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# LUCIFER

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PERHAPS.

Are we poor mortals confidently sure
That it is right to say our friends not blest
When they have left us for a tomb impure,
And go to what is called eternal rest?

Should we maintain as truth within our soul That they are indefectibly content? That they have vanished to celestial goals, And grieve to hear us wofully lament?

Must we of simple falth forever trust That utter peace is given to decay?

Must we believe men mutely turn to dust,
And are inanimate till the Judgment day?

Ali no, alasi and those we worshipped so, Buried in dim sepulchral crypts and chill, May be alive in ways we little know. May think, may love, may yearn, may suf-fer still.

awful and silent auguish may have dwelt In flesh inert, the world no longer kno and horrible Infernos may be felt, Ere sweet annihilation brings repose.

For all the numberless and coffined dead Freed from this life of odium and of sin. May writhe with madness in their earthy bed Conscious when patiefaction doth begin

The one we leved the most, in graveyards dark,

May sob and shudder at the fatal term When over withered limbs unclean and stark Lazily crawls the first dark eyeless worm

And ah, the agony that they may feel!

The terror of such solitudel the helic Of thought no word or image may reveal,
in tortured brains where hope no longer
dwells?

Quick, wild appeals and prayers would the

be vain, Christ hears them not, the universe is damb and they may lie immovable in pala Awaiting laggard rot that will not come.

Therefore, oh ye bereaved, whene'er you see
The forms once cherished placed beneath
the sod,
Think with chilled, beating hearts of what

may be,
And praise in your despair no callous God
—F, S. Saltus, in Evolution.

Truth, of Pittsburg, Pa., has heard of the Central Radical League, and rises to remark that it is "always sorry to see a rebellion among Liberals." Well, rebellions are not very bad things, come to look at them rightly. Michael Bakounine said that all progress in the human family had been caused by the operation of two factors, "the ability to think and the desire to rebel." As Liberals are supposed to be able to think, our Pennsylvania contemporary should be neither astonished nor grieved that they get a little rebellious, occasionally.

But I am a little curious to know But I am a little curious to know where the "rebellion" comes in, in this instance. I am not aware that the possibly half-dozen delegates from the Central district who attended the Cassadaga and Cleveland Congresses had any rightful authority to bind the rest of us, and if they had not, then this talk about "rebellion" is needless, to say the least.

Truth thinks, however, that possi bly two organizations may not be so bad, after all, and it-concludes with FOWLER'S PAMPHLETS

CO-OPERATION, its Laws and Principles of Co-operation.

CO-OPERATION, its Laws and Principles of Co-operation.

THE REORGANIZATION OF BUSINESS. In the Store and the lank, on the ligh muck-a-mucks of the "great A. S. U." have served notice upon Social Radicals and Anarchists that the ligh muck-a-mucks of the "great A. S. U." have served notice upon Social Radicals and Anarchists that they are not wanted, that they must not be found "serenely sailing under the flag" of the aforesaid "great", etc. How, then, are we "all" going to get there, Bro. Truth? Have to make a little broader platform, won't you, one as broad as that of the Central Radical League, for instance?

At a recent meeting of the I. W.

P. A., in Chicago, Mr. Fielden, in speaking of the Irish people and their grievances, said that the cause of their trouble, "lies not so much in the fact of Enghish rule in Ireland, but rather in the institution of private property." We are told that Mr. Fielden was renthusiastically applicated; "why, will probably forever remain a mystery. With Ireland largely owned by government-created and protected monopolists, it is not hard to findlone of the chief causes of her woe, but how the denial of the right of private property can lead any one to say that the evils thus produced are to be laid at the door of private property, is a problem that none, but a State Socialist like Mr. Fielden can solve.

The intolerable insolence of those

The intelerable insolence of those The intolerable insolence of those who think that a treethought convention should be like a church, closed to all whose ideas the managers do not like, is most offensively shown by three letter writers in the Truth Secker of Jan. 9. Such narrow theotry is almost enough to make one despair of developing even Liberals above the level of sectarians.

Wineford V. Aspinwall concedes that, there may be made among Free Lovers, as among Mormons, who are better than their creed, as she understands it, and she is very sure that Mr. Palmer "is a person of refinement." Her charity and her faith are countly touching. are equally touching.

The same lady remarks: "I always feel so indignant when I think of Mr. Bennett's imprisonment! It brings to mind the picture of the grinning ape, using the poor eat's paw to draw the chestnuts out of the coals." In this elegant illustration! suppose that we are to see Mr. Heywood in the cruel and cunning ape, Mr. Bennett in poor simple pussy, while the chestnuts materialize as "Cupid's Yokes." It is difficult to deternine what is the proper thing to do, laugh or invoke the gods, at this latest exhibition of The same lady remarks: "I althing to do, laugh or invoke the gods, at this latest exhibition of conservative pettishness.

"The Freelove element has done so much to retard our progress," says Mrs. A. Permit me to say that the golden days of Freethought in the last quarter of a century in this country were co-incident in point of time with the ascendancy of the "Freelove" element in the League and in the management of the T. S. To be sure, Mr. Bennett, was not a Free Lover but he was a fearless champion of the truth as he saw it and of human liberty, and he gathered around him a staff of writers whose pens were active in spreading social radicalism. "The Freelove element has done

Some of the finest articles in my Some of the finest articles in my liberal, that the greatest outrages a man scrap books, hearing upon that subject, appeared in the Truth Seeker in those battle years, at the time that according to the authority of Mrs. A. the designing Mr. Heywood was making a tool of Mr. Bennett. The idea of it! If "Cupid's Yokes" did send Mr. Bennett to prison, it also sent him on one trip to Europe and on another around the worl, and helped to make of the Truth Seeker the foremost Liberal journal on the continent. continent.

Nover mind, good conservative friends, you cannot turn the river of progress back into the little rivelet channels in which its gathering was improper, unreasonable, and actually injurious to her health," on one occasion going so far as to forcibly reters first trickled; the current is too mighty for you to damn, save in a theological sense.

W. tercourse with him "at times when it was improper, unreasonable, and actually injurious to her health," on one occasion going so far as to forcibly remove her from her daughter's bad, to which shahal relief, to his own. The court found the facts as stated, but re-

to be settled entirely by themselves ne-cording to their own feelings. I have been in the liabit of supposing that it was exactly this sontinent which consti-tuted Free Love. Mr. S., however, says Free Lovers "claim it to be an elevation to a woman to live with one woman a week or two, and then with another for a like time, and so on." His experience is so unlike mine that I feel moved to ask who the Free Lovers are that say so, and in what part of our growing Free Love literature these sentiments are to be found? If he cannot answer I must take the liberty to add that they are to be found nowhere, and that the assertion is an unfounded callimny. "What Tree Lovers do say, is that the "ownership" of one woman, or more, by one man, or more, (numbers make no difference) is a degradation, just like any other form of slavery -- a crime in the owner, which also engenders in the owned either the social vices which come of submission or the savage vices which come of resistance. The woman, to be virtuous, must be free. The man, nuless he de-serves to be gelded, must desire that the woman he professes to love should be free. Then if they love for life, all right, if not, it is doubtless to be regretted, but I see no remedy. Certainly ownership would not restore love. Bother it would turn similarly strangers in the settlement to deally agreement. ple estrangement to deadly aversion, anding very likely (it often does) in murder, certainly in vice and misery. "Mutual expressible," if it were possible, could but make things twice as bad. But in fact the transparent contradiction of "mintual ownership" is entirely refuted by history as well as itself, and illustrates only Mr. Searl's ingenuity in the invention of absurdities. In every form of marriage that now does, ever did, or ever will exist, the men own the women, and there is nothing mutual about it. I could go on at considerable longth to prove this by examples; but to what end when my opponent knows no more about the law of his own country than to say that it "especially provides that one-half the property mutually acquired belongs to the wite"?! As to abuse, I showed in a former letter, by the decisions of the courts, in states where the divorce laws are the most liberal, that the greatest outrages a man can commit on a woman are not "abuse" wife complained that her husband frequently required her to have sexual intercourse with him "at times when it

jected the petition, on the ground that "sexual infercourse between married persons was lawful," See Bishop on and Divorce, chapter Marriago and Divorce, chapter on Cruelty. In the same chapter the learned author says "A husband has a right ed author snys "A husband has a right to require his wife to occupy the same bed with him." "For the husband to desert his wife is not cruelty. A fortioritie not cruelty for him to occupy a different hed." (Mutual ownership!) How strange that those who rightly characterize these enormous crimes against doesney, modesty, and chastity, should by nodesty, and chastity, should be charged with wanting to commit another crime, which lives or dies with these! All this is fog. It is dust which the observe demon of masculine sensuality and feminine subserviency kicks in the eyes of his dupes. It is fillt, which he spews at his parsuers out of the overflowing depths of his own mastness, like a hand-some but unsayory little animal well known in these western wilds. There are those who cannot see through it. They are not "infamous," only ignorant. But Searl is not among thom; for my former letter, which called forth his first spology for "the sum of all villain-ies," contained the facts above stated. Eau Claire, Wis. C. L. J. C, Is. James

In a recent number of the Alarm, D. D. Lum quotes extensively from Paine's "Rights of Man", and adds

D. D. Lum quiotes extensively from Paine's "Rights of Man", and adds some very pertinent observations of his own. He says:

This was the American don in its "Simon pure and only original" form; not a laper constitution ruling over men, nor a form of government chaining mastership. The scheme of representation was full a meanadopted to secure these ends. A century has shown us that in relating the seed of authority, it was inevitable that it should germinate and in its growth crowd out liberty. The fundamental thought is Paine's mind was that the rights of man were pilor to and above all forms of government, which, in his crinion, was to be but the mode by which the people administered their public affairs, or, as he terms it, a "national association." In his own words I repeat: "I am contending for the rights of the living, and against their being willed away, controlled and contracted for, by the manuscript authority of the dead." This wasn't the bottom of the American Idea. A century having demonstrated that the method followed to secure the atministration of social needs has not been furthered by a formal government chained to the graves of past, generations, and that it is, in fact, incompetent to deal with new needs and relations then maknown, the duty of the hour calls upon at to protest against confining the growing limbs of the child in swaddling bands of its infancy. That which holds its tenure of power only by solders' muskels and policemens' clobs, cannot subserve its original purpose; it represents an ontgrown phase of social life and does not repond to the American idea. The idea that led men to political rebellion will yet accompite the Focial Revolction. led men to political rebellion will yet accomplish the Social Revolution.

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VALLEY FALLS, KAS., January 15, 286.

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Epirors. M. HARMAN AND GEO. S. HARMAN

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THIS PAPER may be found on the at Oce. P. verthing Threat (10 Spring St.), where new relating contracts may be made for it IN NEW YORK.

RECRIPTS ON PRESS FUND.

### THAT PREESS ONCE MORE.

Much to our vexation and chagrin, and also to the disappointment of all who have so generously lent their aid to the enterprise, the press business still hangs fire. About a month ago we ordered a press from the Springfield Agency of the Prouty Manufacturers, but owing to the illness of the agent, Mr. Cooper, who had agreed to bring the press and set it up for us, it has not yet arrived. We have now ordered a press to be sent direct from the factory, at Madison Wis., and if the snow blockade does not prevent, we may reasonably hope that the new press will be here by Feb. 1st. prox.

The cost of the 7 col. Prouty, at the factory, is \$515. Freight and charges to this point about \$50—total for the press, \$565. In order, however, that we be able to do the pamphlet work, the leaflet and other jobs that we have engaged to do, it will be necessary for us to have a small jobber and a few fours of job type. These will cost from \$150 to \$200; so that the new outfit will cost something over the \$700 which we usked for as a loan, in April last. By reference to the statement of receipts it will be seen that the amount has not yet been made up. While we mach regret the necessity that thus compels us to to call upon our friends for temporary aid we feel somewhat relieved by to call upon our friends for tempo-rary aid we feel somewhat relieved by to call upon our friends for temporary aid we feel somewhat relieved by the assurance we receive from many of these helpers that they do not look upon Lucirca and its work as private or personal affair. They regard this publishing enterprise as the work of Luberals and of Liberals and of Liberals may die—must die—but our freethought journals, our publishing enterprises should live on, should work on. We are glad to be able to assure our friends that the experimental stage of Lucirca's existence has been safely passed. Its list of paying subscribers and its material already paid for, put this matter beyond a reasonable doubt.

Lest summer we published and extract

Last summer we published and extract from the Kansas City Times charging a Rev, H. D. Jardine, an Episcopal minis-ter, of that place with immoral conduct. As a result of the Times' accusation, he as a festing in the Trans accession, he was trued before the bishop of his discosse and discharged from the ministry. He asked for a new trial but was refused. On hearing of the decision Mr. Jurdine committed suicide by taking chloroform, at St. Louis last Saturday.

THE GOSPEL OF HEALTH.

THE GOSPET, OF HEALTH.

LUCIFER preaches the gospel of health—of wholeness—of holiness—all of which words belong to the same family, and mean very nearly the same thing. Health, wholeness or holiness of body is of first or primary importance, for whether mind be a product of bodily organization or not, all human experience goes to prove that the connection between the two is so intimate that mental health and vigor cannot long be maintained in a diseased body.

To secure health of body at least four conditions or requisites must be attended to and obtained:

First, good ancestry—good parentage; that is to say, the human animal must have a good "send off" into life—must be free from hereditary taint or constitutional weak-

tary taint or constitutional weak-

smirmal must Lawo a good "seed off" into life—must be free from hereditry taint or constitutional weakness.

2d. Good nourishment. Good food, drink, air, light, electricity or magnetism. Man is the child of the carth, the earth is the child of the carth, the earth is the child of the carth, the carth is the child of the carth is the child of the carth is the child of the carth, the carth is the child of the carth is the cart is

the association of persons of op-posite sex—is little understood and still less regarded. The east-iven rules of artificial society take the place of nature's spontaneity, and blighted health, blighted lives by the million, are the legitimate re-sult.

