

# LUCIFER.

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For LUCIFER.  
RIGHTS OF MAN.  
My rights! 'tis easy to run o'er the score,  
For they are marked by anguish, tears and pain;  
A right to add a mite to garnished store,  
When I have toiled to increase other's gain;  
A right to call my wife and babe my own,  
But not the muscle on which they depend;  
A right to love when other joys have flown,  
But not from hunger always to defend;  
A right to beg to toil from sordid greed,  
But only as a favor must it crave;  
A right to starve mid plenty'sness from need,  
But not to claim more than a pauper's grave;  
Yet aye! and may they heed who rights would spurn,  
The right of e'en the trodden worm to turn.  
—LUM.

COMMUNISM VS. ANARCHISM.  
It cannot be too constantly kept before the reading public that Anarchism does not mean lawlessness in the true sense of the word. Lawlessness, in the proper sense, means the forcible invasion of the personal or property rights of others. This is just what Anarchists oppose—only this and nothing more. The Abolitionist who refused to assist the U. S. marshal in capturing the runaway slave, was an Anarchist; and when he sheltered that slave by day and helped forward him on his journey by night, both he and the runaway were anarchists—they were ignoring and disobeying the laws of an invasive government. When the men at Boston refused to pay tax on tea they were anarchists, but when they threw the tea overboard into the sea they were anarchists; they were forcibly invading the property rights of the shippers or owners of the tea. When D. M. Bennett sent a proscribed book through the mails he was an anarchist—he disobeyed the law of a robber government while he himself invaded the rights of no one. The informer who sent the decoy letter, the officer who arrested him, the jury who found him guilty, the judge who condemned him and the president who refused to pardon him were all anarchists; they were agents or members of a paternalistic government whose chief business seems to be to interfere with the natural rights of its subjects.  
The Nihilist who killed the czar of Russia was an anarchist. The czar was the archist—the invader. He deprived his subjects of their natural right to life, liberty and pursuit of happiness. The natural result of such invasion was a state of war. Some of the Russians loved their right to life, liberty and happiness well enough to fight for it. They fought with the best means at their command. They killed the tyrant, but it seems the killing was premature. The masses of the people were too ignorant and superstitious—too priest-ridden to follow up the advantage thus gained and so allowed another czar to take the place of the slain one. But the principles of Freedom—of Anarchism—are spreading; the power of the priest over the minds of men is on the wane, and the time is doubtless coming when people will no longer supinely submit to be robbed by czars, by kings, nobles and priests, as in Europe, nor by the privileged pets of a falsely called popular government as in the United States.

The greatest impediment that now prevents the speedy triumph of anarchistic principles is what is known as Communism. This word is often used to represent a variety of phases of protest against the existing order (?) of things. By most it is regarded as being synonymous with Anarchism, just as unbridled license was once regarded as being synonymous with Abolitionism.

To show how widely they miss the mark who confound Communism with Anarchism we quote part of the very excellent leader by B. R. Tucker in Liberty (Boston) March 27, and only regret that we have not space for the entire article:  
"Henri Rochefort is reported to have said to an interviewer the other day: 'Anarchists are merely criminals. They are robbers. They want no government whatever, so that, when they meet you on the street, they can knock you down and rob you.' This infamous charge is a very sweeping one; I only wish that I could honestly meet it with as sweeping a denial. And I can, if I restrict the word Anarchist as it always has been restricted in these columns, and as it ought to be restricted everywhere and always. Confining the word Anarchist so as to include none but those who deny all external authority over the individual, whether that of the present State or that of some industrial collectivity or commune, which the future may produce, I can look, Henri Rochefort in the face and say, 'you lie.' For of all those men I do not recall even one who, in any ordinary sense of the term, can be justly styled a robber.  
But unfortunately, in the minds of the people at large, this word Anarchist is not yet thus restricted in meaning. This is due principally to the fact that within a few years the word has been usurped, in the face of all logic and consistency, by a party of Communists who believe in a tyranny worse than any that now exists, who deny to the laborer the individual possession of his product, and who preach to their followers the following doctrine: 'Private property is your enemy; it is the beast that is devouring you; all wealth belongs to every body; take it wherever you can find it; have no scruples about the means of taking it; use dynamite, the dagger, or the torch to take it; but, at all events, take it.' This is the doctrine which they call Anarchy, and this policy they dignify with the name of 'propagandism by deed.'

