stuff you fill it with.

As this was addressed to me, personally, I feel that I ought to give it opportunity to see the light. Having enjoyed the hospitality of the gentleman who wrote it, and knowing him to be an earnest freethinker, so far as theological questions are concerned, I can but conclude that he stopped growing when the shell of old orthodoxy dropped off him. Until my friend can answer the arguments advanced by the edi-

tors of LUCIFER 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 judge of the merits of thoughts new to him.

From the Truth Seeker we learn that Anthony Comstock has recently made another raid upon the art stores of New York and Brooklyn, ordering copies of a painting by DuBafe—a splendid allegorical piece—out of several windows, and going so far as to declare that no man had a right to hang an objectionable picture upon the walls of his own parlor. What New York and Brooklyn need more than anything else is a row picture dealer with nerve and backbone.

The next time that Comstock enters an art store and orders a picture removed, he should be met with a positive refusal. If he attempts to execute his own order, he should at once be deprived of the power to remove even himself. A severe cow-holding might be a deterrent, but I doubt it, he has sunk too low to have left any sense of shame.

Friend Blakesley thinks that an injustice has been done him by the abolition from "the main" of Illinois. I fail to see that his explanation throws any new light on the matter. It was said that the laboring man needs 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 now specified by the latter; therefore, I fail to see how our correspondent has been 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 men to aid in the establishment of something better than the existing industrial and social systems. All thoughts of vengeance and reprisal are unworthy of us. Men are what their ancestry, education, and environment 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.

The Liberal, Liberal, Mo., has been revived, with Jay Chapel, a well-known Radical, as associate editor.

It strikes me that our good conservative friends of the Secular Age are a little indiscreet in opening that nest of hornets among their brethren of the Secular Union. Somebody is bound to get stung. The idea of charging that the President of said Union is troubled with "cupidity" and has "poisonous proclivities"! How could you Bros. Mallonee and Stoll? Don't you know that he "warned the Liberal public" against and threatened to prosecute the Chicago publishers

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 Iowa are going to make a determined effort this winter to secure the passage of a cast-iron statute against all physicians who do not heat or kill according 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 be no enduring love where there is no ownership. Then the highest form of marriage 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 thousands of husbands have claimed and exercised this right. And they have done inexcusably worse than that.

Not a writer in LUCIFER has ever styled "all young women outside of Free Love and debauchery as 'infamous'" and every reader of the paper knows that no one has.

No where in the world, we are told, "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 Goose is Sauce for the Gander.

During the lives of the present generation, silver, our original standard of value, having become more plentiful, especially since the mines of Nevada were opened, its dollar weight will buy less than formerly, beyond the reach of the U. S. mint. Gold will buy a little more than formerly, about 1 per cent. more. This oscillation in the relative values of precious metals may be reversed by new discoveries, or mining enterprises, or employments in the arts. The actual depreciation of silver is due in part to its arbitrary suppression as a currency, by the governments of England, of Germany, and other creditor nations, who by such contraction calculate to draw more gold and to gain more purchasing power with it. Our American bondholders and other creditors sharing the same motives, are urging the U. S. government to the same act. It is repeating on a smaller scale the same operation by which they draw from the tax payers in 1862, three times as much as they really lent, and this tribute has been added on us along with the interest upon it. The debase of silver increases the value of gold irrespective of fiatism, and simply by creating a greater demand for it, as in case of any commodity for which a new or greater use had been occasioned. If a popular religion should require all the utensils of its ceremonial worship to be made of gold, the effect would be the same as by the demand made for coinage, the same at least in tendency, though no other religion can boast the same persistent zeal, so general or enduring through the ages, as the financial worship of gold. Like other superstitions, this continually en-

croaches and now demands in addition to interest that 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 fiat stamp does not regulate the exchangeable values of metals in international commerce, though it may serve as an index to the proportions of pure gold or silver and of alloy at different dates. The promiscuous freedom with which coin and bullion circulate may be inferred from statistics of West Indian trade last July, viz: Imports from W. I.

Gold Bullion	\$ 16,232
Silver	135,560
Amount gold coin	52,113
Foreign "	24,781
Foreign silver coin	43,938
American "	43,938

From Mexico a similar statement, except in the larger sums of coined silver, \$2,231,481, and this, as a consequence of its arbitrary demonetization by European governments, which lessens the demand for its coinage use. It was previously at a premium over gold. If demonetized 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 demonetization.