The poem on first page will, by some, be regarded as shocking to the timer sensibilities of our human nature, and many will say that such thoughts should not be put into print for general reading. But it is doubtless true that most persons of adult age bave been tormented, more or less, with thoughts and feelings expressed in this poem, and have vainly wished that thoughts of the grave and of the crawling, "oyeloss worm," could be forever shut out from their mind. Such thoughts and feelings will come, in spite of

out from their mind. Such thoughts and feelings will come, in spite of all efforts to prevent their intrusion. Must then? Is there no remedy? We think there is, and that remedy the lowest rates of Evans & Kemper.

Why buy shoddy goods at extertionate prices, when you can got of the best make at the lowest rates of Evans & Kemper?

Itch, Prairie Manga, and Scratchos of cord's Smitary Lotion. Warranted by H. A. Coy, Druggist, Valley Falls.

Erans & Kemper have just received an immense stock of goods of the best quality, which they are selling as low as the lowest.

This restoration is only a spatial double of any to the houghts and feelings will come, in spite of all efforts to prevent their intrusion. Such thoughts and feelings will come, in spite of all efforts to prevent their intrusion. What then? Is there no remedy? We think there is, and that remedy will also try to get you a few subscribers around here. I sent sample copies of largares and pound here. I sent sample copies of largares to a friend of mine in New Janes. He biked the paper of course, and, I believe, subscribed for it. Sand innodately your puper to J. A. Elans, the provent the provent have just received an immense stock of goods of the best quality, which they are selling as low as the lowest.

This restoration is only a vote of the provent have in their original elements. This restoration is only a vote of the provent have increased and provent and provent have increased and provent their intrusion. It shall donal I can to helpyon. I will send you in a few days 22 for your press find, and I will buy some books. I made try to get you a few subscribes and you in a few days are to a friend of mine in New Haven. He had the paper of course, and I believe, subscribed for it. Sand innodately your puper to J. A. Elans, and I believe, subscribed for it. Sand innodately your puper to J. A. Elans, and I believe, subscribed for it. Sand innodately your puper to J. A. Elans, and J. Leans of the provent have increased and provent have a friend your puper to

question of time, and no ingenuity of man can reverse or defeat this de-cree. Why then, should we not sub-

of man can reverse or defeat this decree. Why then, should we not submit, promptly and gracefully as possible, to the inevitable, and restore to mother nature the elements that she requires to be worked ever—to be worked up into newer and perhaps better organisms.

Bearing upon this subject we find some excellent arguments in "The Light In The West," a bright and very readable Spiritualistic Journal, published in St. Louis, the first number of which has just reached our X table. The writer, A. Avery, says:

Gremation is another departure from superstitions ideas. When this theory was first promulgated, a few years ago, it was pounced upon as vigorously as any of the ideas that had preceded it, but it is gradually taking hold of thoughtful minds, and is winning converts every day. When it is understood that the earthly as full of water veins as the human body is of blood veins, how in the name of reason, can anyone oppose the cremotion of dead matter, either human, brute or vegetable? A dead body, in and of itself, is nothing more than a stick of wood; except that a wick of wood put in the earth is himmless to beatth, while brute or buman fiesh in their chemical changes become fountains of poison to all living substances. We are faking into on living bodies every day the poison scepings of the cometeries. We take it

water.

PARTIER PILESTMEY.

Almost the only remaining reprosentative of the 'Old Guard' Abolitionists, is Phiker Pillsbury, of Concord N. H. Notwithstanding extreme age and failing eyesight, this grand old veteran is still at work in the cause of freedom for all-freedom for the minds as well as the bodies of all men and women. Under date of Jan. 9 he writes us:

"With this I mail you copies of my latest republications, and subscribe, Most Respectfully yours,

Parker Pillsbury,

These republications are,
1st. The Church As It Is: Or The Forlorn Hope of Slavery. By Parker Pillsbury. Second Edition, Revised and Improved. Price 25cts.—96 pages.

2nd. The American Churches the Bulwarks of American Slavery. By James G. Birnoy. Third American Edition, Revised by the Anthor. Republished by Parker Pillsbury, 1865.—price 15cts; 2 copies 25c; 10 copies \$1.

We hope soon to find room for specimen paragraphs from those sterling freethought publications, Mr. Pillsbury is the author of the larger book, "Acts of the Anti-Slavery Apostles;" price \$1.50. These works are indispensible to all who wish to know the record of modern Christianity in regard to Human Slavery. They may be ordered from this office, or from the author and publisher.

From an Earnest Worker.

Entrop Legarge, Your united letter.

Prom an Earnest Worker.
Entron Lucien: Your printed letter was duly received. I must confess that it dul stir me up a little. I feel ashamed of myself and of all our radical friends who do next to nothing to strengthen our cause. I think that we really have but two radical journals, Liberty and Lucien, and even these two are not well of. You are right in saying that the cause of Luciene is ours as well as yours.

I shall do all I can to helbyon. I will

Sand a few sample copies to C. A. Cohan, 213 Clinton street, New York city.

we give place to the letter of Bro. Yarros, though probably not written for publication, as an example to point some of the best ways in which our earnest and thoughtful friends can help forward the cause of radical reform. The most effective missionary work is that which rouses people to read and think for themselves, and, we hope to make Luctrea one of the very best of papers to circulate for this purpose.

### OUR DEMANDS.

We continue herewith our reply to the criticisms of M. A. Gault, in regard to our demands, and lest any one should accuse us of unfairness in argument we

again reproduce the exact language of our Christian antagonist:

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

are armed with individual sovereignty.—Lucifer.

Certainly, our movement which gives the government an ultimate moral standard for the guidance, is dangerons 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 nam'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 whisky, free Sunday, free marriage, free divorce, and in a word free devitery. You have on your side all the criminal classes of society, but we have on ourside the moral forces, and back of these God himself, and His infinite power and unchangeable truth.

"FREE DEVILTIX."

"FREE DEVILTRY."

According to Mr. G. the demands of Liberalism would result in "tree dev-

iltry,"

Let us soo. Liberals demand equaling to all men and women. We demand "justice for all, privilege for none." mand "justice for all, privilege for none," With Jefferson we demand equal right and opportunity to "life, liberty and the pursuit of happiness." With Patrick Henry we say, "if this be treason, make the most of it!" If this be "free deviltry," then certainly the charge is true that we advocate free deviltry. Names count for little approximately. count for little, anyway. The design of our American government was to abolish privilege, and give equal rights to all; but it has never done this. Christians have always managed to secure many privileges that they deny to non-believ-ers in Christianity. Not to mention the ers in Christianity. Not to mention the exomption of coursel property from taxation and the favors shown by government to the clergy, it is notorious that in every part of the United States discrimination is made against Agnostics or non-theists, on account of their disbelief in the Bible Cod, or rather the Bible gods. Only the other day, in so-called free Kansas, in the city of Atchi-son, a determined attempt was made by the counsel of the notorious Baldwin to deprive an old subscriber to LUCIFIER of his right or eligibility to serve as a juror on account of his Agnosticism or non-belief in the personality of a being called Clod. Judge Martin, after a patient hearing of the counsel's argument, refused to sustain the motion to disqualify the juror, but we understand the case is to be appealed to the supreme court on account of this alleged incompetence of an Agnostic to act as a juror.

Another instance: Some years ago, in deprive an old subscriber to Luciria of

an Agnostic to act as a juror.

Another instance: Some years ago, in Washington county, Mo., an acquaintance of ours had an important case in court. His only witness, Mr. B., was brought to the stand to testify. The opposing counsel objected. A neighbor was summoned, and on being sworn said he had heard B. say he did not belive in a God, or in a future life for man. Mr. a Croi, or in tritude and rasked leave to say a word in reply, "Shut up," reared the lawyer, "Not one word." The judge sustained the objection, and the defendant lost his case for lack of the testimony that was thus ruled out. Mr. Gnult and his fellow Christians

are not satisfied with the rights and privileges now accorded to believers over non-believers in the Bible God. They want a clause inserted in the Constitu tion of the United States that will not only prevent non-believers from serv-ing as jurers and from testifying as witnesses, but will prevent all such from holding office—thus practically distran-chising all but Christian thoists. [To be continued.]

The Spiritual doctrine teaches that every man is judged in the "over there," but he judges himself. He is the only winness and he is also the judge. His testimony is his conduct in the earth hie and I o takes it with him submits it to binness and pronounces the verticat and voluntarily accepts the judgment.

Light in the West.

'The Credit Toncier of Similar." MR. EDITOR:-I was asked the other day, by one to whom I showed "Integral Co-operation," why I did not join the colonization movement. I told him movement. I told him there were three reasons.

First, I do not believe in corporations, majority rule, or compulsory taxation. These I regard as crimes, and criminals are the very persons we do not want to encourage.

Second, the idea of running away from

encourage.

Second, the idea of running away from the present order of things because of its 'competition' is a fullacy. It is privilege that we are against, which is to be threattled by competition. And as soon as the better is instituted in the midst of the old, the old will fall into our laps. This view of regarding the old as wholly wrong, to be antagonized, is the reason governmentalists do not see how to mend it.

Third, the new is to be grown, not made, as the paternal philosophy would indicate. And it must be grown in accordance with the constitution of man and the law of his natural relations in peaceable society. Such a society never will be perfect or infallible, or a New Jerusalem.

Fourth,—Conclusion. Therefore, while much educationally will be gained, and through association, economy roughed.

nuch educationally will be gained, and through association, economy rouched, the "Credit Foncier" will be disappointed in becoming the Exchange for the World but will settle down into "our set" a la Godin, or be wrenched asunder by two parties representing liberty and au-thority, one of which will have their experioneo and that the other will be left with the "machine," Arbitrary power in the organism always surviving and determining the species. Mr. Owen's administrative faculties, as Harriet Martineau said of his namesake, Robert Owen, seem to have been developed at the expense of his reasoning ones

C. T. FOWLER.

A Tetting Item.

Mr. Harman: I would like to quote an item from John Swinton's Paper, Jan. 3d, and add some comments upon the same.

### "PENNSYLVANIA,

What a spectacle is presented to civilization by the State of Pennsylvania, with ten or twelve thousand blackamore miners in a state of degradation for below anything over known in the Fijls, under the king of the Camibalsi And the Legislature of Pennsylvania is helpless to assist them.

And the Christianity of Pennsylvania stares at them with leaden eyes. And the Quakers of Pennsylvania strut about before them in their shad-bellied coats of "thee" and "thou."

strin about before them in their sindbellied coats of "thee" and "thou."

And the politicians whom these blackamores elect as their masters rivet oven
tighter "the chains of the slaves."

Yes, "the politicians whom these
blackamores elect as their masters, rivet
oven tighter the chains of the slaves."

Why should they not? Were not they
elected masters? To rule and govern
those same slaves? As long as slaves
will vote for masters they should obey
those masters their votes helped to elect.
"He who takes the sword, shall perish by
the sword." "He who takes the ballot
shall perish by the ballot."
Scioux City, Ia. C. S. Wood.

Thend Harman: I like your paper
very much; think that its name is just
right; would not have it changed by any

right; would not have it changed by any means. Am glad to help you a little with your new press.

I think that your paper fills a void ex-

isting among newspapers of the Liberal

style.

Please find enclosed [three dollars and seventy-five cents of which one dollar and twenty-five cents is toward press fund; the balance for my own subscription and one copy to F. T. Stoops, of 1111 Walhut street, Wilmington, Delaware.

tion and one copy to E. T. Stoops, of 1111 William street, Wilmington, Delaware.

Bast wishes for your success I remain very truly your friend.
Dec. 13th, Gro. T. Remington.

\*\*Hutche-on's Regionales.

\*\*Entron Lucipeus: After long and anxious waiting for triend Searl to answer my questions, and give the "Information wanted," the Lucipeus Lucipeus, of January 1st. brings ms reply, but such as it is; it utterty fails to answer the questions, or give my information whatever; being but a butche of inserepresentations, we will suppose through ignorance of Free Love doctrine. And as it-carries its own reputation with it we consider it would be a useless waste of time and of the valuable space of Lucipeus to say anything in reply. We only ask the intelligent reader to re-read Mr. Seurl's article and compare it with common sense and facts. Here we are willing to rest our case. Yours for Freedom vs. currership in love.

Bro. Searl was not to blame for the

Bro, Searl was not to blame for the tradiness of has mover to Dro. Hutcheson's questions. Press of other matter had prevented its prompt insertion in

"THE CENTRAL RADICAL LEAGUE."

# Responses to the Proposed New Organization.

BROINERS HARMAN & WALKER: If some similar course shall not have been adopted before this shall have reached the insertion you, I the fo suggest the following in the next issue of Lucifer, and perhaps, to be kept permanently standing, as a definite rallying point for the new organization.

A. WARREN.

PLATFORM OF THE CENTRAL RADICAL LEAGUE.

Contributions for the support of this organization shall be forever voluntary, and said organization shall have no power to bind its members, against their individual consent, in any matter whatever. Meetings, however, will be conducted in accordance with Parliamentary rules, so far as possible without subverting the principles herein stated. If unanimity cannot be attained on any ossential matter, there will be a separation; and why not, peaceably and without offense? Why not be full grown men and women, instead of children?

The only test of membership shall be

fense? Why not be full grown men and women, instead of children?
The only test of mombership shall be that we believe in the sacrodness of the natural rights of individual men and women, as against the interference of other men or women, whether by authority or otherwise, and also as against the supposed rights of society, of majorities, classes or any association or body of persons whatseever.

