

LUCIFER

THE LIGHT-BEARER.

NEW SERIES, VOL. 3, No. 47.

VALLEY FALLS, KANSAS, FEBRUARY 10, E. M. 286.

Whole No. 137.

LUCIFER PUBLISHED WEEKLY.

TERMS:
One copy, one year, \$1.25
One copy, six months, 65
SPECIMEN COPIES FREE.

All letters should be addressed to LUCIFER, Valley Falls, Kansas.

No communications inserted unless accompanied by the real name of the author.

Each writer is alone responsible for the opinions advanced or statements made by him.

C. H. GILLMAN,
DENTIST
VALLEY FALLS, KAS.

E. L. SENFT,
PHYSICIAN and SURGEON,
VALLEY FALLS, KANSAS.

Dr. Senft uses "Ecclectic Specific Medicine. Office over Evans' Store.

DR. FRANK SWALLOW,
(LATE OF CHICAGO.)
VALLEY FALLS, KANSAS.

Office, corner Maple and Broadway.
Residence, corner Elm and Broadway.
All calls Promptly attended to.
Night or day in town or country. Will continue to give special attention to chronic diseases and diseases of women and children. Guarantees a Cure in every case of Rheumatism.

DOOLITTLE & CO.
Dealers in
Hardware, Stoves, Tinware, etc

BARB WIRE,
VALLEY FALLS, KANSAS.

H. F. NOLKER,
Groceries.

Everything to be found in a first-class Grocery House.

QUEENSWARE:
The largest stock and lowest price in the city.

J. H. SHULER,
AT BELAND'S OLD
STAND ON BROADWAY.
Has a large Stock of

Furniture!
For Spring trade. Full supply of Coffins always on hand, and horse to attend funerals. Terms low as the lowest.

DIANA.
A Startling Book! 25 cts. Original in theory, scientific in treatment, unobjectional in language. None should marry without reading Diana. Sexual satisfaction through magnetic influence. Love rendered permanent and lasting. Third edition, enlarged, revised and improved.

JOHN'S WAY.
Mrs. Charlotte Wendell, of Billings Bridge, Conn., writes: "John's Way" is splendid. I am trying to imitate him as nearly as I can with my children. Imitation is said to be the highest praise, and Mrs. Senker should therefore feel proud of the influence of her little book. Price, fifteen cents.

SOCIOLOGY.
Maequerie's Sociology, poems, essays and short biographies of eminent Land Reformers and Idealists; worth two dollars. Cloth bound. "The Infidel School Teacher," and "The Handsomest Woman," two Free-thought novels, thirty cents; The four books for one dollar. Free-thinkers' Magazine one year (price \$2 per year) will be sent with the books for only one dollar more — 1. 00, \$2. for all five. The Magazine will contain a good serial by "Uncle Lute."

Send money, postal notes, stamps or orders by registered mail.
Address, **ELMINA D. SLENKER,**
Snowville, Va.

VOX POPULI, VOX DEI.
When martyred Bruno midst the fagots stood
And dark robed priests thronged round the
burning pile,
Malicious triumph gleaming in their smile,
As leaping tongues of flame rose from the
wood
With eager haste to lap the martyr's blood,—
The gaping multitude with taunts revile
His parting soul, and priestly arts beguile
Their minds to dream this Christian brother-
hood.

Had snuff-box found a voice at Bruno's stake,
What victory could liberty record
With Bruno a minority of one?
Yet freedom lives, prepared to undertake
War on majorities as king and lord
Until e'en such minorities have won!
—LUX.

Notes.
Mrs. Guruey closes her otherwise generally good article in last week's LUCIFER, with the assertion that woman is able, "through the ballot, to protect herself from physical and brutish rulings." The only comment here necessary is that man has had the ballot since the founding of this nation, and never before have labor and liberty been so unpopular as in this, the last of more than a hundred years of ballot-boxism.

Some time since the Pope appointed Prince Bismarck a member of the order of Christ. He is the first Protestant who has been made a member of the order. The gold decoration accompanying the appointment cost \$3,000.—Capital.

To those who remember the malignantly bitter warfare which Bismarck for years waged against the Catholic power, there is something exceedingly portentous in this evidence of present amity. The Pontiff of Rome and the Chancellor of Germany have struck hands, not in love for each other, but in a common hatred of the rights of man. With the Czar in close alliance, no clear-ringing song of liberty would wake the echoes in any Christian land for a thousand years.