In the pending issue, the adoption of the single gold standard would be equivalent to retroactive legislation, increasing the sum of debts, since by lessening the quantity of money, its purchasing power or ratio to other goods is just so much increased; or if gold enough is bought, to make as many dollars as we should have of both metals 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 demonetize both gold and silver, would put property more within the grasp of labor. This the Labor Exchange Bank facilitates in disposing with specie and greenbacks. Greenbackers and other State Socialists will agree with us to demonetize gold and silver, but for them this is to be an act of government, consequent on their election 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, but to create money, whose value and usefulness shall repose exclusively and absolutely on their fiat and credit. Now, the owner of specie may escape with it from revolutionary storms, but then, the owner of money would be ruined by the overthrow of government. Interest would bind him to back its authority, however oppressive, to his last dollar. That aspiration to the presidency of a stable government may be the reason why John Swinton excludes from his paper our Labor Exchange Bank doctrine. A people of laborers independent of government would be the fall all in the fire, for political ambitions.

"Turn the rascals out"—but be sure to leave their shoes.

By the theory of democracy, a majority vote enlightened upon the rights as well as interests of the poorer and more numerous classes would say through its representatives to greedy creditors: "The purchasing power of your gold dollar is too great, it extorts from us 17 or 19 per cent beyond the original convention. It was rated at 90 cents once, it is rated at 117. The same silver dollar that was once worth 102 cents in gold, now rates at 81. It is all the better a coin than to pay with, let it be our standard again. We are the People." Payments in gold, for debts in which contracts were made by the bushel, would give to the poorer and more numerous class an advantage by favor of a reason like this one, which would certainly be very natural and proper that the sons of toil should have in throwing off the burden of debt by liquidation. By the same reasoning they ought to have the lesser advantage of paying silver. Its abundance, as well as that of grain, is due to their labor.

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 battle that those of them who survive will at once make a heaven on earth. And this, too, by the organization of a State inculpably 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 Socialist literature which, in itself, would be a witness against honesty, because paid for by compulsive taxation, would not be an aid in the education of the people in the principles of justice and morality.

In a word, Mr. S., while talking of liberty and human rights, would establish a State in which there could be no liberty, and wherein the right of the individual to life would be weighed in the scales against the real or supposed interests of the collectivity. He has painted a picture of the State Socialist heaven, which in the eyes of every thinking friend of liberty, must glow with the flames 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. H., please 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 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 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 elevation to a woman to live with one man a week or two, and then with another for a like time, and so on, or that she never becomes a wife at all, but devotes her time and attention to catching now beaux, which is, surely, a very low estimate to place upon woman-kind. Bro. H. says he admits the fact that but few girls are thus willing to prostitute themselves and regrets it. Why should he regret this fact if Free Lovers are pure and good? Does he not thus admit that he considers prostitution the highest and best position for a woman?

Again, "What kind of love do you favor, 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 roused 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 permanent 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. H. speaks of the division of property, but I don't see how he can say anything against the marriage system in this connection, as our law especially provides that one-half the property mutually acquired belongs to the wife, and her property before marriage remains hers, and she may do with it as she pleases.

The old subject of *abuse* is made mention of. Surely I never said a man had a right to abuse his wife. This thought 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 potatoes; may I not take a hammer and smash them if I choose? I certainly may, and no one in the world has any right to object. May I then take the hammer and smash my wife's toes because I own her? Certainly not; the wife has feeling—sensitive—and the potatoes have not. May I tie 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 myself. 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 "Infamous." We have had our stone age, our iron age, our age of *steal*, and now, by all means, let us give our full countenance to Free Love and usher in the glorious age of prostitution.

Lawrence, Kas. A. J. SEARL.

BRIEF COMMENT.

Bro. Searl gives us a repetition of some old arguments in favor of the legal ownership system of marriage, and makes some attempts to show that social freedom in the sex-relations of men and 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 debauch—to abuse, or to devote to an improper use. To debauch means very nearly the same. If this be the correct view then prostitution and debauchery may exist within legal marriage as well as out of it; and immorality or purity—the proper and legitimate use of the sex-nature—may exist outside as well as within the legal marriage pale.

The most noticeable feature of this letter 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 marriage 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 oppose compulsive laws. Friend S. seems to think that the word woman is a synonym for fickleness, and that if 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 sex-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 mortgages 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 LABORERS.