Agreeably to this test, we demand, especially and immediately, the repeal of all laws that abridge the freshou of individuals, in their business and social relations, in the expression of their thoughts and the transmission of their thoughts and the transmission of them, through the mails or otherwise, in the observance or non-observance or religious days, and the support or non-support of any religious observance of any kind; or, in general, that interfere with the freedom of the individual in any purely private concern.

with the freedom of the individual in any purely private concern.

All, who are in accord with the above principles and demands are invited to send their names and addresses to Lucifer for publication, that we may at least know each other, and be able to reach each other for counsel and mutual moral support.

### COMMENTS.

It seems to me that Comrade Warren has most dottly and succinctly stated the principles of the incloset Central Radical League. Not to cooree by maiprity rule, not to formulate a creed, not work by political means to political onds, are we endeavoring to unite in fraternal bands the scattered radical thinkers of the country; but to have a recognized platform upon which expression shall be free, to make known to each other these isolated ones, and to keep vigilant watch upon the foes of liberty, do we call aloud in the wilderness of compromise and opportunism asking you if you are ready to help blaze a way to the Light?

FROM MR. MITCHELL.

"Better the abuse of free speech, than the denial of it. The abusedies in a day, the denial of it lasts a life time."—Annie Besant.

Brother F. C. Walker, and readers Lucifer:—I send my communication for a "Proc Convention," however much I desired it, I never really supposed the neonle had grown to that grand condition of true human brotherhood, and I have no fault to find with Bro. Walker's "remarks," nor will I for a moment insist on having a Convention heldes I have

stated, much as I desire it. But, roally Bro. Walker, cannot a strong man like you, sitin a meeting and for the sake of setting an example, and doing a grand work for those in slavery, bear with an undeveloped brother, oven if he does take up an unreasonable amount of time? Are not those of us who believe in self-government, frying to lay a foundation for the Temple of Liberty? Do we not complain of "too much government?" Are there not as many men and women in this great country as was required to save Lot, that have grown to true "self government" that can meet together and bear untrammeled free speech? I have nor meet together and bear untrammeled free speech? I have nor missor plans for others; but for myself, I should hope to see a convention called to meet, not in a large city but in a small one of in a large country village. It was said to have cost a thousand dollars to pay the expenses of the Albany Convention. Sad indeed. A tenth part of that sum ought be ample. Another sad feature was, the house was so dark it had to lighted in the day time. Still another mistake, they had no music. Let us have asweet melodion, with vocal music and sout-elevating words, and every word pronounced so distinctly that it could be heard all over the house, then every sentence is a preacher. Let the singing be voluntary, free, spontaneous, all over the house. To pay a farthing for music except for the use of a melode on or organ, is sad indeed. No person was ever eloquent enough yet to make any heeting interesting without soul-inspiring music. To call anything music without the luman voice of men and women, and grand inspiring words, is an insult to good sense. This is all I have to say. Yours to help on the great in if he does take up an unreasonable amount of time? Are not those of us any meeting interesting any magnification inspiring music. To call anything magnification inspiring musics of men and without the human voice of men and they women, and grand inspiring to class an insult to good sense. This is all I have to say, Yours to help on the good time should be supported in the say. Yours to help on the good time should be say.

Perhaps friend Mitchell can, "for the sake of setting a good example," with an undeveloped brother" w who is leading his (Mitchell's) cow off under cover of the night, but I have some doubts about it. I don't believe that he thinks any good is accomplished by quietly submitting to wrong. I do not and so I again say that it is only an en couragement of those who do not respect the equal rights—of their fellows, to hold a convention of any kind with no time limit for speakers.

EDITOR LUCIFUR; Inclosed

EDITOR LUCIFIE; Inclosed find one dollar, for which continue Lucifier to me for the present year. The last money I sent was only for changing the paper to a weekly.

If any of thy readers who are anxious to live a life embodying later and real improvements in sociology, and who are restrained by any cause from doing so, I should be glad to have each send me, with his P. O. address, a brief statement as to what the hindrances are. I am' anxious in this direction myself, and have every means for improving present systems except associates between and with whom wholly right dealing and relations may exist. An acquaintance with others of like mind may show that what I lack others may be able to give.

It is quite probable that there exists the elements of much right life, which by being scattered and disautted prevents the accomplishment of the good that each isolated member seeks. Let the lumane counsel together, for truly there is much need.

JOSETHANTHONY.

### ONE MORE.

ONE MORE.

Brothers and Sisters Radicals: One of the most impressive, elequent appeals, overflowing with soulful fove of trutional ficedom is the roble letter, under the above heading, by Bro. E. C. Walker. May the radicals in our neighborhood, and throughout the country, raily to its call. The advice for forming groups of the Central Radical League is worthy to be followed by all, not only in the west but also in the cust.

We know the Liberal League is doing a great work, and it's members labor perhaps in the way that is best for them; but there are some radical radicals who leed the need of meetings where we are absolutely free to express our most radical thoughts on any and all subjects of human well-being, and where we may aid each other in advancing the labors of progress in such a way as to remove the causes of evil, and learn, in true association, the life of health, harmony and happiness.

If the radicals in oach city, town and

true association, the tite of nearth, man-mony and happiness.

If the radicals in each city, town and hamlet, at once act upon Brother Walk-er's suggestion, think what a power for good we may become in a very short

time.
LUCIPER, is there not some plan by which the different auxiliary societies may all be connected with the national one and thus become a national association of indicals?

SADA BAILEY FOWLER. Philadelphia, Pa.

EDITOR LUCIPER: I have noticed with

# TROM ALABAMA.

interest the call for a new organization of Freethinkors, by E. C. Walker, and have long wished to give it my approval, but my chances are bad, and it is rather too far for me to ever be present at any of its deliberations. But I say push forward the glorious cause of Truth, Justice and Humanity when and wherever it can be done, and probably it may reach my section of country, and I have the satisfaction of once being present at a convention of Freethinkers, and hear one lecture in defense of a cause that I espoused fifteen years ago. The country should be well supplied with organi-The counzations, if they can be used in the interest of Freethought, and not indirectly in the interest of Comstock and christest of Freethought, and not indirectly in the interest of Comstock and christianity. You are right in your denunciations of the proceedings of the last session of the American Secular Union, no difference what may be said by "time servers" to the contrary. I have never land anything to say on the marriage question, and what is called obscenity, but it is my right if I should desire so to do, and what is my right is the right of others—then right to thuck, write, speak and cause to be printed just what suits them, and any attempt to check or suppress them in that is despotisn pure and simple. I, also, agree with you on governmental affairs. The ultimatum of Freethought is materialism and anarchy, and my one that will take the time and trouble to retrace religions and laws through their nefarious windings, can see that more than half the distance is already traveled. But to do that will take time, trouble and expense that few want to incur. I very much disapprove of the christian practice of novel writing, that appears to be gaining favor with Lipleral cditors, if not with the readers of their publications. Lying is the same in secular or religions works, and works its evils all the same whether told for tiction or with the intent to deceive. How many wretched and ruined minds still temat the living sepulchres of bodies rendered uscloses and miserable by such machinevous and consurable literature? How many suicides have

nonsense. With many respects for you, the cause and proposed new organization, I am truly yours, Scottshofo, Ala. JAMES BEISSON.

### Some Sad Realities.

It is a sal reality that we know very little about a subject unless we have passed through it by actual ex-perience. Having passed through the experience of owership in the soil, I have been able to give a few facts con-cerning the case, and since some of the contributors of Lucieur believe that the abolition of private profits would not stop the incentive to action, I will give them some of the experiences I have gone through in that line. My life was commenced (ten years of it) where the lives of most people who are able to think and feel about the social state, will terminate, if not in practice, at least in ideal. I commenced it in a community where it was the intention to have verybody equal, where there was no ich nor poor; where the property of one was the property of all, no slaves, no despots, nor private profits. That community was composed of persons who were fully up to the average in intelligence and education, and they planted the standard of pure freethought on the banks of the Mississippi nearly forty years ago. But as the system required that one should not possess than another, and that profits instead being individual and direct, should be remote and collective; most members lost the same incentive to action that they would have exerted in the individu al state. There were a few who were by nature endowed with a strong sense of conscientionsness and zeal to be right. Those few, as is always the case, found some satisfaction in being right; but it also gave them great dissatisfaction to see that they could not infuse others with the same zeal. As the members dropped out one by one, they admitted that communism was a noble but an impractica-Since that time I have come to the conclusion that every change, and the indiscriminate tenring down of established customs, is not necessarily u progress, and I have lost faith in all schemes which have for their ject the leveling down of men upon the same plane.

Progress can only come through in of intelligence, rand that only through botter brain development; it must take place in the indvidual state before it can be felt through the social state.

It astonishes me to see so-called re formers complaining about extertions and injustice at the same time admitting that if they had the power they would do the same. Those people are not developed far enough yet to see the light; they do not know that in treating others as would be treated, and remembering at the same time that number one is somebody too, we increase our happiness. iustico.

Justice or reciprocity Is the chief that God foresaw; Even the Earth's velocity Is bound by that eternal law.

This brings me to tell American that I understood his figure of speech very well, and for that reason answered it in the same vein, and I care very little whether he or she wears drosees or panties. I admit that a writer on general topics may if he chooses use an anonymous name; but when an anonymous name is used to answer a real name it is contrary to the rules laid down it the code of "honah."

JOSEPH LECLERC.

### Zeno to Liberty.

Liberty kindly recommends me to read the report upon the postal service of Wells, Fargo & Co. prepared by the special agent sent out by the postal department to investigate it."

"Said agent gave, as one of the reasons why Wells, Fargo & Co. were doing so well at carrying letters in competition with the government, the fact that that firm reached many out-of-the-way places to which the government did not pene-

trate. "That firm, after paying the govern-ment a tax on each letter equal to the government's charge for carrying such a letter, carried these letters with so much more promptness and accuracy than the government, and covered its territory so much more thoroughly than the government, that it was thought worth while to patronize it liberally even at the extra expense which the tax ne-

do not doubt Lil erty. But he does not tell what the rates are at the places not reached by the government. two companies reach every point, extortion will be practiced upon

on will be practiced upon some one. Regarding telegrams, the Electric Age says: "Cut-throat rates exist wherever opposition reaches." Places only where Save: there is no opposition have to pay exorbitant rates."

Whenever a new telegraph company starts business, the Western Union issues a sheet of offices in that territory giving competition rates. It is so with overy private corporation. The government alone gives uniform rates to all points. I should be wrouged if I had to pay one cent postage on Liberty from Boston, and ten cents on Larren from and ten cents on I. a somewhat smaller city. All busi oss men unite in scourging the Western Union telegraph company for its misera-ble service. Now read the following from the Chicago Journal:

"One of the most wonderful institutions in this country, is our post office and mail system," remarks a leading Chicago merchant. "I receive in the course of the year, about fifteen hundred business letters from all over the country, and it is a very remarkable fact that never yet while I have been in business has a mingle letter I have sent out, or that has been sent to our house missed its destination. It is a wonder fully successful institution, managed with the regularity and accuracy of clockwork, and I never open my daily mail without feeling like patting our ould Uncle Sam on the back with a hearty bravo.

According to Liberty, Zeno has comto grief through reliance on a priori reasoning, but he does it know it, and therefor his suffering is light Zeno.

To the Pollowers of Lucifer: Please listen to a friend.

I have only room in your paper to say a few things at a time. Let me say, 1st, As a company I see you are like the troubled Sen: "You cannot real," you cast up the worst kind of "mire and dirt."

2nd. Let me tell you how you can find rost; and bring forth word fruit. In the name of

2nd. Let me tell you how you can flud rost; and bring forth good fruit. In the name of him who was, and is; and bloss his most Holy Nams, will evermore continue to be; a good Got! I call your undivided attention.

First: The Dovil has deceived you as to the nature of God, his word and his work.

Second: What you must first do is to decease that the Lord God for the terms.

clars; that the Lord our God is true. that every last man of his opponents must be

Third, and last for this time. Let me tell you all what to do. You stop your miserable foolishness, and return to God, and be abundantly pardoned. If you then do not say "that there is a God in Israel and our blessed old bible most gloriously true;" then you may publish to all the world that I have made a great mistake. I knew Jesus can save you. He saced over me. R. Smirn.

### Presbytering Gall.

At a late meeting of the Presbyterian Synod of New York, a resolution was intro-duced to be acted upon next year, which arges: "The importative daty of opposing the attitude of indifference to religion which appears in our public school manuals and in the educational work of our reformatories. and at the same time of using all propor mounts to secure the incorporation with the course of state and national instruction of the following religious truths as a basis of national morality, viz: (1) The existence of a personal God. (2) The responsibility of overy one to God. (3) The deathlessness of the human soul as made in the image of God, after the power of an endless life. (4) The realist of a future spiritual state in which over soul shall give means the results of the form ery soul shall give account for itself before God, and shall rean that which it has sownthat since been proposed to add a fifth subject, viz: (5) The Decalogue, interpreted both by the Sermon on the Mount, and by the life and example of Christ, as the standard of proposed to provide "Facility Subjects".

and of norality."—Truth Socker.

It is evident—that the Presbyter ian Synod of New York is very Bourbonistic, forgetting none of the dark teaching of the past, gathering not a single gram of truth in the harvest helds of the present. Nothonurch and State will satisfy these fossils, they long for the instruments of torture, for the prison, the ediet of exile, and the scaffold's creaking beam. Gladly would they destroy the last tattered remnant of civil and religious liber. ing less than the complete union of Courch and State will satisfy these the last tattered remnant of civil and religious liberty. Like all priests, they are the enemies of man!