By the way, how do the unhappy children of "oppressed Ireland" relish this bestowal of a costly gowgaw by the hands of the "Holy Father" upon the "blood-and-iron" German minister?

We are informed that Mrs. Grant the other day received a check for \$250,000, the first payment to her by her publishers for the General's book. It is expected that she will receive, as her royalty for this work, at least \$700,000. Verily, the army of fools must be a vast one.

Congress should hasten to vote her another pension. \$5,000 per year is a paltry sum indeed to bestow upon one having such a princely income. "To him that hath shall be given." W.

"LEGAL FORCE."

In the editorial columns of Morning Justice (Burlington, Iowa), we find an article under this heading, which, although prefaced by the word "communicated," is certainly good enough to have been written by the editor himself. The writer says:

"The old oracle of Delphi has been revived in the Boston Index. In one of its latest disclosures it states that 'lawless violence makes an arbitrary use of legal force, which at the time often appears heartless and cruel, a necessity.' In true Delphic style, the turning of the phrase and its meaning are somewhat obscure, but after washing it and sand-papering it down, the English of it must be that lawless violence is the twin brother of lawful violence, and vice versa. Legal force is only another word for lawful violence, and means not only hanging a murderer. But a man means taking your home away from you if you are poor, to pay the taxes, it means foreclosing mortgages, garnishing wages, it means extorting money from every citizen in the shape of licenses, permits, taxes, it means 'compulsory' vaccination, compulsory this, that and the other. It is legal force

and lawful violence that enable monopolistic capital to grind the life out of the farmer and the struggling business man, to hulk starve the poor clerk, and crush the laboring man under inadequate wages, if he is able to earn any wages at all, and to punish or even shoot him if he kicks. Lawless violence is a sucking-babe compared to the lawful violence which is smothering all the manhood out of the people. And it is an outrage, and an insult added to injury, that any oracle, of Delphi or Boston, should dare to proclaim that 'lawless violence makes an arbitrary use of legal force a necessity,' for it does not only 'often appear heartless and cruel at the time,' but it is heartless and cruel every time.

Seldom if ever have we seen the case put in more terse and pungent English than this writer puts it.

When will the stupid, law-worshipping masses get their eyes open to see the patent fact that 'lawless violence is a sucking-babe compared to the lawful violence which is smothering all the manhood out of the people.' II.

HOW IT IS DONE.

In a late issue we spoke of the recent evictions of miners and coke-burners in Pennsylvania. The Newark Evening Journal is credited with the following in relation to the matter:

Some one has been through the Pennsylvania coke regions, where now prevails a strike of the Hunkertons, whom Christian employes imported by the ship load to put down the wages and starve out the very men who first founded the coke industry. These creatures were allowed to earn at most sixty cents per day. On this they might have managed to survive if that sixty cents had been allowed to bring them sixty cent's worth. But they were not so allowed.

The Christian companies each had a store, and this was the method of doing business. First of all, every poor devil of a coke-burner had to buy a pass-book and pay, or he was charged 'eighteen cents for it. This is fifty per cent more than the pass-book is worth on any counter in Newark. If the p. d. wanted a pair of coarse overalls he paid \$1.25 for an article which, elsewhere can be bought for less than half the money. A pair of rubber boots, such as retail dealers in the country towns will sell by the cart load, one pair at a time, for \$1.60, cost the poor minor or coke-burner at the company's store, \$3.25. And so with clothing, hats and shoes. Bacon that cost four cents went down on the pass-books at sixty cents a pound, and such beef as Newark dogs were lately getting fat on, costing eight cents a pound here, went down on the books at porter-house stake prices.

Is it any wonder that men should want to take their cash and put it where it would do them more good than they could get out of it at any of the company stores? Is it any wonder that they struck against so odious an un-American system? The sixty cents per day really amounted to less than thirty-six cents, and the most illiterate Hun that came from the land of Kosuth was not so ignorant as not to know it.

Zeno vs. Bakounine.

EDITOR LUCIFER: Says "Fearwick," "A slave who has not the manhood to demand freedom, shall not have my aid. If I would by force, right wrongs inflicted with the consent of the wronged, I am a consummate tyrant, and should be restrained."