Coal pays 80 cents per ton duty. Pennsylvania coal miners average \$210 per annum while the French average \$355. On iron there is a heavy duty. Iron ore 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 from Arizona. The whole country from Maine to California knew of the "Custer Massacre" through the newspapers before the authorities at Washington were officially informed of it. Mr. Atkins ought to be transferred to the naval department, and there he could soon become a second edition of the American edition of Sir Joseph Proctor, K. C. B.—Kansas City Journal.

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

The last number of "Liberty" hits the anti-Mormon crusaders some hard blows.

OUR DEMANDS.

The National Reform movement in its intent, logic, coherence and scope, is far more dangerous than most liberals imagine. Its position is logically impregnable unless you agree armed with individual sovereignty.—Zuffefer.

Certainly, our movement which gives the government an ultimate moral standard 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 be in perfect harmony with your demand for a free press, free mails, free money, free whiskey, free Sunday, free marriage, free divorce, and in a word free deviltry. You have on your side all the criminal classes of society, but we have on our side the moral forces, and back of these God himself, and His infinite 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 issue.

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

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

Mr. Gault enumerates as among the demands 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 prohibiting 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 meddling of the priests of a supernatural faith, in the marital arrangements of men and women is an impertinence, and is productive of evil and only evil. We uphold and maintain the sacredness of contracts, but in order that a contract be kept sacred and inviolate it is necessary that no promise be made that is not in the power of the promisor to perform. Marriage is supposed and held to be based upon a true love-attraction subsisting between the parties to the contract, and each of the contracting parties promises to love the other so long as both shall live. But love is not subject to the control of the will; in its very nature it is essentially free and spontaneous, and any attempt to force or control its action, is necessarily destructive to its existence. But legalized or law-enforced marriage does not release the parties to this contract when, from any cause, they have ceased to love each other, and therefore the marriage contract, as commonly made and enforced, is an essentially immoral contract. It is equivalent to promising, and being compelled by law to live in the intimate sex relation of husband and wife 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 than that the original contracting parties have 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 republic, 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 technical or real crime and then be obliged to sue or be sued in a divorce court in 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 monstrous usurpation of authority, and that instead of promoting morality, purity and happiness to the race, this interference is one of the most prolific sources of immorality, vice, crime and unhappiness to the parties immediately

concerned, besides entailing to future generations, through heredity, a legacy of discord, of imbecility and of misery that is beyond the power of the human mind rightly to estimate.

It is not hard to understand why the clergy oppose free marriage and free divorce. To preside and officiate at marriages constitutes one of the most important sources of priestly power and influence, to say nothing of the perquisite that comes in the shape of the marriage fee; and every divorce is an act of rebellion against the adjuration which closes the marriage ceremony: "Whom God hath joined let no man put asunder."

[To be continued.]

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

DEAR EDITORS: I, too, am intensely and immeasurably from solo to crown, in favor of the C. R. L. to meet as soon as would be best, probably not before next June, so as to give time to work it up, and to have it in warm weather, so the expenses will be less, &c. Let it be a League with a platform so broad, free and humanitarian that all subjects, all human relations and functions, all human wants and slaveries, and all possible, prospective liberties and sources of human happiness shall be openly, freely and earnestly 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.

J. H. COOK.

EDITOR LUCIFER: In LUCIFER of the 18th inst., I learn from several correspondents, and by the remarks of Bro. Walker, that the organization of a Radical League is proposed, for the purpose of concentrating and consolidating all the Liberal and Free thought elements into a solid phalanx for united and radical work. I have not seen Bro. Walker'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 heartily endorse the proposition, and favor Bros. Warren and "Zeno's" plan of discussing and organizing by correspondence through LUCIFER and other Liberal papers, and I favor a convention, too, and Bro. Walker's reasons therefor are conclusive, but let the convention come later. If 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, and each 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 courteous and unprejudiced hearing whether he be Jew, gentile, Greek, heathen or barbarian, subject of course, to fair and friendly review and criticism.

Count me in for the movement.
Fraternally, A. C. STOWE,
Kansas City, Mo.

WALKER'S WAR CRY.