### Zeno to Amerchist.

Entron Lucirum: Whether Anarchist replies again is of no consequence. To bring facts which cannot be denied of bodies rendered usoless and miserable by such mischiovous and censurable literature? How many suicides have been committed? and how many inmates of prisons and lunatic asylums are what they are from the same cause? And yet wo see liberals who claim to be and should be-guides for the rising millions—practicing—such—mischiovous and mischiovous at the extra expense when the tax—ne to bring neces when cannot be defined, but which make but broaches in his desirable theory, is "trilling," and he has no more time. My sole object is to show the principles of Socialism. If my reason-ing has defects, it is not due to a previous definition of the phenomenal service of Wells, Pargo our education in Christiamty, for that I decreased that which make but broaches in his distribution. The will be a blow at principles of Socialism. If my reason-ing has defects, it is not due to a previous distribution of the phenomenal service of Wells, Pargo our education in Christiamty, for that I decreased that which make but which make b but which make bar, breaches in his theory, is "trilling," and he has no more

should infer that Anarchist seffered by early prejudice because "Abolish government" is to him what "The Blood of Christ" is to a christian: the cure for all 110 In his petulance he charges me with the following climes of which I am

"Sock every opportunity to cast discredit upon "Freedom," (though I pland for Freedom). "Perpetually pleading the cause of some self-reliance-stilling despotism." "Mendo not see slike and so he proposes to make them act alike,"
"That suppression is better than liberty, and that the surest way to increase the material prosperity of the people is to herd them like eattle." "Cover and defend the shattered fortunes of despotism," and "Taxing ingenuity to the utmost to invent petty and specious objections to the establishment of self-government."

Like Anarchist I will appeal to the readors; hete support the above from my articles, and I to claim that no such inferences can be drawn. Why am I accused of these things when it is admitted that State Socialism, as I see it, is like Anarchy, and that I draw up real State Socialism as a caricature? "With the Socialism as a caricature? "With the isan who squarely advocates State Socialism," i.e. the thing Annrchist calls by that name, it is easy to hold discussion. But us such State Socialism does not orist it is hard to find an apponent. Has Anarchist read Marx? The Chicago Anarchist read Marx? Anarchists refer to him as a supporter their doctrine and deny that he supports State Socialism. They read German Where are the boundaries to the do-

main of private affairs? 1 hold that in industry the line is plainly drawn. Whatever is used by one person alone is private property. Whatever is used by more than one, should be ewned jointly by the whole number using it. The State Socialist proposes to begin by cooperating by means of public wealth, and the public corporation the State, in those things which are most clearly the concern of the whole; railroads, telegraphs, mails, etc. It appears to me just as much a wrong to subject the publie concerns to private control, as it would be for the State to regulate the hour for dinner. Grad fally other indusnour for dimor. Ord taily other ladustries will be taken as fast as the people relegate them to the domain of public affairs. Division of labor forces us to combine. Private corporations and competition, mean a large number as the servants of the few. We have had enough of such experiments, and co-operation was the only remedy. Whatever starves or clients producers, while in private hands, should be taken in hand by society. If you say competition has never been seen under proper conditions, then I answer, neither has co-operative commonwealth. The man who has no objections against the latter except unsubstantiated charges of despotism, will substantiated energes or despension, ... lose the argument in the end. Zene.

P. S. "Free mails," is impossible without what the Socialist calls State.

HOME NOTES AND NEWS.

DY THE INFANT.

Postmaster Butts has ordered a new nek for his office.

Boots and shoos way down at Evans & Kempers,

Ico, from 8 to 12 inches thick, is being put up at the rate of nearly 200 tens a day.

Dry goods, hats, caps, clothing, boots, shoes and in fact everything you need at Evans & Kemper's.

Wosco in the Register, notice of special election to vote bonds to aid the K. C.W. & N.W. R. R. to the amount of

\$10,000. A few more of those fine cloaks that must go, at Evans & Kemper's.

The man Cartis, arraigned for violating the prohibitory law, was dismissed last Thursday on account of some defect in the proceeding.

"My overshoes are nearly worn out?" Well, go to Evans & Kemper for a new pair; they have them all sizes, and at prices so low as tonstonish all.

From all accounts available at present, it appears that this place escaped the late cold wave with comparatively little damage to either stock or people, altho' the mercury was down among the twen-But from the dailies we learn that the suffering offamilies on the plains was terrible. Men, women and children, as reported from the border counties, and in one instance a whole family were frozen to death.A special fromWichita county says that "the trrigating ditch here is filled for several miles with cattle frozen to death. They had taken refuge from the wind.

t I No cheap, shodly goods at Brans & Kemper's.

### TIME CARD.

ATCHISON, TOPERA & SANTA FEI

No. 1, No. 2, No. 9, 10 to. No. 13, 9-58 a. Gorno Base. No. 2, 453 p.m. 4, 420 a.m. 9:58 a.m. California & Mexico Express & Mail Express & Mai Colorado Express Through Freight Way Freight Atlantic Express New York Express Through Pleight Way Preight

KANSAS CENTRAL DIVISION U. P. R. R.:
GOING WEST.
SSCHOOL 12:54 p m
cal Freight.
8:30 a m 

### SOMETIME.

There is a ship named Sometime; Men dream of it and wat. One on the store, impatient,
And one at the household gate.
Thinking, "If it come not in the morn,
Then in the evening it may." But one I knew, not thinking of ships, Worked till the close of the day;
Litting his eyes at the evening time,
There his ship at anchor lay.—Anon.

# FAMILY AFFAIR.

BY THE LATE HUGH CONWAY.

CHAPTER IL

CHAPTER II.

A LAMILY OF POSITION.

Be it remembered that Oakbury is not Blacktown. Many of its inhabitants are greatly annoyed when they hear it called a suburb of Blacktown. Oakbury is near the large city, but not of it. Although the fact cannot be ignored that the existence of the fact cannot be ignored that the existence of the many chamaing country-houses which adorn Oakbury is as much due to its contiguity to the dirty, thriving fown as to its natural beautifes—and although a certain proportion of those desirable residences has been purchased by Blacktown's successful traders—the most aristocratic inhabitants of Oakbury look with indifference on the good and cell fortunes of the city. They, the aristocratic inhabitants, are useful to Blacktown, to tilacktown to them. They are out of its discensions and struggles; better still, Leyond the range of its taxiition. They are of the country, not the lown. So they head their latters, "Oakbury, Westshire;" and, as a rule, decline intimacy with any Blacktown rander under the rank of banker or merchant plince.

rule, decline infinacy with any Backtown rader under the rank of banker or merchant plane.

Resides Lord Kelston's well-known country seat, there must be in the parish of Oakhury some twenty or twenty-five genticinen's residences. They cannot be called estates, as the ground attached to each varies respectively from three to fifty aces, but not a few of them anight bay claim to be described by that well-rounded physe, dear to anotheres and house agents, "a country mansion, fit for the occupation and requirements of a family of position." They are not new, speculative, jerry-built houses, but good, old-fashloned, solid affairs. No painted and gilt rallings surround them; thick boundary walls and fine old trees lide them from the gaze of inquisitive holiday folks. As the country around is very beautiful and itchly-timbered; as the prevailing wind which blows neroes. Oakhury comes straight from tho sea, pure and ancontaminated, as two of the best packs of hounds in England meet within an easy distance; and, prejudice notwithstanding, as the conveniences offered by a large city are so close at hand--it is no wonder that the rector of Oakhury numbers many families of position among Eas parishioners. If mine were a family of position, it should not certainly occurg a pew in that fine old square towered church.

After this description it will be easily believed that the Oakbury people are somewhat exclusive—by the Oakbury people are somewhat exclusive, by the Oakbury people are somewhat exclusive pariental and exclusive of all are two gentlemen named. Talbert, the John owners and occupiers of Hazlewood House. Their ultra-exclusiveness was but the actural outcome of prince.

Besides Lord Kelston's well-known coun-

the tobacce, lathered by the rome, made sticky by the sugar, according to the particular sticky by the sugar, according to the particular branch of trade at which he had worked to such advantage. So have not men the first passes of the Englishman's duty of minding his own business. On a certain occasion one of them trade a rather defeate matter os much his cannot you be peculiarly particular in their choice of the first was more incumbent upon the generality of persons to be peculiarly particular in their choice of friends. As they were amiable, right-feeting young men, they looked upon this duty as a sad new saige.

It had they been tempted to swerve from the high young men, they looked upon this duty high respect for their father should highly kept them steadfast. He had always higher that been deed a long time. The off man left Hazlewood House and its contained the conduct, respect for their father should highly kept them steadfast. He had always higher that been deed a long time. The old man left Hazlewood House and its contained to his some conjointly. The rest of his some conjointly had been deed at long time. The had always this respect to be every which is expected by every sungularly business am came off. Mr. This contained his capital and solid his business.

It is defined to the lock of the contained high proposition of the high proposition of the high proposition his capital and solid his business.

It is defined to the high provide the contained high proposition with the contained his capital and solid his business. On a capital solid his proposition of the high proposition his capital and solid his proposition to each of his children of the high proposition in the high proposition to each of his children of the high proposition his propositi

is the duty of all people to rise in the world be future his brother's affairs should be his --both in commercial and social circles, own distinct, private property.

is the duty of all people to rise in the world include in the connected and social circles. Thanks to his exertions and good fortune, the first half of the obligation had been discharged. The second rested cheftly with his children. He did not tell thera this in definite words, but all the same preached it to them most elequently, and was more than content, and felt that the frails of his training were showing themselves, when his daughter manied Sir Maingay Clauson, a fairly respectable and well-to-slo burnonet.

This satistaciory alliance cave the Taiberts a life in the social scale atthough, so far as Oakbury was concerned, it was little needed. Mr. Taibert had now been out of business for at least fen yoars. He was quiet, reathermanly, and, if both riting, at least unobirtaive. His wealth was estimated at about three tines is correct amount. With these advantages is aircast from the content as he no doubt felt on his sown account, he, nevertheless, held up their sister's brillation and had not as me acample to his som, and talked so much about the necessity of their choosing their intinates fittingly that it is a marved the young men did not specially develop into fools or suobs.

But even now when verging apon middle are, they were neither—although my man who would decline your acquaintance, or mino, ought, of course, to be one or the stier, perhaps both. The worst that could be urged against the Taiberts was this. From the very first, hely had told themselves: "We can min an pleasant and as true friends among the upper ten thousand—among those who do not make their living by barter—as we can among commercial people. Let us therefore only associate with the lest, A man has an undoubted light to choose his own friends. We shall not go out of our way to food the great, but with our ideas on the subject we can only make associates of those whom we consider the proper class of people. A Duke of Badulation and use of father made of the families of position without decaling and undoubted high to choose his own f only associate whit the cost. A man has an undoubled light to choose his own friends. We shall not go out of our way to toady the great, but with our does on the subject we can only make associates of those whom we consider the proper class of people. A Duke of Badainton may associate with whomsocyer he chooses. He is always, per se, the duke. We are not dukes. Our father made his money in—well, never united in what. We are not dukes. We have enough wealth to live comfortably and like gentlemen, but not crough to roll in. If we go hand in glove with oil, tobaceo, corn, sugar, etc., we must, on account of the narrow distance which divides us from the status of commerce, stak to the level, or at least get conformed with those useful, respectable, profitable, but, to us, distrasteful commodities. Therefore, it behaves us to be fastidious even to a fault."

Who can blame such sentiments as these?

Therefore, it beliances us to be fastidious even to a fault."

Who can blame such sendiments as those? To my mind there is a kind of shrewd nobility in them!

Why, with such sensible views on things in general, the two young men dillhot follow their sister's example and make brilliant matches, is a matter which has never been cleanly explained. When, after an immaculate career, they left Oxford, they were tail, well-built young follows; moreover carrying about them an inherent look of distinction. So far as the world knew they had no vices. Indeed, in spite of stature, good, looks, and broad shoulders, in some quarters they were accounted milksops. Perhaps' because, in addition to the polite, even courtly, style which they show to adopt toward every one, they had many little funiching, old-maldish ways which were a source of merriment to their contemporaries. Nevertheless, among these who were, honored with their friendship, the Taibe ris were not ampopular. With many women—the middle-agact especially—thies tail, handsome, refined young men were prine favoities. The fact of the brothers having reached the respective ages of forty and forty-one without having selected to be reached to the content of the

forty and forty-one without having selected hth-meets for them argues that something which makes a marrying man was missing from their natures.

which makes a marrying man was missing from their natures.

It may be that the picasure they found in travel prevented their settling down. For many years, either tegether, or singly, the Talberts spent nine months out of the twelve away from home. Their father, who had no wish to see his sons striving in the nuck of humanity for the world's pitzes, made them handsome allowances. Greatly to their credit they lived within their incomes, even saved money. These savings they invariably invested in works of art, so that as years went by their acquisitions if united would have formed a valuable and tasteful collection, the units of which had been called from east, west, north, and south—so judiciously that the brothers feit sure that, if such a thing were needed, the selection would enhance the reputation they already enjoyed for refined tastes and knowledge of matters artistle.

The brothers were the best of friends, They understood and sympathized with each other's likes, dislikes, and weaknesses. Only once in their lives had they qurrieled, but that quarrel had lasted for six years. They shudder now as they look back upon that time. It was no vulgar dispute, which is made known to all the world, and in which mutual friends are expected to take sides. It was only the Talberts themselves who know that a quarrel existed. To outsiders they seemed more absurdly polite to each other than before,

mere absurdly polite to each other than before.

The cause of the quarrel was the interference of one brother in the other's affairs. They were peculiar men, and very tenaclous of the Englishman's duty of minding his own business. On a certain occasion one of them fancied a rather delicate matter os much his own business as his backers. He was mistaken. They did not use high words, because such things were not in their line; but each brother was sadly firm. The upshot was that for six years they only spoke when they met in society.

At last old Taibert died. His successful daughter had been dead a long time. The old man left Hazlewood Heuse and fix contents to his sons conjointly. The rest of his fortune he divided into three parts, and left in this paggation to each of his children of their delibered, if any. Then the soms met at Hazelwood House and considered what they should do.