This excludes the use of force except in defense, and force is justified only in defense. All aggressive force is tyrannical. A Chicago Anarchist (not a Communist) states as follows: "It is far better to allow a man to go to perdition of his own free will, than to force him into paradise without his consent."

The Communist Anarchists take a different view, or rather they are somewhat confused in talking of force. At one time it is aggression, or attacking the wealthy with dynamite; next it is "preparing for a revolution." People cannot defend a thing until they get it. To set up a system and defend it is right; but to attack a system that oth-

ers use and wish to keep, is more zealous than just. In Socialism, the iconoclast is absolutely useless. If he cannot tell what should replace the old, he cannot tell what should be destroyed, and is liable to destroy that which should remain. He is the judge, and executioner, and people living under a system he considers wrong, are his victims.

If "Fearwick" is right, liberty includes the right to choose and adopt wrong methods. Our friend "Liberty," of Boston, teaches true freedom, but falls into the habits peculiar to idolaters, when it attempts to show Bakounine a disciple of true freedom in the face of his own words. Bakounine taught aggressive revolution. He would take society entire, from its present leaders and often destroying what did not suit Bakounine, remodel the rest after the revolutionist's ideal. In outlining the duty of a revolutionist he says: "The entire filthy society of our time should be divided into different categories." He finds six. The first, those who are sentenced to immediate death; the second, those who are temporarily permitted to live so that their oppressive acts will drive their victims to revolt; third, the wealthy whose stores will be used in the revolutionary cause; fourth, ambitious officers and politicians; fifth, "those who prattle in meetings or as writers," those last are to be frightened into becoming revolutionists; and sixth, the women. This taking society in hand, like a refractory child, savors of tyranny one would think; yet Liberty says Bakounine would never use compulsion.

The people being reduced "to the minimum of human existence, confined like a prisoner in his prison," they can find escape, says Bakounine, only in revolution which is described above. "A question of construction" arises between Liberty and me, on the following: "Instruction must be spread among the masses without stint, transforming all the churches, all the temples dedicated to the glory of God and the slavery of man, into so many schools of human emancipation." (God and the State.)

Bakounine also said that infants should be educated in the almost entire absence of Liberty. My construction was: "The mass of men are as ignorant of true socialism or (social science) as infants. In their ignorance they want churches. They will want them until taught better, but cannot be taught until the revolution changes the churches into schools." Liberty's construction is: "The idea simply is that the people, when educated, will transform their churches into schools."

Education is emancipation, therefore the temples cannot become schools of emancipation after the people are educated. The cart never did run well before the horse.

Liberty continues: "The words do not carry the slightest hint that any who may be foolish enough to want churches should not be allowed to have them." Yet Bakounine's words are: "all churches must." Bakounine says as plainly as he can, that the revolution shall be the "power" which will emancipate by education. Whether this is the only effective method is not the question. Is it not a temporary despotism wielded with a view to future freedom? If so, it is wrong according to LUCIFER'S idea of anarchy. Liberty's anarchy is the same, and he should place Bakounine where he belongs, among aggressive Anarchists. One of the latter wrote: "The people know they are wronged and can grasp the idea of resistance and a dynamite bomb." Bakounine said: "The people would have the singularly narrow souls and blunted instincts of the bourgeois if they did not feel a desire to escape." Now the fact is, the people do not know

they are wronged and have much narrower souls than the bourgeois. They justify the system and the men who oppress them. If they did not; if they were actually held down under the system against their will, force would be defense and justifiable, but it would also be unnecessary, for nothing but their consent keeps them down. Every uprising without an object, every riot by ignorant people has ended without any step toward freedom. While a revolution of reason, like the one of '76, supported by nearly the whole population, must succeed. How shall we judge the bleeding zealot behind a barricade, dying for a cause which the people will not accept? ZENO.

To prevent the necessity of a seemingly endless discussion over the question as to what Bakounine really did teach, in his "God and State," we recommend our friends to send for a copy of the book; read it, and then judge, each for himself. The price is only fifteen cents, sent by mail from the publisher, B. F. Tucker, Box 3306 Boston, Mass. It may also be obtained at same price of E. C. Walker, Valley Falls, Kansas. II.

Woman's Emancipation.