BRO. HARMAN: The war cry of Walker was read with interest and heartily endorsed. His platform is the broadest ever set in type, and it gives every man, no matter what his views, a chance to stand thereon. It expresses the need of the times, for we want more elbow room, and those who are not in bondage to eminent respectability will give it a hearty welcome. I want no man to draw a line of conduct for me to follow, and I want no part in an organization that won't permit the freest use of thought and speech at all times and upon all subjects. I hold that there is nothing which we should be debarred from investigating and discussing, and if any are so delicate that they want a platform with restrictions, let them have it, but for those who want liberty, give it to them. For one, I would as soon be within the fold of an orthodox church, as to be muzzled 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 another world, and done all in its power to prevent the general diffusion of knowledge relative to the physical body; and we have Free thinkers to-day who follow in its footsteps. They detest a man who won't pander 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 Jehovah, and individuality meets with little encouragement. Society and the church like similarity of mind, and marked individuality, which disturbs the quiet of both, is a target for censure

and scorn. A reformer is wanted in neither, 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, Free thinkers who do think, will soon discover, if they haven't already, that there is something else to do besides annihilating old theology. Their whole time should not be given to that alone, for other great questions are looming 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 every other conceivable place where they can get under cover. 10,000 are in enforced illness, and the wail of want and woe resounds from one end of this state to the other with startling distinctness. Never were suicides so common as now, and such destitution and misery as the falling millions are experiencing all over this land, was never known before; and the struggle to retain an existence with the bare necessities of life alone, is a tremendous one, and now barriers are continually arising. Yet land and labor questions are comparatively little discussed among Free thinkers, and none at all at conventions.

We are told that a great orator is thoroughly 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 seldom find advocates in those who are strangers to want, and we are in little danger of being surprised by a public exposition of the cause and cure of hard times.

The social evil is one that is vastly augmented by these conditions that now prevail, and thousands of women who revolt against a life of sin and shame, are forced by stern necessity to sacrifice virtue and honor to provide food and raiment for the debased body. It is that or starvation, and often both. Ignorance as dense as the masses, and the rising generation on the nature and laws of their being, and the result is plainly apparent in invalids, insane asylums and premature graves. But education, the savior and preserver of humanity, is withheld, as an M. D. of radical views and long experience says, "because of the long or barrier in women's sentiment, that makes men and women scarce who dare give utterance to their most common thoughts, except in extreme privacy." And when one is found with the backbone and stamina necessary to speak in spite of this "public sentiment," he is instantly made a victim of ostracism 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 nation of slaves to an oligarchy of money bags, and "public sentiment" smiles approvingly on the millionaire, and only last Sunday I listened to a man of moderate means who defended our "barbaric" and "barbaric" in their "legal accumulations," to use a mild and inoffensive term. Let the men and women of the great West who care as little for "public sentiment" as the deceased Vanderbilt did for the public, rouse themselves to action and organize on the short but broad platform of Bro. Walker. If we cannot all meet at a convention, we can exchange thoughts with a pen and keep live ideas before the people, let us do so, and should a convention assemble it won't be necessary to request the non-attendance of Heywood.

Yours for success,
G. SEVERANCE.
San Francisco, Cal., Dec. 15.

SLINGS AND ARROWS.

The saloons are closed. The Paul Pry element is not satisfied. Every few mornings some one of them may be seen peeping through the keyhole of some saloon. For shame!

LATER. Major Shinn has re-opened his shop, and proposes to sell beer and whisky to the thirsty. "Fish Robin," and "Plover" non est.

New Year's day. The time for men to turn over new leaves,—quit smoking, chewing tobacco, gambling, drinking whisky, and eat but by no means least, maddling with other people's laziness.

"Edda," in the Truth Seeker of a recent date, makes use of this expression: "I myself am one of those much despised strong-minded old maids, a Free thinking Spiritualist, but not a Free lover in any but a Christ-like sense of the term." Wonder what kind of Free love that is!

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

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

TIME CARD.

Table with columns for destination (California & Mexico, Atlantic Express, etc.), route, and departure times.

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 pitiless foes...

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, walls and orchards...

bo made concerning the extent of ownership, and in raw lands concerning the power of keeping it for speculative purpose...

Morality Better Than Religion.

PHILIP HARMAN: It would appear a strange melody could we see the opinions of your subscribers in your paper on the god question, the government of the universe...

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

France and Her Elasticity. I have had occasion to speak through the columns of LUCIFER against race prejudice, and also for the inalienable homestead.

Mr. M. HARMAN: You will here find two dollars to pay on the printing press for LUCIFER. I like the paper and take great interest in reading it.

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Anarchistic Books.

- So many of the readers of LUCIFER avow a desire to know what "you Anarchists 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.

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