First of all, as was been ulag, they made

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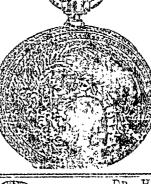
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PERHAPS.

Are we poor mortals confidently sure
That it is right to say our friends not blest
When they have left us for a tomb impure,
And go to what is called eternal rest?

Should we maintain as truth within our soul That they are indefectibly content? That they have vanished to celestial goals, And grieve to hear us wofully lament?

Must we of simple falth forever trust That utter peace is given to decay?

Must we believe men mutely turn to dust,
And are inanimate till the Judgment day?

Ali no, alasi and those we worshipped so, Buried in dim sepulchral crypts and chill, May be alive in ways we little know. May think, may love, may yearn, may suf-fer still.

awful and silent auguish may have dwelt In flesh inert, the world no longer kno and horrible Infernos may be felt, Ere sweet annihilation brings repose.

For all the numberless and coffined dead Freed from this life of odium and of sin. May writhe with madness in their earthy bed Conscious when patiefaction doth begin

The one we leved the most, in graveyards dark,

May sob and shudder at the fatal term When over withered limbs unclean and stark Lazily crawls the first dark eyeless worm

And ah, the agony that they may feel!

The terror of such solitudel the helic Of thought no word or image may reveal,
in tortured brains where hope no longer
dwells?

Quick, wild appeals and prayers would the

be vain, Christ hears them not, the universe is damb and they may lie immovable in pala Awaiting laggard rot that will not come.

Therefore, oh ye bereaved, whene'er you see
The forms once cherished placed beneath
the sod,
Think with chilled, beating hearts of what

may be,
And praise in your despair no callous God
—F, S. Saltus, in Evolution.

Truth, of Pittsburg, Pa., has heard of the Central Radical League, and rises to remark that it is "always sorry to see a rebellion among Liberals." Well, rebellions are not very bad things, come to look at them rightly. Michael Bakounine said that all progress in the human family had been caused by the operation of two factors, "the ability to think and the desire to rebel." As Liberals are supposed to be able to think, our Pennsylvania contemporary should be neither astonished nor grieved that they get a little rebellious, occasionally.

But I am a little curious to know But I am a little curious to know where the "rebellion" comes in, in this instance. I am not aware that the possibly half-dozen delegates from the Central district who attended the Cassadaga and Cleveland Congresses had any rightful authority to bind the rest of us, and if they had not, then this talk about "rebellion" is needless, to say the least.

Truth thinks, however, that possi bly two organizations may not be so bad, after all, and it-concludes with FOWLER'S PAMPHLETS

CO-OPERATION, its Laws and Principles of Co-operation.

CO-OPERATION, its Laws and Principles of Co-operation.

THE REORGANIZATION OF BUSINESS. In the Store and the lank, on the ligh muck-a-mucks of the "great A. S. U." have served notice upon Social Radicals and Anarchists that the ligh muck-a-mucks of the "great A. S. U." have served notice upon Social Radicals and Anarchists that they are not wanted, that they must not be found "serenely sailing under the flag" of the aforesaid "great", etc. How, then, are we "all" going to get there, Bro. Truth? Have to make a little broader platform, won't you, one as broad as that of the Central Radical League, for instance?

At a recent meeting of the I. W.

P. A., in Chicago, Mr. Fielden, in speaking of the Irish people and their grievances, said that the cause of their trouble, "lies not so much in the fact of Enghish rule in Ireland, but rather in the institution of private property." We are told that Mr. Fielden was renthusiastically applicated; "why, will probably forever remain a mystery. With Ireland largely owned by government-created and protected monopolists, it is not hard to findlone of the chief causes of her woe, but how the denial of the right of private property can lead any one to say that the evils thus produced are to be laid at the door of private property, is a problem that none, but a State Socialist like Mr. Fielden can solve.

The intolerable insolence of those

The intelerable insolence of those The intolerable insolence of those who think that a treethought convention should be like a church, closed to all whose ideas the managers do not like, is most offensively shown by three letter writers in the Truth Secker of Jan. 9. Such narrow theotry is almost enough to make one despair of developing even Liberals above the level of sectarians.

Wineford V. Aspinwall concedes that, there may be made among Free Lovers, as among Mormons, who are better than their creed, as she understands it, and she is very sure that Mr. Palmer "is a person of refinement." Her charity and her faith are countly touching. are equally touching.

The same lady remarks: "I always feel so indignant when I think of Mr. Bennett's imprisonment! It brings to mind the picture of the grinning ape, using the poor eat's paw to draw the chestnuts out of the coals." In this elegant illustration! suppose that we are to see Mr. Heywood in the cruel and cunning ape, Mr. Bennett in poor simple pussy, while the chestnuts materialize as "Cupid's Yokes." It is difficult to deternine what is the proper thing to do, laugh or invoke the gods, at this latest exhibition of The same lady remarks: "I althing to do, laugh or invoke the gods, at this latest exhibition of conservative pettishness.

"The Freelove element has done so much to retard our progress," says Mrs. A. Permit me to say that the golden days of Freethought in the last quarter of a century in this country were co-incident in point of time with the ascendancy of the "Freelove" element in the League and in the management of the T. S. To be sure, Mr. Bennett, was not a Free Lover but he was a fearless champion of the truth as he saw it and of human liberty, and he gathered around him a staff of writers whose pens were active in spreading social radicalism. "The Freelove element has done

Some of the finest articles in my Some of the finest articles in my liberal, that the greatest outrages a man scrap books, hearing upon that subject, appeared in the Truth Seeker in those battle years, at the time that according to the authority of Mrs. A. the designing Mr. Heywood was making a tool of Mr. Bennett. The idea of it! If "Cupid's Yokes" did send Mr. Bennett to prison, it also sent him on one trip to Europe and on another around the worl, and helped to make of the Truth Seeker the foremost Liberal journal on the continent. continent.

Nover mind, good conservative friends, you cannot turn the river of progress back into the little rivelet channels in which its gathering was improper, unreasonable, and actually injurious to her health," on one occasion going so far as to forcibly reters first trickled; the current is too mighty for you to damn, save in a theological sense.

W. tercourse with him "at times when it was improper, unreasonable, and actually injurious to her health," on one occasion going so far as to forcibly remove her from her daughter's bad, to which shahal relief, to his own. The court found the facts as stated, but re-

to be settled entirely by themselves ne-cording to their own feelings. I have been in the liabit of supposing that it was exactly this sontinent which consti-tuted Free Love. Mr. S., however, says Free Lovers "claim it to be an elevation to a woman to live with one woman a week or two, and then with another for a like time, and so on." His experience is so unlike mine that I feel moved to ask who the Free Lovers are that say so, and in what part of our growing Free Love literature these sentiments are to be found? If he cannot answer I must take the liberty to add that they are to be found nowhere, and that the assertion is an unfounded callimny. "What Tree Lovers do say, is that the "ownership" of one woman, or more, by one man, or more, (numbers make no difference) is a degradation, just like any other form of slavery -- a crime in the owner, which also engenders in the owned either the social vices which come of submission or the savage vices which come of resistance. The woman, to be virtuous, must be free. The man, nuless he de-serves to be gelded, must desire that the woman he professes to love should be free. Then if they love for life, all right, if not, it is doubtless to be regretted, but I see no remedy. Certainly ownership would not restore love. Bother it would turn similarly strangers in the settlement to deally agreement. ple estrangement to deadly aversion, anding very likely (it often does) in murder, certainly in vice and misery. "Mutual expressible," if it were possible, could but make things twice as bad. But in fact the transparent contradiction of "mintual ownership" is entirely refuted by history as well as itself, and illustrates only Mr. Searl's ingenuity in the invention of absurdities. In every form of marriage that now does, ever did, or ever will exist, the men own the women, and there is nothing mutual about it. I could go on at considerable longth to prove this by examples; but to what end when my opponent knows no more about the law of his own country than to say that it "especially provides that one-half the property mutually acquired belongs to the wite"?! As to abuse, I showed in a former letter, by the decisions of the courts, in states where the divorce laws are the most liberal, that the greatest outrages a man can commit on a woman are not "abuse" wife complained that her husband frequently required her to have sexual intercourse with him "at times when it

jected the petition, on the ground that "sexual infercourse between married persons was lawful," See Bishop on and Divorce, chapter Marriago and Divorce, chapter on Cruelty. In the same chapter the learned author says "A husband has a right ed author snys "A husband has a right to require his wife to occupy the same bed with him." "For the husband to desert his wife is not cruelty. A fortioritie not cruelty for him to occupy a different hed." (Mutual ownership!) How strange that those who rightly characterize these enormous crimes against doesney, modesty, and chastity, should by nodesty, and chastity, should be charged with wanting to commit another crime, which lives or dies with these! All this is fog. It is dust which the observe demon of masculine sensuality and feminine subserviency kicks in the eyes of his dupes. It is fillt, which he spews at his parsuers out of the overflowing depths of his own mastness, like a hand-some but unsayory little animal well known in these western wilds. There are those who cannot see through it. They are not "infamous," only ignorant. But Searl is not among thom; for my former letter, which called forth his first spology for "the sum of all villain-ies," contained the facts above stated. Eau Claire, Wis. C. L. J. C, Is. James

In a recent number of the Alarm, D. D. Lum quotes extensively from Paine's "Rights of Man", and adds

D. D. Lum quiotes extensively from Paine's "Rights of Man", and adds some very pertinent observations of his own. He says:

This was the American don in its "Simon pure and only original" form; not a laper constitution ruling over men, nor a form of government chaining mastership. The scheme of representation was full a meanadopted to secure these ends. A century has shown us that in relating the seed of authority, it was inevitable that it should germinate and in its growth crowd out liberty. The fundamental thought is Paine's mind was that the rights of man were pilor to and above all forms of government, which, in his crinion, was to be but the mode by which the people administered their public affairs, or, as he terms it, a "national association." In his own words I repeat: "I am contending for the rights of the living, and against their being willed away, controlled and contracted for, by the manuscript authority of the dead." This wasn't the bottom of the American Idea. A century having demonstrated that the method followed to secure the atministration of social needs has not been furthered by a formal government chained to the graves of past, generations, and that it is, in fact, incompetent to deal with new needs and relations then maknown, the duty of the hour calls upon at to protest against confining the growing limbs of the child in swaddling bands of its infancy. That which holds its tenure of power only by solders' muskels and policemens' clobs, cannot subserve its original purpose; it represents an ontgrown phase of social life and does not repond to the American idea. The idea that led men to political rebellion will yet accompite the Focial Revolction. led men to political rebellion will yet accomplish the Social Revolution.

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RECRIPTS ON PRESS FUND.

### THAT PREESS ONCE MORE.

Much to our vexation and chagrin, and also to the disappointment of all who have so generously lent their aid to the enterprise, the press business still hangs fire. About a month ago we ordered a press from the Springfield Agency of the Prouty Manufacturers, but owing to the illness of the agent, Mr. Cooper, who had agreed to bring the press and set it up for us, it has not yet arrived. We have now ordered a press to be sent direct from the factory, at Madison Wis., and if the snow blockade does not prevent, we may reasonably hope that the new press will be here by Feb. 1st. prox.

The cost of the 7 col. Prouty, at the factory, is \$515. Freight and charges to this point about \$50—total for the press, \$565. In order, however, that we be able to do the pamphlet work, the leaflet and other jobs that we have engaged to do, it will be necessary for us to have a small jobber and a few fours of job type. These will cost from \$150 to \$200; so that the new outfit will cost something over the \$700 which we usked for as a loan, in April last. By reference to the statement of receipts it will be seen that the amount has not yet been made up. While we mach regret the necessity that thus compels us to to call upon our friends for temporary aid we feel somewhat relieved by to call upon our friends for tempo-rary aid we feel somewhat relieved by to call upon our friends for temporary aid we feel somewhat relieved by the assurance we receive from many of these helpers that they do not look upon Lucirca and its work as private or personal affair. They regard this publishing enterprise as the work of Luberals and of Liberals and of Liberals may die—must die—but our freethought journals, our publishing enterprises should live on, should work on. We are glad to be able to assure our friends that the experimental stage of Lucirca's existence has been safely passed. Its list of paying subscribers and its material already paid for, put this matter beyond a reasonable doubt.

Lest summer we published and extract

Last summer we published and extract from the Kansas City Times charging a Rev, H. D. Jardine, an Episcopal minis-ter, of that place with immoral conduct. As a result of the Times' accusation, he as a festing in the Times accession, no was trued before the bishop of his discosse and discharged from the ministry. He asked for a new trial but was refused. On hearing of the decision Mr. Jurdine committed suicide by taking chloroform, at St. Louis last Saturday.

THE GOSPEL OF HEALTH.

THE GOSPET, OF HEALTH.

LUCIFER preaches the gospel of health—of wholeness—of holiness—all of which words belong to the same family, and mean very nearly the same thing. Health, wholeness or holiness of body is of first or primary importance, for whether mind be a product of bodily organization or not, all human experience goes to prove that the connection between the two is so intimate that mental health and vigor cannot long be maintained in a diseased body.

To secure health of body at least four conditions or requisites must be attended to and obtained:

First, good ancestry—good parentage; that is to say, the human animal must have a good "send off" into life—must be free from hereditary taint or constitutional weak-

tary taint or constitutional weak-

smirmal must Lawo a good "seed off" into life—must be free from hereditry taint or constitutional weakness.

2d. Good nourishment. Good food, drink, air, light, electricity or magnetism. Man is the child of the carth, the earth is the child of the carth, the earth is the child of the carth, the carth is the child of the carth is the child of the carth is the child of the carth, the carth is the child of the carth is the cart is

the association of persons of op-posite sex—is little understood and still less regarded. The east-iven rules of artificial society take the place of nature's spontaneity, and blighted health, blighted lives by the million, are the legitimate re-sult.