I look to woman's liberation from the blighting influence of disfranchisement, dependence and sexual slavery, as of more importance than any and all other movements combined, and I have little respect for the intelligence of any professed Liberal who treats this fundamental question as of little moment. I have but pity and contempt for the canting hypocrite, who to please the Grundies, publicly endorses our accursed marriage system while privately ignoring it—which system degrades womanhood, fills the world with diseased, deformed wrecks of humanity, through enforced maternity. Which generates murderers, thieves, haters of their fellows, and every other form of criminality. Persons who are too cowardly to raise their voice in behalf of sex-liberty and the sanctity of motherhood while they pose as paragons of purity.

Remove the obstacles that prevent woman from exercising her right to a voice in the government she helps maintain—introduce the female element to balance the masculine—do away with all the class legislation, and many of the various questions which now perplex legislators would be peaceably settled, and war would be a thing of the past, for woman knows more than man can know, the cost of human life, and would therefore more securely guard it. I claim it would be far more creditable to this nation to be able to settle all questions by arbitration than to furnish our best men to be slain on the field of battle. I have no ambition to raise sons to kill or be killed, but I have an ambition that is all absorbing to do the little that I can to educate humanity in the principles of Liberty Equality and Fraternity; a trinity that once enshrined in the hearts of the people would banish want, misery and wretchedness, and in place thereof, inaugurate the reign of peace, prosperity and happiness.—**Dr. J. H. SEVERANCE,** in *Free-thinkers' Magazine*.

True to their prohibition principles, a large number of people in Portland, Me., have petitioned the city government to suppress skating rinks, claiming that two elopements, two family estrangements and twenty-three serious cases of immorality are directly traceable to these institutions in Portland. These people will be demanding another amendment to their state constitution next.—**Winsted (Conn.) Press.**

Medical Good Sense, by Dr. T. R. Kinget price, \$1.50—for sale at this office.

OUR PLATFORM.

Perfect Freedom of Thought and Action for every individual within the limits of his own personality.

Self-Government the only true Government Liberty and Responsibility the only Basis of Morality.

LUCIFER'S AUTHORIZED AGENTS:

- Leavenworth, Kan.—H. H. Hutchinson. Weir City, Kan.—Dr. J. B. Cooper. Scammonville, Kan.—J. McLaughlin. Omaha, Neb.—James Griffith, 1712 Dodge St. Carthage, Mo.—Watson Haxton. Joplin, Mo.—J. H. Richards & Bro. Joplin, Mo. (East)—C. H. Hutchinson. Humboldt, Kan.—Wm. Nath. Burlington, Kan.—Chris. Brown. Grunett, " O. Gregg. Ottawa, " W. W. Frazer. Cedar Junction, Kan., J. C. Collins. Burlington, Iowa.—Werner Blacklin. West Burlington, Iowa.—James Toft. Success, Kan.—Chas. Diminy. Salina, Kan.—J. M. Uten. Scranton, Kan.—John F. Young. Carbondale, Kan.—James S. McDaniel. Preston, Iowa, John Durant.

THIS PAPER may be found on file at Geo. F. Blackwell & Co., 110 Broadway, New York. Advertising contracts may be made for it IN NEW YORK.

RECEIPTS ON PRESS FUND.

The following persons have sent in their subscriptions to the press fund: Previously acknowledged, \$522.50 V. C. Yarros, Birmingham, Ct., 2.00 F. La Fontaine, Valley Falls, Kan., 5.00

The Junior has made several short canvassing trips since the 11th of January. Two of those were over the A., T. & S. E. to the south and west, visiting Topeka, Carbondale, Scranton, Burlingame, Emporia, Eureka, Soverly, Howard, Strong, Cottonwood Falls, Clements, Deabody, Newton, El Dorado, Augusta and Eskridge. Twice he was forced to return because of snow-blocked roads, but in spite of the very severe weather and the general dullness in all business and work, the result of his work, so far as LUCIFER is concerned, are quite gratifying.

Thursday night he came in from a short run to Atchison, and to St. Joseph, Stowartsville and Cameron, Missouri.

Saturday, the 13th inst, he started upon a six week's trip through eastern Kansas, south-western Missouri, and Arkansas. On March 6th he begins a course of three lectures at Forest City, Ark., and on the 13th of that month he opens a course of six lectures at Siloam Springs, Ark. This is his second lecturing visit to the latter place. He will probably speak at Humboldt, Columbus and other points in Kansas before his return. Friends desiring lectures will please communicate with him at this office.

There is progress in ideas and in events, and those who, calling themselves Free thinkers, yet shut their eyes and stop their ears to the manifest pleadings and thunderings of warning, will find themselves left in the stagnant bayous, where the cleansing currents of the rushing river of Truth never come.

An esteemed correspondent says in a private letter:

So Mr. Hull considers the marriage question "cold iron"! That simile makes me remember the blacksmith hammering the iron red-hot just to light his pipe; while the eastern manufacturers, it is said, find cold iron preferable for "drop forging." I suppose these analogies were not in Mr. Hull's mind at the time.

The civilized laborer who hakes a loaf that he may eat a slice of bread, who builds a palace that he may sleep in a stable, who weaves rich fabrics that he may dress in rags, who produces everything that he may dispense with everything,—is not free. His employer, not becoming his associate in the exchange of salaries or services which takes place between them, is his enemy.—Proudhon.

Speaking of the prohibition issue, a correspondent says:

"I may say here that I neither drink nor smoke, for the best of reasons—can't stand it. I am also a crank on the subject of whiskey—I can't see how some people can swallow it straight making, as Helen Williams wittily remarks, anatomical specimens of themselves. But they have an indisputable right to do it, if they want to."

Notes.

BY ICONOCLAST.

A. J. Searl seems to think that the personal pronoun "his" always means "ownership" or property, in the legal sense. Mr. S. is a Collegian, and ought to know better. When a slave uses the "possessive pronoun" my in speaking of his master, he certainly does not mean that he owns or holds property in the said master; neither does the wife or the child claim property rights in the husband and father, but the law recognizes that the husband and father possesses pecuniary or property interest in his wife and child. See the decision of Judge Dodge of Ohio, in a recent case wherein Mrs. Lewis sued for damages against Mrs. Boardman for alienating the affections of her husband. The Judge is reported as saying:

A husband has a pecuniary, a property interest in his wife, a father in his children. A father can recover damages from a man who seduces his daughter, but a mother cannot. She has no property in her, is not entitled to her wages. The father is the head of the family, the husband the head of the wife, but the wife does not own the husband, the child does not own the father. I hold that a child cannot sue for an injury to the father, nor a wife for an injury to the husband, but he can sue any one that takes her away from him, who harbors her, or injures her, because she is his own. He owns her and dares the world to meddle with her. The law protects him in holding her. The law gives strength to his arm and courage to his heart in defending his possession. But the wife looks to the husband, the law does not permit her to go forth to smite the seducer of her husband, nor the man or woman who entices him away.

Of course the suit was dismissed; but if the case had been reversed—if the husband had sued a neighbor for alienating his wife's affections, according to the ruling of the "learned judge," the case might have been sustained. So much for "mutual ownership" in marriage!

"A. J. S." thinks Free Love means "sexual license." Mr. VanWinkle thinks it means "unbridled license." Do these men know the meaning of the words they use? Webster defines "license" thus: "Authority or liberty to do or forbear any act; a grant of permission." The man who owns a marriage certificate owns a license to outrage the person of his wife whenever it pleases him to do so, and against such outrage the law grants the wife no redress whatever. Under Free Love every woman would have the undisputed right to reject the advances of every man, her husband included. She would be the absolute owner of her person, and the law would protect her in such ownership. Now, where does the "unbridled license" come in? Free Love, or self-ownership, would put a check on sensual gratification; it would teach the temperate use of all the bodily powers and faculties, but under the law the wife has no power, no right to use her discretion in the matter under consideration. Her duty is to submit to the marital demands of her husband, and if he is not a sexual brute—if he does not practice "unbridled license" in the "sacred marriage bed," it is because he lives above the law—it is because he is a better master than the law authorizes him to be.

Van Winkle attributes to the "law of marriage" "all the protection that man ever conceded to woman." [Lucifer, Jan. 22.] Instead of the friend of woman the law has ever been her enemy. Public sentiment is always in advance of the law, as in the case of chattel slavery, and every advance towards a higher plane of civilization has been through rebellion against law. Public sentiment protects woman in her rights of person against the ravisher—it visits swift punishment upon such ravisher in all cases where the latter is not "protected" in his villainy by the law!

What woman most needs is not protection by man against men. Her chief need is the right to protect herself from invasion by her so-called legal protector.

"God intended you, my brother, to be the high priest of your home." —[Talmage in his sermon on the "Marriage Ring."