The poem on first page will, by some, be regarded as shocking to the timer sensibilities of our human nature, and many will say that such thoughts should not be put into print for general reading. But it is doubtless true that most persons of adult age bave been tormented, more or less, with thoughts and feelings expressed in this poem, and have vainly wished that thoughts of the grave and of the crawling, "oyeloss worm," could be forever shut out from their mind. Such thoughts and feelings will come, in spite of

out from their mind. Such thoughts and feelings will come, in spite of all efforts to prevent their intrusion. Must then? Is there no remedy? We think there is, and that remedy the lowest rates of Evans & Kemper.

Why buy shoddy goods at extertionate prices, when you can got of the best make at the lowest rates of Evans & Kemper?

Itch, Prairie Manga, and Scratchos of cord's Smitary Lotion. Warranted by H. A. Coy, Druggist, Valley Falls.

Erans & Kemper have just received an immense stock of goods of the best quality, which they are selling as low as the lowest.

This restoration is only a spatial double of any to the houghts and feelings will come, in spite of all efforts to prevent their intrusion. Such thoughts and feelings will come, in spite of all efforts to prevent their intrusion. What then? Is there no remedy? We think there is, and that remedy will also try to get you a few subscribers around here. I sent sample copies of largares and pound here. I sent sample copies of largares to a friend of mine in New Janes. He biked the paper of course, and, I believe, subscribed for it. Sand innodately your puper to J. A. Elans, the provent the provent have just received an immense stock of goods of the best quality, which they are selling as low as the lowest.

This restoration is only a vote of the provent have in their original elements. This restoration is only a vote of the provent have increased and provent and provent have increased and provent their intrusion. It shall donal I can to helpyon. I will send you in a few days 22 for your press find, and I will buy some books. I made try to get you a few subscribes and you in a few days are to a friend of mine in New Haven. He had the paper of course, and I believe, subscribed for it. Sand innodately your puper to J. A. Elans, and I believe, subscribed for it. Sand innodately your puper to J. A. Elans, and I believe, subscribed for it. Sand innodately your puper to J. A. Elans, and J. Leans of the provent have increased and provent have a friend your puper to

question of time, and no ingenuity of man can reverse or defeat this de-cree. Why then, should we not sub-

of man can reverse or defeat this decree. Why then, should we not submit, promptly and gracefully as possible, to the inevitable, and restore to mother nature the elements that she requires to be worked ever—to be worked up into newer and perhaps better organisms.

Bearing upon this subject we find some excellent arguments in "The Light In The West," a bright and very readable Spiritualistic Journal, published in St. Louis, the first number of which has just reached our X table. The writer, A. Avery, says:

Gremation is another departure from superstitions ideas. When this theory was first promulgated, a few years ago, it was pounced upon as vigorously as any of the ideas that had preceded it, but it is gradually taking hold of thoughtful minds, and is winning converts every day. When it is understood that the earthly as full of water veins as the human body is of blood veins, how in the name of reason, can anyone oppose the cremotion of dead matter, either human, brute or vegetable? A dead body, in and of itself, is nothing more than a stick of wood; except that a wick of wood put in the earth is himmless to beatth, while brute or buman fiesh in their chemical changes become fountains of poison to all living substances. We are faking into on living bodies every day the poison scepings of the cometeries. We take it

water.

PARTIER PILESTMEY.

Almost the only remaining reprosentative of the 'Old Guard' Abolitionists, is Phiker Pillsbury, of Concord N. H. Notwithstanding extreme age and failing eyesight, this grand old veteran is still at work in the cause of freedom for all-freedom for the minds as well as the bodies of all men and women. Under date of Jan. 9 he writes us:

"With this I mail you copies of my latest republications, and subscribe, Most Respectfully yours,

Parker Pillsbury,

These republications are,
1st. The Church As It Is: Or The Forlorn Hope of Slavery. By Parker Pillsbury. Second Edition, Revised and Improved. Price 25cts.—96 pages.

2nd. The American Churches the Bulwarks of American Slavery. By James G. Birnoy. Third American Edition, Revised by the Anthor. Republished by Parker Pillsbury, 1865.—price 15cts; 2 copies 25c; 10 copies \$1.

We hope soon to find room for specimen paragraphs from those sterling freethought publications, Mr. Pillsbury is the author of the larger book, "Acts of the Anti-Slavery Apostles;" price \$1.50. These works are indispensible to all who wish to know the record of modern Christianity in regard to Human Slavery. They may be ordered from this office, or from the author and publisher.

From an Earnest Worker.

Entrop Legarge, Your united letter.

Prom an Earnest Worker.
Entron Lucien: Your printed letter was duly received. I must confess that it dul stir me up a little. I feel ashamed of myself and of all our radical friends who do next to nothing to strengthen our cause. I think that we really have but two radical journals, Liberty and Lucien, and even these two are not well of. You are right in saying that the cause of Luciene is ours as well as yours.

I shall do all I can to helbyon. I will

Sand a few sample copies to C. A. Cohan, 213 Clinton street, New York city.

we give place to the letter of Bro. Yarros, though probably not written for publication, as an example to point some of the best ways in which our earnest and thoughtful friends can help forward the cause of radical reform. The most effective missionary work is that which rouses people to read and think for themselves, and, we hope to make Luctrea one of the very best of papers to circulate for this purpose.

### OUR DEMANDS.

We continue herewith our reply to the criticisms of M. A. Gault, in regard to our demands, and lest any one should accuse us of unfairness in argument we

again reproduce the exact language of our Christian antagonist:

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

are armed with individual sovereignty.—Lucifer.

Certainly, our movement which gives the government an ultimate moral standard for the guidance, is dangerons 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 nam'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 whisky, free Sunday, free marriage, free divorce, and in a word free devitery. You have on your side all the criminal classes of society, but we have on ourside the moral forces, and back of these God himself, and His infinite power and unchangeable truth.

"FREE DEVILTIX."

"FREE DEVILTRY."

According to Mr. G. the demands of Liberalism would result in "tree dev-

iltry,"

Let us soo. Liberals demand equaling to all men and women. We demand "justice for all, privilege for none." mand "justice for all, privilege for none," With Jefferson we demand equal right and opportunity to "life, liberty and the pursuit of happiness." With Patrick Henry we say, "if this be treason, make the most of it!" If this be "free deviltry," then certainly the charge is true that we advocate free deviltry. Names count for little approximately. count for little, anyway. The design of our American government was to abolish privilege, and give equal rights to all; but it has never done this. Christians have always managed to secure many privileges that they deny to non-believ-ers in Christianity. Not to mention the ers in Christianity. Not to mention the exomption of coursel property from taxation and the favors shown by government to the clergy, it is notorious that in every part of the United States discrimination is made against Agnostics or non-theists, on account of their disbelief in the Bible Cod, or rather the Bible gods. Only the other day, in so-called free Kansas, in the city of Atchi-son, a determined attempt was made by the counsel of the notorious Baldwin to deprive an old subscriber to LUCIFIER of his right or eligibility to serve as a juror on account of his Agnosticism or non-belief in the personality of a being called Clod. Judge Martin, after a patient hearing of the counsel's argument, refused to sustain the motion to disqualify the juror, but we understand the case is to be appealed to the supreme court on account of this alleged incompetence of an Agnostic to act as a juror.

Another instance: Some years ago, in deprive an old subscriber to Luciria of

an Agnostic to act as a juror.

Another instance: Some years ago, in Washington county, Mo., an acquaintance of ours had an important case in court. His only witness, Mr. B., was brought to the stand to testify. The opposing counsel objected. A neighbor was summoned, and on being sworn said he had heard B. say he did not belive in a God, or in a future life for man. Mr. a Croi, or in tritude and rasked leave to say a word in reply, "Shut up," reared the lawyer, "Not one word." The judge sustained the objection, and the defendant lost his case for lack of the testimony that was thus ruled out. Mr. Gnult and his fellow Christians

are not satisfied with the rights and privileges now accorded to believers over non-believers in the Bible God. They want a clause inserted in the Constitu tion of the United States that will not only prevent non-believers from serv-ing as jurers and from testifying as witnesses, but will prevent all such from holding office—thus practically distran-chising all but Christian thoists. [To be continued.]

The Spiritual doctrine teaches that every man is judged in the "over there," but he judges himself. He is the only winness and he is also the judge. His testimony is his conduct in the earth hie and I o takes it with him submits it to binness and pronounces the verticat and voluntarily accepts the judgment.

Light in the West.

'The Credit Toncier of Similar." MR. EDITOR:-I was asked the other day, by one to whom I showed "Integral Co-operation," why I did not join the colonization movement. I told him movement. I told him there were three reasons.

First, I do not believe in corporations, majority rule, or compulsory taxation. These I regard as crimes, and criminals are the very persons we do not want to encourage.

Second, the idea of running away from

encourage.

Second, the idea of running away from the present order of things because of its 'competition' is a fullacy. It is privilege that we are against, which is to be threattled by competition. And as soon as the better is instituted in the midst of the old, the old will fall into our laps. This view of regarding the old as wholly wrong, to be antagonized, is the reason governmentalists do not see how to mend it.

Third, the new is to be grown, not made, as the paternal philosophy would indicate. And it must be grown in accordance with the constitution of man and the law of his natural relations in peaceable society. Such a society never will be perfect or infallible, or a New Jerusalem.

Fourth,—Conclusion. Therefore, while much educationally will be gained, and through association, economy roughed.

nuch educationally will be gained, and through association, economy rouched, the "Credit Foncier" will be disappointed in becoming the Exchange for the World but will settle down into "our set" a la Godin, or be wrenched asunder by two parties representing liberty and au-thority, one of which will have their experioneo and that the other will be left with the "machine," Arbitrary power in the organism always surviving and determining the species. Mr. Owen's administrative faculties, as Harriet Martineau said of his namesake, Robert Owen, seem to have been developed at the expense of his reasoning ones

C. T. FOWLER.

A Tetting Item.

Mr. Harman: I would like to quote an item from John Swinton's Paper, Jan. 3d, and add some comments upon the same.

### "PENNSYLVANIA,

What a spectacle is presented to civilization by the State of Pennsylvania, with ten or twelve thousand blackamore miners in a state of degradation for below anything over known in the Fijls, under the king of the Camibalsi And the Legislature of Pennsylvania is helpless to assist them.

And the Christianity of Pennsylvania stares at them with leaden eyes. And the Quakers of Pennsylvania strut about before them in their shad-bellied coats of "thee" and "thou."

strin about before them in their sindbellied coats of "thee" and "thou."

And the politicians whom these blackamores elect as their masters rivet oven
tighter "the chains of the slaves."

Yes, "the politicians whom these
blackamores elect as their masters, rivet
oven tighter the chains of the slaves."

Why should they not? Were not they
elected masters? To rule and govern
those same slaves? As long as slaves
will vote for masters they should obey
those masters their votes helped to elect.
"He who takes the sword, shall perish by
the sword." "He who takes the ballot
shall perish by the ballot."
Scioux City, Ia. C. S. Wood.

Thend Harman: I like your paper
very much; think that its name is just
right; would not have it changed by any

right; would not have it changed by any means. Am glad to help you a little with your new press.

I think that your paper fills a void ex-

isting manng newspapers of the Liberal

style.

Please find enclosed [three dollars and seventy-five cents of which one dollar and twenty-five cents is toward press fund; the balance for my own subscription and one copy to F. T. Stoops, of 1111 Walhut street, Wilmington, Delaware.

tion and one copy to E. T. Stoops, of 1111 William street, Wilmington, Delaware.

Bast wishes for your success I remain very truly your friend.
Dec. 13th, Gro. T. Remington.

\*\*Hutche-on's Regionales.

\*\*Entron Lucipeus: After long and anxious waiting for triend Searl to answer my questions, and give the "Information wanted," the Lucipeus Lucipeus, of January 1st. brings ms reply, but such as it is; it utterty fails to answer the questions, or give my information whatever; being but a butche of inserepresentations, we will suppose through ignorance of Free Love doctrine. And as it-carries its own reputation with it we consider it would be a useless waste of time and of the valuable space of Lucipeus to say anything in reply. We only ask the intelligent reader to re-read Mr. Seurl's article and compare it with common sense and facts. Here we are willing to rest our case. Yours for Freedom vs. currership in love.

Bro. Searl was not to blame for the

Bro, Searl was not to blame for the tradiness of has mover to Dro. Hutcheson's questions. Press of other matter had prevented its prompt insertion in

"THE CENTRAL RADICAL LEAGUE."

# Responses to the Proposed New Organization.

BROINERS HARMAN & WALKER: If some similar course shall not have been adopted before this shall have reached the insertion you, I the fo suggest the following in the next issue of Lucifer, and perhaps, to be kept permanently standing, as a definite rallying point for the new organization.

A. WARREN.

PLATFORM OF THE CENTRAL RADICAL LEAGUE.

Contributions for the support of this organization shall be forever voluntary, and said organization shall have no power to bind its members, against their individual consent, in any matter whatever. Meetings, however, will be conducted in accordance with Parliamentary rules, so far as possible without subverting the principles herein stated. If unanimity cannot be attained on any ossential matter, there will be a separation; and why not, peaceably and without offense? Why not be full grown men and women, instead of children?

The only test of membership shall be

fense? Why not be full grown men and women, instead of children?
The only test of mombership shall be that we believe in the sacrodness of the natural rights of individual men and women, as against the interference of other men or women, whether by authority or otherwise, and also as against the supposed rights of society, of majorities, classes or any association or body of persons whatseever.