Yes, this is the Christian idea of marriage. It makes the husband the autocrat, the despot of the family. His word is law; his behests must be obeyed without question, and why? Because God has so ordained. Man is the head of the woman as Christ is the head of the

church. Of all despotisms the sacerdotal or priestly despotism is the most absolute, the most enslaving. The priest, especially the "high-priest," need not take the trouble to explain the reason for his commands; he is God's representative; and hence it is not strange that the kingly and priestly prerogative have been so often assumed by the same person.

OVERPRODUCTION.

Annually, or oftener, the President of the U. S. and the Governors of the various states, take it upon themselves, by their messages and proclamations, to inform the people in regard to the material prosperity of the country. If we base our knowledge of the people's welfare upon these messages alone we are compelled to acknowledge that we as Americans are the most prosperous and happy people the sun ever shone upon.

It is for the interest of these presidents and governors to show,

First, That our governmental machine is a good thing, and that the people should be thankful for its blessings and obedient or submissive to its demands and commands.

Second, It is necessary to their continuance in power that they show the country to be prosperous and happy under their administration.

A very large proportion of the secular and religious journals of the land join these officials in magnifying the superiority of our government, and in showing up the optimistic side of the home picture as contrasted with that of foreign lands and peoples.

While this is true as a general statement in regard to government officials and to the press at large, we are glad to know that many of the most influential dailies and weeklies, especially of the west, have the courage to utter vigorous, manly protests against the present distribution which, under the protection of government, is robbing the producers and building up a moneyed aristocracy in this so-called republic, such as history shows no example. Speaking of the London troubles the Times, (Kan. City, Mo.) among many other good things, has this to say:

Labor produces more now by far than ever before. With superior skill, machinery and appliances a workman does in six hours what would have taken six days a hundred years ago. Yet he gets little more comparative comfort and no more leisure than his great-grandfather did. The manufacturers of the world produce more than the world consumes and the surplus is called overproduction. It is only overproduction because consumption is cut off by unequal distribution of profits. The workman receives so small a part of his wages that he cannot buy freely. It is silly to prate of overproduction when thousands of naturally industrious people are crying for bread and millions are able to use only the merest necessities of life.

Here is the picture of to-day. The banks are filled with the profits of capital. The money cannot find investment. The shelves of merchants are crowded with goods that cannot be sold. Factories are shut down because there is insufficient demand for their products. Farmers are unable to sell their grain at paying prices. All this looks like overproduction. Turn to the consumers. Forty thousand workmen assemble in London because they wish to know why they are starving. The majority of the same class in America receive less than a dollar a day each. The amount of earnings is less in England and much less in Germany. The individual consumption of products is limited to nearly the smallest amount consistent with maintenance of life. All this looks like underproduction.

Iconoclast to H. Smith.

In his reply printed in last issue of LUCIFER, H. Smith exhibits the usual characteristics of the clergyman. He addresses me as "Blind I," and quotes that old ruffian and sensualist, David, for my benefit. Why not quote old Henry the Eighth, of England? Of the two the latter is by far the more reputable character. If he must quote something so old and unscientific as the Jewish Bible, why not quote from the Babylonish or Egyptian hieroglyphic writings. Those nations knew something of astronomy and other natural sciences, whereas their writings show that the old Hebrews knew nothing of these. Smith, like all ignorant and superstitious people, attributes to supernatural causes such natural phenomena as "blizzards," cyclones, "warm weather" etc. What advantage has he, in this regard, over the Digger Indian who thinks his god frowns or smiles every time the weather changes?

Smith tries to frighten me. He

says, "Now you keep on if you dare!" Yes, friend S. I "dare" to be honest. I dare to live up to my highest convictions of truth and duty, and risk the consequences. I cannot be a hypocrite even to please Smith or his demon whom he dignifies by the name of God. "Where must he put you? I will let you say." Thank you, friend S., for so much! You will let me choose my company in the next world; that being the case I shall certainly not choose the company of your god nor of you either, if the servant is to be like his master. "Birds of a feather flock together" in this world, and presumably so in all others. You want a king, a lord and master; I on the contrary, prefer to be "free and independent. The universe is wide; there is room enough for all. You and your god, Jahveh can monopolize your little seven by nine heaven, if you so wish; we Free thinkers will found a colony in some other part of nature's realm.