Agreeably to this test, we demand, especially and immediately, the repeal of all laws that abridge the freshou of individuals, in their business and social relations, in the expression of their thoughts and the transmission of their thoughts and the transmission of them, through the mails or otherwise, in the observance or non-observance or religious days, and the support or non-support of any religious observance of any kind; or, in general, that interfere with the freedom of the individual in any purely private concern.

with the freedom of the individual in any purely private concern.

All, who are in accord with the above principles and demands are invited to send their names and addresses to Lucifer for publication, that we may at least know each other, and be able to reach each other for counsel and mutual moral support.

### COMMENTS.

It seems to me that Comrade Warren has most dottly and succinctly stated the principles of the incloset Central Radical League. Not to cooree by maiprity rule, not to formulate a creed, not work by political means to political onds, are we endeavoring to unite in fraternal bands the scattered radical thinkers of the country; but to have a recognized platform upon which expression shall be free, to make known to each other these isolated ones, and to keep vigilant watch upon the foes of liberty, do we call aloud in the wilderness of compromise and opportunism asking you if you are ready to help blaze a way to the Light?

FROM MR. MITCHELL.

"Better the abuse of free speech, than the denial of it. The abusedies in a day, the denial of it lasts a life time."—Annie Besant.

Brother F. C. Walker, and readers LUCIFER:—I send my communication for a "Proc Convention," however much I desired it, I never really supposed the neonle had grown to that grand condition of true human brotherhood, and I have no fault to find with Bro. Walker's "remarks," nor will I for a moment insist on having a Convention heldes I have

stated, much as I desire it. But, roally Bro. Walker, cannot a strong man like you, sitin a meeting and for the sake of setting an example, and doing a grand work for those in slavery, bear with an undeveloped brother, oven if he does take up an unreasonable amount of time? Are not those of us who believe in self-government, frying to lay a foundation for the Temple of Liberty? Do we not complain of "too much government?" Are there not as many men and women in this great country as was required to save Lot, that have grown to true "self government" that can meet together and bear untrammeled free speech? I have nor meet together and bear untrammeled free speech? I have nor missor plans for others; but for myself, I should hope to see a convention called to meet, not in a large city but in a small one of in a large country village. It was said to have cost a thousand dollars to pay the expenses of the Albany Convention. Sad indeed. A tenth part of that sum ought be ample. Another sad feature was, the house was so dark it had to lighted in the day time. Still another mistake, they had no music. Let us have asweet melodion, with vocal music and sout-elevating words, and every word pronounced so distinctly that it could be heard all over the house, then every sentence is a preacher. Let the singing be voluntary, free, spontaneous, all over the house. To pay a farthing for music except for the use of a melode on or organ, is sad indeed. No person was ever eloquent enough yet to make any heeting interesting without soul-inspiring music. To call anything music without the luman voice of men and women, and grand inspiring words, is an insult to good sense. This is all I have to say. Yours to help on the great in if he does take up an unreasonable amount of time? Are not those of us any meeting interesting any magnification inspiring music. To call anything magnification inspiring musics of men and without the human voice of men and they women, and grand inspiring to class an insult to good sense. This is all I have to say, Yours to help on the good time should be supported in the say. Yours to help on the good time should be say.

Perhaps friend Mitchell can, "for the sake of setting a good example," with an undeveloped brother" w who is leading his (Mitchell's) cow off under cover of the night, but I have some doubts about it. I don't believe that he thinks any good is accomplished by quietly submitting to wrong. I do not and so I again say that it is only an en couragement of those who do not respect the equal rights—of their fellows, to hold a convention of any kind with no time limit for speakers.

EDITOR LUCIFUR; Inclosed

EDITOR LUCIFIE; Inclosed find one dollar, for which continue Lucifier to me for the present year. The last money I sent was only for changing the paper to a weekly.

If any of thy readers who are anxious to live a life embodying later and real improvements in sociology, and who are restrained by any cause from doing so, I should be glad to have each send me, with his P. O. address, a brief statement as to what the hindrances are. I am' anxious in this direction myself, and have every means for improving present systems except associates between and with whom wholly right dealing and relations may exist. An acquaintance with others of like mind may show that what I lack others may be able to give.

It is quite probable that there exists the elements of much right life, which by being scattered and disautted prevents the accomplishment of the good that each isolated member seeks. Let the lumane counsel together, for truly there is much need.

JOSETHANTHONY.

### ONE MORE.

ONE MORE.

Brothers and Sisters Radicals: One of the most impressive, elequent appeals, overflowing with soulful fove of trutional ficedom is the roble letter, under the above heading, by Bro. E. C. Walker. May the radicals in our neighborhood, and throughout the country, raily to its call. The advice for forming groups of the Central Radical League is worthy to be followed by all, not only in the west but also in the cust.

We know the Liberal League is doing a great work, and it's members labor perhaps in the way that is best for them; but there are some radical radicals who leed the need of meetings where we are absolutely free to express our most radical thoughts on any and all subjects of human well-being, and where we may aid each other in advancing the labors of progress in such a way as to remove the causes of evil, and learn, in true association, the life of health, harmony and happiness.

If the radicals in oach city, town and

true association, the tite of nearth, man-mony and happiness.

If the radicals in each city, town and hamlet, at once act upon Brother Walk-er's suggestion, think what a power for good we may become in a very short

time.
LUCIPER, is there not some plan by which the different auxiliary societies may all be connected with the national one and thus become a national association of indicals?

SADA BAILEY FOWLER. Philadelphia, Pa.

### TROM ALABAMA.

EDITOR LUCIPER: I have noticed with interest the call for a new organization of Freethinkors, by E. C. Walker, and have long wished to give it my approval, but my chances are bad, and it is rather too far for me to ever be present at any of its deliberations. But I say push forward the glorious cause of Truth, Justice and Humanity when and wherever it can be done, and probably it may reach my section of country, and I have the satisfaction of once being present at a convention of Freethinkers, and hear one lecture in defense of a cause that I espoused fifteen years ago. The country should be well supplied with organi-The counzations, if they can be used in the interest of Freethought, and not indirectly in the interest of Comstock and christest of Freethought, and not indirectly in the interest of Comstock and christianity. You are right in your denunciations of the proceedings of the last session of the American Secular Union, no difference what may be said by "time servers" to the contrary. I have never land anything to say on the marriage question, and what is called obscenity, but it is my right if I should desire so to do, and what is my right is the right of others—then right to thuck, write, speak and cause to be printed just what suits them, and any attempt to check or suppress them in that is despotisn pure and simple. I, also, agree with you on governmental affairs. The ultimatum of Freethought is materialism and anarchy, and my one that will take the time and trouble to retrace religions and laws through their nefarious windings, can see that more than half the distance is already traveled. But to do that will take time, trouble and expense that few want to incur. I very much disapprove of the christian practice of novel writing, that appears to be gaining favor with Lipleral cditors, if not with the readers of their publications. Lying is the same in secular or religions works, and works its evils all the same whether told for tiction or with the intent to deceive. How many wretched and ruined minds still temat the living sepulchres of bodies rendered uscloses and miserable by such machinevous and consurable literature? How many suicides have

nonsense. With many respects for you, the cause and proposed new organization, I am truly yours, Scottshofo, Ala. JAMES BEISSON.

### Some Sad Realities.

It is a sal reality that we know very little about a subject unless we have passed through it by actual ex-perience. Having passed through the experience of owership in the soil, I have been able to give a few facts con-cerning the case, and since some of the contributors of Lucieur believe that the abolition of private profits would not stop the incentive to action, I will give them some of the experiences I have gone through in that line. My life was commenced (ten years of it) where the lives of most people who are able to think and feel about the social state, will terminate, if not in practice, at least in ideal. I commenced it in a community where it was the intention to have verybody equal, where there was no ich nor poor; where the property of one was the property of all, no slaves, no despots, nor private profits. That community was composed of persons who were fully up to the average in intelligence and education, and they planted the standard of pure freethought on the banks of the Mississippi nearly forty years ago. But as the system required that one should not possess than another, and that profits instead being individual and direct, should be remote and collective; most members lost the same incentive to action that they would have exerted in the individu al state. There were a few who were by nature endowed with a strong sense of conscientionsness and zeal to be right. Those few, as is always the case, found some satisfaction in being right; but it also gave them great dissatisfaction to see that they could not infuse others with the same zeal. As the members dropped out one by one, they admitted that communism was a noble but an impractica-Since that time I have come to the conclusion that every change, and the indiscriminate tenring down of established customs, is not necessarily u progress, and I have lost faith in all schemes which have for their ject the leveling down of men upon the same plane.

Progress can only come through in of intelligence, rand that only through botter brain development; it must take place in the indvidual state before it can be felt through the social state.

It astonishes me to see so-called re formers complaining about extertions and injustice at the same time admitting that if they had the power they would do the same. Those people are not developed far enough yet to see the light; they do not know that in treating others as would be treated, and remembering at the same time that number one is somebody too, we increase our happiness. iustico.

Justice or reciprocity Is the chief that God foresaw; Even the Earth's velocity Is bound by that eternal law.

This brings me to tell American that I understood his figure of speech very well, and for that reason answered it in the same vein, and I care very little whether he or she wears drosees or panties. I admit that a writer on general topics may if he chooses use an anonymous name; but when an anonymous name is used to answer a real name it is contrary to the rules laid down it the code of "honah."

JOSEPH LECLERC.

### Zeno to Liberty.

Liberty kindly recommends me to read the report upon the postal service of Wells, Fargo & Co. prepared by the special agent sent out by the postal department to investigate it."

"Said agent gave, as one of the reasons why Wells, Fargo & Co. were doing so well at carrying letters in competition with the government, the fact that that firm reached many out-of-the-way places to which the government did not penetrate.

"That firm, after paying the govern-ment a tax on each letter equal to the government's charge for carrying such a letter, carried these letters with so much more promptness and accuracy than the government, and covered its territory so much more thoroughly than the government, that it was thought worth while to patronize it liberally even at the extra expense which the tax ne-

do not doubt Lil erty. But he does not tell what the rates are at the places not reached by the government. two companies reach every point, extortion will be practiced upon

on will be practiced upon some one. Regarding telegrams, the Electric Age says: "Cut-throat rates exist wherever opposition reaches." Places only where Save: there is no opposition have to pay exorbitant rates."

Whenever a new telegraph company starts business, the Western Union issues a sheet of offices in that territory giving competition rates. It is so with overy private corporation. The government alone gives uniform rates to all points. I should be wrouged if I had to pay one cent postage on Liberty from Boston, and ten cents on Larren from and ten cents on I. a somewhat smaller city. All busi oss men unite in scourging the Western Union telegraph company for its misera-ble service. Now read the following from the Chicago Journal:

"One of the most wonderful institutions in this country, is our post office and mail system," remarks a leading Chicago merchant. "I receive in the course of the year, about fifteen hundred business letters from all over the country, and it is a very remarkable fact that never yet while I have been in business has a mingle letter I have sent out, or that has been sent to our house missed its destination. It is a wonder fully successful institution, managed with the regularity and accuracy of clockwork, and I never open my daily mail without feeling like patting our ould Uncle Sam on the back with a hearty bravo.

According to Liberty, Zeno has comto grief through reliance on a priori reasoning, but he does it know it, and therefor his suffering is light Zeno.

To the Pollowers of Lucifer: Please listen to a friend.

I have only room in your paper to say a few things at a time. Let me say, 1st, As a company I see you are like the troubled Sen: "You cannot real," you cast up the worst kind of "mire and dirt."

2nd. Let me tell you how you can find rost; and bring forth word fruit. In the name of

2nd. Let me tell you how you can flud rost; and bring forth good fruit. In the name of him who was, and is; and bloss his most Holy Nams, will evermore continue to be; a good Got! I call your undivided attention.

First: The Dovil has deceived you as to the nature of God, his word and his work.

Second: What you must first do is to decease that the Lord God for the terms.

clars; that the Lord our God is true. that every last man of his opponents must be

Third, and last for this time. Let me tell you all what to do. You stop your miserable foolishness, and return to God, and be abundantly pardoned. If you then do not say "that there is a God in Israel and our blessed old bible most gloriously true;" then you may publish to all the world that I have made a great mistake. I knew Jesus can save you. He saced over me. R. Smirn.

### Presbytering Gall.

At a late meeting of the Presbyterian Synod of New York, a resolution was intro-duced to be acted upon next year, which arges: "The importative daty of opposing the attitude of indifference to religion which appears in our public school manuals and in the educational work of our reformatories. and at the same time of using all propor mounts to secure the incorporation with the course of state and national instruction of the following religious truths as a basis of national morality, viz: (1) The existence of a personal God. (2) The responsibility of overy one to God. (3) The deathlessness of the human soul as made in the image of God, after the power of an endless life. (4) The realist of a future spiritual state in which over soul shall give means the results of the form ery soul shall give account for itself before God, and shall rean that which it has sownthat since been proposed to add a fifth subject, viz: (5) The Decalogue, interpreted both by the Sermon on the Mount, and by the life and example of Christ, as the standard of proposed to provide "Facility Subjects".

and of norality."—Truth Socker.

It is evident—that the Presbyter ian Synod of New York is very Bourbonistic, forgetting none of the dark teaching of the past, gathering not a single gram of truth in the harvest helds of the present. Nothonurch and State will satisfy these fossils, they long for the instruments of torture, for the prison, the ediet of exile, and the scaffold's creaking beam. Gladly would they destroy the last tattered remnant of civil and religious liber. ing less than the complete union of Courch and State will satisfy these the last tattered remnant of civil and religious liberty. Like all priests, they are the enemies of man!

### Zeno to Amerchist.

Entron Lucirum: Whether Anarchist replies again is of no consequence. To bring facts which cannot be denied of bodies rendered usoless and miserable by such mischiovous and censurable literature? How many suicides have been committed? and how many inmates of prisons and lunatic asylums are what they are from the same cause? And yet wo see liberals who claim to be and should be-guides for the rising millions—practicing—such—mischiovous and mischiovous at the extra expense when the tax—ne to bring neces when cannot be defined, but which make but broaches in his desirable theory, is "trilling," and he has no more time. My sole object is to show the principles of Socialism. If my reason-ing has defects, it is not due to a previous definition of the phenomenal service of Wells, Pargo our education in Christiamty, for that I decreased that which make but broaches in his distribution. The will be a blow at principles of Socialism. If my reason-ing has defects, it is not due to a previous distribution of the phenomenal service of Wells, Pargo our education in Christiamty, for that I decreased that which make but which make b but which make bar, breaches in his theory, is "trilling," and he has no more

should infer that Anarchist seffered by early prejudice because "Abolish government" is to him what "The Blood of Christ" is to a christian: the cure for all 110 In his petulance he charges me with the following climes of which I am

"Sock every opportunity to cast discredit upon "Freedom," (though I pland for Freedom). "Perpetually pleading the cause of some self-reliance-stilling despotism." "Mendo not see slike and so he proposes to make them act alike,"
"That suppression is better than liberty, and that the surest way to increase the material prosperity of the people is to herd them like eattle." "Cover and defend the shattered fortunes of despotism," and "Taxing ingenuity to the utmost to invent petty and specious objections to the establishment of self-government."

Like Anarchist I will appeal to the readors; hete support the above from my articles, and I to claim that no such inferences can be drawn. Why am I accused of these things when it is admitted that State Socialism, as I see it, is like Anarchy, and that I draw up real State Socialism as a caricature? "With the Socialism as a caricature? "With the isan who squarely advocates State Socialism," i.e. the thing Annrchist calls by that name, it is easy to hold discussion. But us such State Socialism does not orist it is hard to find an apponent. Has Anarchist read Marx? The Chicago Anarchist read Marx? Anarchists refer to him as a supporter their doctrine and deny that he supports State Socialism. They read German Where are the boundaries to the do-

main of private affairs? 1 hold that in industry the line is plainly drawn. Whatever is used by one person alone is private property. Whatever is used by more than one, should be ewned jointly by the whole number using it. The State Socialist proposes to begin by cooperating by means of public wealth, and the public corporation the State, in those things which are most clearly the concern of the whole; railroads, telegraphs, mails, etc. It appears to me just as much a wrong to subject the publie concerns to private control, as it would be for the State to regulate the hour for dinner. Grad fally other indusnour for dimor. Ord taily other ladustries will be taken as fast as the people relegate them to the domain of public affairs. Division of labor forces us to combine. Private corporations and competition, mean a large number as the servants of the few. We have had enough of such experiments, and co-operation was the only remedy. Whatever starves or clients producers, while in private hands, should be taken in hand by society. If you say competition has never been seen under proper conditions, then I answer, neither has co-operative commonwealth. The man who has no objections against the latter except unsubstantiated charges of despotism, will substantiated energes or despension, ... lose the argument in the end. Zene.

P. S. "Free mails," is impossible without what the Socialist calls State.

HOME NOTES AND NEWS.

DY THE INFANT.

Postmaster Butts has ordered a new nek for his office.

Boots and shoos way down at Evans & Kempers,

Ico, from 8 to 12 inches thick, is being put up at the rate of nearly 200 tens a day.

Dry goods, hats, caps, clothing, boots, shoes and in fact everything you need at Evans & Kemper's.

Wosco in the Register, notice of special election to vote bonds to aid the K. C.W. & N.W. R. R. to the amount of \$10,000.

A few more of those fine cloaks that must go, at Evans & Kemper's.

The man Cartis, arraigned for violating the prohibitory law, was dismissed last Thursday on account of some defect in the proceeding.

"My overshoes are nearly worn out?" Well, go to Evans & Kemper for a new pair; they have them all sizes, and at prices so low as tonstonish all.

From all accounts available at present, it appears that this place escaped the late cold wave with comparatively little damage to either stock or people, altho' the mercury was down among the twen-But from the dailies we learn that the suffering offamilies on the plains was terrible. Men, women and children, as reported from the border counties, and in one instance a whole family were frozen to death.A special fromWichita county says that "the trrigating ditch here is filled for several miles with cattle frozen to death. They had taken refuge from the wind.

t I No cheap, shodly goods at Brans & Kemper's.

### TIME CARD.

ATCHISON, TOPERA & SANTA FEI

No. 1, No. 2, No. 9, 10 to. No. 13, 9-58 a. Gorno Base. No. 2, 453 p.m. 4, 420 a.m. 9:58 a.m. California & Mexico Express & Mail Express & Mai Colorado Express Through Freight Way Freight Atlantic Express New York Express Through Pleight Way Preight

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GOING WEST.
SSCHOOL 12:54 p m
cal Freight.
8:30 a m 

### SOMETIME.

There is a ship named Sometime; Men dream of it and wat. One on the store, impatient,
And one at the household gate.
Thinking, "If it come not in the morn,
Then in the evening it may."

But one I knew, not thinking of ships, Worked till the close of the day;
Litting his eyes at the evening time,
There his ship at anchor lay.—Anon.

# FAMILY AFFAIR.

BY THE LATE HUGH CONWAY.

CHAPTER IL

CHAPTER II.

A LAMILY OF POSITION.

Be it remembered that Oakbury is not Blacktown. Many of its inhabitants are greatly annoyed when they hear it called a suburb of Blacktown. Oakbury is near the large city, but not of it. Although the fact cannot be ignored that the existence of the fact cannot be ignored that the existence of the many chambing country-houses which adorn Oakbury is as much due to its contiguity to the dirty, thriving fown as to its natural beautifes—and although a certain proportion of those desirable residences has been purchased by Blacktown's successful traders—the most aristocratic inhabitants of Oakbury look with indifference on the good and cell fortunes of the city. They, the aristocratic inhabitants, are useful to Blacktown, to tilacktown to them. They are out of its discensions and struggles; better still, Leyond the range of its taxiition. They are of the county, not the lown. So they head their latters, "Oakbury, Westshire;" and, as a rule, decline intimacy with any Blacktown rader under the rank of banker or merchant plince.

rule, decline infinacy with any Backtown rader under the rank of banker or merchant plane.

Resides Lord Kelston's well-known country seat, there must be in the parish of Oakhury some twenty or twenty-five genticinen's residences. They cannot be called estates, as the ground attached to each varies respectively from three to fifty aces, but not a few of them anight bay claim to be described by that well-rounded physe, dear to anotheres and house agents, "a country mansion, fit for the occupation and requirements of a family of position." They are not new, speculative, jerry-built houses, but good, old-fashloned, solid affairs. No painted and gilt rallings surround them; thick boundary walls and fine old trees lide them from the gaze of inquisitive holiday folks. As the country around is very beautiful and itchly-timbered; as the prevailing wind which blows neroes. Oakhury comes straight from tho sea, pure and ancontaminated, as two of the best packs of hounds in England meet within an easy distance; and, prejudice notwithstanding, as the conveniences offered by a large city are so close at hand--it is no wonder that the rector of Oakhury numbers many families of position among Eas parishioners. If mine were a family of position, it should not certainly occurg a pew in that fine old square towered church.

After this description it will be easily believed that the Oakbury people are somewhat exclusive—by the Oakbury people are somewhat exclusive, by the Oakbury people are somewhat exclusive pariental and exclusive of all are two gentlemen named. Talbert, the John owners and occupiers of Hazlewood House. Their ultra-exclusiveness was but the actural outcome of prince.

Besides Lord Kelston's well-known coun-

the tobacce, lathered by the rome, made sticky by the sugar, according to the particular sticky by the sugar, according to the particular branch of trade at which he had worked to such advantage. So have not men the first passes of the Englishman's duty of minding his own business. On a certain occasion one of them trade a rather defeate matter os much his cannot you be peculiarly particular in their choice of the first was more incumbent upon the generality of persons to be peculiarly particular in their choice of friends. As they were amiable, right-feeting young men, they looked upon this duty as a sad new saige.

It had they been tempted to swerve from the high young men, they looked upon this duty high respect for their father should highly kept them steadfast. He had always higher that been deed a long time. The off man left Hazlewood House and its contained the conduct, respect for their father should highly kept them steadfast. He had always higher that been deed a long time. The old man left Hazlewood House and its contained to his some conjointly. The rest of his some conjointly had been deed at long time. The had always this respect to be every which is expected by every sungularly business am came off. Mr. This contained his capital and solid his business.

It is defined to the lock of the contained high proposition of the high proposition of the high proposition his capital and solid his business.

It is defined to the high provide the contained high proposition with the contained his capital and solid his business. On a capital solid his proposition of the high proposition his capital and solid his proposition to each of his children of the high proposition in the high proposition to each of his children of the high proposition his propositi

is the duty of all people to rise in the world be future his brother's affairs should be his --both in commercial and social circles, own distinct, private property.

is the duty of all people to rise in the world include in the connected and social circles. Thanks to his exertions and good fortune, the first half of the obligation had been discharged. The second rested cheftly with his children. He did not tell thera this in definite words, but all the same preached it to them most elequently, and was more than content, and felt that the frails of his training were showing themselves, when his daughter manied Sir Maingay Clauson, a fairly respectable and well-to-slo burnonet.

This satistaciory alliance cave the Taiberts a life in the social scale atthough, so far as Oakbury was concerned, it was little needed. Mr. Taibert had now been out of business for at least fen yoars. He was quiet, reathermanly, and, if both riting, at least unobirtaive. His wealth was estimated at about three tines is correct amount. With these advantages is aircast from the content as he no doubt felt on his sown account, he, nevertheless, held up their sister's brillation and had not as me acample to his som, and talked so much about the necessity of their choosing their intinates fittingly that it is a marved the young men did not specially develop into fools or suobs.

But even now when verging apon middle are, they were neither—although my man who would decline your acquaintance, or mino, ought, of course, to be one or the stier, perhaps both. The worst that could be urged against the Taiberts was this. From the very first, hely had told themselves: "We can min an pleasant and as true friends among the upper ten thousand—among those who do not make their living by barter—as we can among commercial people. Let us therefore only associate with the lest, A man has an undoubted light to choose his own friends. We shall not go out of our way to food the great, but with our ideas on the subject we can only make associates of those whom we consider the proper class of people. A Duke of Badulation and use of father made of the families of position without decaling and undoubted high to choose his own f only associate whit the cost. A man has an undoubled light to choose his own friends. We shall not go out of our way to toady the great, but with our does on the subject we can only make associates of those whom we consider the proper class of people. A Duke of Badainton may associate with whomsocyer he chooses. He is always, per se, the duke. We are not dukes. Our father made his money in—well, never united in what. We are not dukes. We have enough wealth to live comfortably and like gentlemen, but not crough to roll in. If we go hand in glove with oil, tobaceo, corn, sugar, etc., we must, on account of the narrow distance which divides us from the status of commerce, stak to the level, or at least get conformed with those useful, respectable, profitable, but, to us, distrasteful commodities. Therefore, it behaves us to be fastidious even to a fault."

Who can blame such sentiments as these?

Therefore, it beliances us to be fastidious even to a fault."

Who can blame such sendiments as those? To my mind there is a kind of shrewd nobility in them!

Why, with such sensible views on things in general, the two young men dillhot follow their sister's example and make brilliant matches, is a matter which has never been cleanly explained. When, after an immaculate career, they left Oxford, they were tail, well-built young follows; moreover carrying about them an inherent look of distinction. So far as the world knew they had no vices. Indeed, in spite of stature, good, looks, and broad shoulders, in some quarters they were accounted milksops. Perhaps' because, in addition to the polite, even courtly, style which they show to adopt toward every one, they had many little funiching, old-maldish ways which were a source of merriment to their contemporaries. Nevertheless, among these who were, honored with their friendship, the Taibe ris were not ampopular. With many women—the middle-agact especially—thies tail, handsome, refined young men were prine favoities. The fact of the brothers having reached the respective ages of forty and forty-one without having selected to be reached to the content of the

forty and forty-one without having selected hth-meets for them argues that something which makes a marrying man was missing from their natures.

which makes a marrying man was missing from their natures.

It may be that the picasure they found in travel prevented their settling down. For many years, either tegether, or singly, the Talberts spent nine months out of the twelve away from home. Their father, who had no wish to see his sons striving in the nuck of humanity for the world's pitzes, made them handsome allowances. Greatly to their credit they lived within their incomes, even saved money. These savings they invariably invested in works of art, so that as years went by their acquisitions if united would have formed a valuable and tasteful collection, the units of which had been called from east, west, north, and south—so judiciously that the brothers feit sure that, if such a thing were needed, the selection would enhance the reputation they already enjoyed for refined tastes and knowledge of matters artistle.

The brothers were the best of friends, They understood and sympathized with each other's likes, dislikes, and weaknesses. Only once in their lives had they qurrieled, but that quarrel had lasted for six years. They shudder now as they look back upon that time. It was no vulgar dispute, which is made known to all the world, and in which mutual friends are expected to take sides. It was only the Talberts themselves who know that a quarrel existed. To outsiders they seemed more absurdly polite to each other than before,

mere absurdly polite to each other than before.

The cause of the quarrel was the interference of one brother in the other's affairs. They were peculiar men, and very tenaclous of the Englishman's duty of minding his own business. On a certain occasion one of them fancied a rather delicate matter os much his own business as his backers. He was mistaken. They did not use high words, because such things were not in their line; but each brother was sadly firm. The upshot was that for six years they only spoke when they met in society.

At last old Taibert died. His successful daughter had been dead a long time. The old man left Hazlewood Heuse and fix contents to his sons conjointly. The rest of his fortune he divided into three parts, and left in this paggation to each of his children of their delibered, if any. Then the soms met at Hazelwood House and considered what they should do.

First of all, as was been ulag, they made

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