"The mother and child hear him coming in his cold chariot to take them to a warm heaven." So say the devotees of every superstition that has ever cursed mankind. You are welcome to your company, friend S., both in this world and the next. You "warn me to stop at once." Why should I stop, why should I "repent in dust and ashes at the feet of Jesus?" If there be a man called Jesus he is my brother, and as I have done nothing to injure him, I cannot repent. True, I might get down on my knees at the sniffling bench, a la Christian, and thereby acknowledge myself a coward and a sneak; that is, one who is afraid or ashamed to face the legitimate consequences of his deeds.

No, no; friend S., I cannot take your advice. Your religion is a religion of fear and hate. Fear begets hypocrisy and all manner of meanness. You may be personally a good man and citizen, but if so you are good not because of your creed, but in spite of it. Your religion, if lived up to, would make a demon of you. Your morality, if you really believe what you say, is not morality at all. He that is kept from sin by fear of hell is at heart an immoral man. We say of a retreating army that it is "demoralized." So every man who fears hell is demoralized. It is only the man who dares to follow his convictions of right, even if he knows he shall go to hell for it, that deserves the name of a truly moral man.

Good by, Rev. Smith. I prefer the company of brave men; your religion offers a premium upon cowardice and hypocrisy. ICONOCLAST.

Reply to E. C. Walker

EDITOR LUCIFER: Mr. Walker's nice little play of wit about Webster not being one of the founders of this government is like some of his other arguments—a shot wide from the mark. I did not say Webster helped to found the government, but he certainly was a strong advocate of it. Mr. Walker says "If no nation has attempted to apply the principles of Anarchism—self rule—how can he determine that any government has been a success?" Why simply by comparing one government with another. Any school boy who has read history, knows that the U. S. government is superior to that of Russia and Turkey. Mr. W. assumes that we are unable to determine whether the U. S. government is a success or not until the principles of anarchy are illustrated by a practical trial.

In all sincerity I would ask my Anarchistic friend how long we must be held in suspense awaiting a test case of Anarchy? I would suggest to friend W., as great events sometimes emanate from small beginnings, to try a school district first on his theory; start a school on Anarchistic practice, mind the teacher must not assume any authority, each pupil must govern himself, the district needs no directors, Anarchy reigns supreme.

Mr. W. says that my appeal to stand by the "government at Washington" is on an exact level with that of the Christian who "tells me I had better cling to the Bible." Well, we are surprised that as intelligent a man as friend Walker is, can distinguish no difference between an advocate of law, order, and a system of regulating society, like the U. S. government, and the Christian who adores his sacred mythological traditions. Friend Walker asks if I "as a Free thinker, regard Christianity as a success?" In general terms, we answer, No. We believe that the world has outgrown Christianity. We are convinced that the great mass of church

members are much better than the tyrannical, cruel creeds that they profess to believe. The childhood of the world is slipping away. The dogma of an eternal Hell is not believed in by the great mass of the church-going people to-day. The blood atonement doctrine will soon fade away in the same manner. The dawning of a new day has arrived; the world demands a higher form of religion based on the foundation of scientific truth and knowledge, from which the dust and cobwebs of the past ages have been swept away. J. W. GIBSON.

REMARKS.

Mr. Gibson did not say, in terms, that Webster was one of the founders of this government. Neither did he say that Washington and Franklin were, but he said exactly the same regarding Webster that he did regarding them, which was that "The plan of Washington, Webster and Franklin had been tried for a century." How Mr. Webster's plan could be tried for a century" when he did not come on to the stage of political action until long after the adoption of the "plan" of Washington, Franklin & Co., I leave for Mr. Gibson and his readers to determine. I imagine that he will find it harder to convince them than he has to persuade himself, that he did not say that which ninety-nine out of a hundred students of the English Language would declare that he did say, or mean. That the government of the U. S. is superior to those of Russia and Turkey does not by any means prove that the former is a success. In a piece of soft loam one plow may score better than the others which have been tried, but it may lack very much of being a success, or one that Mr. Gibson would use one moment longer than he could possibly avoid doing.

But why does Mr. Gibson speak unfavorably of the Russian and Turkish governments as compared with that of the U. S.? He is defending the principle of Authority; we are antagonizing it; if there is more of that principle manifested in the governments of Russia and Turkey than in the U. S., should he not be pleased with and favor them in proportion? I think so, but that he does not prove that he has no clear conception of the irreconcilable conflict between Liberty and Authority.

Mr. G. wants to know "how long we are to be held in suspense awaiting a test case of Anarchy?" Just so long as men remain in the state of mind which leads Mr. G. to oppose Anarchism, just so long as they, like my opponent, fear liberty and prefer to hunt for objections to freedom instead of helping to point out the cruelties and deformities of despotism. It is you who will permit no fair trial of Anarchism to be made, it is you who stand in the way of the practicalization of the fundamental axioms of liberty and justice; it is you who, by the aid of the crippling, binding, suffocating and robbing machinery of your State, through taxes, licenses, prohibitions, monopolies, fines and imprisonments, restraint, constrain, oppress and terrorize the individual, and hinder to the utmost the dawning of the New Era. And while doing all this, you tauntingly ask us how long you shall have to wait for a test case of Anarchism! And I answer, Until you get out of the way of the Person—until you become Anarchists, and leave your neighbors free to mind their own business, or until they, grown strong enough, make you attend to yours and let theirs alone. The plantation overseer, standing with bloody and up-raised lash above his quivering victim, might as justly have asked the poor slave, pleading for freedom, when he was going to give him a test case of liberty. Stand with the crushing heel of the majority on the neck of the protesting Man, and sneeringly ask him when he is going to stand erect! The cheek of it!

Does Mr. G. really think that he is no more capable of taking care of himself now than he was when a little child? If that is his opinion, then I can understand his anxiety to compare the governance of man by man to the guidance of the child by the teacher; otherwise not, on any hypothesis that gives him credit for sincerity. In the opinion of Mr. G., do men and women never become of age? Does he think that he has not? Or is it not himself, but his neighbor only, who can ever graduate out of his university?

Mr. G. entirely misses my point touching advice to cling blindly to "the government of Washington." We are trying to find some system of "law and order" better than said government; Mr. G. tells us to quit the search and hold with a death-grip to the old government. We are trying to find something better than the Christian religion; the Christian tells us to quit that search and hold right on to the old religion. Now, does the parallel between h

TIME CARD.

Table with columns for destination (California & Mexico, Colorado, etc.), service type (Express & Mail, Through Freight, etc.), and time (11:18 a.m., 11:26 p.m., etc.).

A FAMILY AFFAIR.

BY THE LATE HUGH CONWAY.

They repeated their simple statement, adding that the child was kept by Beatrice's express wish; also because they hoped the mystery would one day be solved; and because they themselves felt a friendly disposition toward the little waif.

his consent to the child's remaining had been won under false pretenses, or, rather, because he had deceived himself. However, it was now too late to alter the course of events, and, to tell the truth, Horace Talbert in his own grave, solemnly yanked the child almost as much as Beatrice did.

more free. She smiled pleasantly when she saw her visitor approaching. Sylvanus would have given all he possessed to have seen her eyes drop shyly—to have noticed a blush rise to her cool white cheek.

SIXTEENTH YEAR. THE KANSAS CITY TIMES. BRIGHTEST and BEST. Our 14th premium list, comprising over \$22,000 worth of presents, is now ready. Every subscriber to the Weekly Times at \$2.00 a year, when order is received before April 30, 1886, will receive a premium worth at retail, from \$1.00 to \$1,000.

Russian Mulberry, Russian Apricots. Offer for sale a large stock of One and Two Year Trees of the above. The seeds and scions I procured Direct From The Russian Colonies.

John Seckler ONE PRICE CLOTHIER. Would Respectfully call the attention of all in want of Clothing, Furnishing Goods, Hats, etc., at prices that DEFY COMPETITION!

We also have a fine Merchant Tailoring Establishment and a fine assortment of Piece Goods to Select from. A Call is solicited from Respectfully, JOHN SECKLER, LEAVENWORTH KAN.

F. G. ALTMAN, 707 MAIN ST. KANSAS CITY, MO. DIAMONDS, WATCHES, JEWELRY, Silver Ware, Clocks and Bronzes, Lemari Spectacles & Eyeglasses.

DR. HURD & Co., PAINLESS DENTISTS. Over 100 Teeth extracted daily Without Pain. Our Painless System is used by us exclusively in the WEST and is endorsed by physicians and patients.

MARVELOUS PRICES. BOOKS FOR THE MILLION. Complete Novels and Other Works, by Famous Authors, Almost Given Away! The following books are published in neat pamphlet form, many of them handsomely illustrated, and all are printed from good to top open galley paper.