Well, it has borne fruit with most horrible fecundity. To be sure it has gained a large mass of adherents, especially in the Western cities, who are well-meaning men and women, not yet become base enough to practice the theories which they profess to have adopted. But it has also developed, and among its immediate and foremost supporters, a gang of criminals whose deeds for the past two years rival in 'purocussedness' any to be found in the history of crime. Were it not, therefore, that I have first, last and always repudiated these pseudo-anarchists and their theories, I should hang my head in shame before Rochefort's charge at having to confess that too many of them are not only robbers, but incendiaries and murderers. But, knowing as I do that no real Anarchist has any part or lot in these infamies, I do not confess the facts with shame, but reiterate them with righteous wrath and indignation, in the interest of my cause, for the protection of its friends, and to save the lives and possessions of any more weak and innocent persons from being wantonly destroyed or stolen by cold-blooded villains parading in the mask of reform."

Mr. Tucker then proceeds at some length to relate the atrocities committed by people calling themselves the "International Working People's Association" of New York, and of the "Social Revolutionary Club" of the same place. Mr. T. in conclusion appeals "to every honorable newspaper in America to lay these facts before its readers, placing the blame where it belongs and distinguishing the innocent from the guilty." But it is pretty safe to say that very few of the capitalistic newspapers will do this. They prefer to lump Communists and Anarchists in the same category and damn them all together.

### THE CHRISTIAN CHURCH AND WOMEN.

BY MRS. E. CADY STANTON.  
(Reprinted from the Index, Boston.)

The grand ideas of Confucius, Zoroaster, Buddha, Mohammed, Jesus, have been slowly transforming the world from the reign of brute force to moral power, and science has been as slowly emancipating mankind from their fears of the unknown; but the Christian Church has steadily used its influence against progress, science, the education of the masses, and freedom of woman. It is often asserted that woman owes all the advantages of the position she occupies to-day to Christianity, but the facts of history show that the Christian Church has done nothing specifically for woman's elevation. In the general march of civilization, she has necessarily reaped the advantages of man's higher development; but we must not claim for Christianity all that has been achieved by science, discovery and invention.

If we admit that the truth it has taught, as an offset to its many errors, has been one of the factors in civilization, we shall concede all that can be fairly claimed. The prolonged slavery of woman is the darkest page in human history; and she has touched the depth of misery since in Bethlehem the Magi gathered round the child in the manger, who was hailed as the Savi of mankind. But the life and teachings of Jesus, all pointing to the complete equality of the human family, were too far in advance of his age to mould its public opinion. We must distinguish between the teachings attributed to Jesus and those of the Christian Church. One represents the ideal the race is destined to attain; the other, the popular sentiment of the time.

Had Jesus lived in Russia in the nineteenth century, he would have been exiled as a Nihilist for his protests against tyranny and his sympathy with the suffering masses. He would have been driven from Germany as a socialist, from France as a communist, and imprisoned as a blasphemer in England and America, had he taught in London and New York the radical ideas he proclaimed in Palestine.

I speak of the Christian Church, Catholic and Protestant, of the priesthood, the bulls of its popes, the decrees of its councils, the articles and resolutions of its assemblies, presbyteries, synods, conferences, which, all summed up, compose the canon law, which has held Christendom during what are called the Dark Ages until now under its paralyzing influence, moulding civil law and social customs and plunging woman into absolute slavery.

The worst features of the canon law reveal themselves to-day in woman's condition as clearly as they did fifteen hundred years ago. The clergy in the papal teach the same doctrines in regard to her from the same texts, and echo the same old platitudes and false ideas promulgated for centuries by the councils. According to Church teaching, woman was an after-thought in the creation, the author of sin, being at once in collusion with Satan. Her sex was made a crime; marriage a condition of slavery, owing obedience; maternity a curse; and the true position of all womankind one of inferiority and subjection to all men; and the same ideas are echoed in our pulpits to-day.

Europe and America are the two nations in which the Christian religion is dominant; yet, by their ethics taught in the pulpit, the ideal

woman is comparatively more degraded than in pagan nations. I say comparatively, for, because of the various steps of progress in education, science, invention and art, woman is now more fully the equal of man in these countries than in any other nation or any period. And yet the old ideas taught by the Church in the Dark Ages of her inferiority and depravity are still maintained; and, just in proportion as women are the equal of the men by their side, the more keenly they feel every invidious distinction based on sex. To those not conversant with the history of the Christian Church and the growth of the canon law, it may seem a startling assertion; but it is, nevertheless, true that the Church has done more to degrade woman than all other adverse influences put together. And it has done this by playing on the religious emotions (the strongest feelings of her nature,) to her own complete subjugation. The same religious conscience that carried the widows to the funeral pyre of their husbands now holds some women in the Turkish seraglios, others in polygamy under the Mormon theocracy, and others in the Christian Churches, in which, the rich women help build and support them; they may not speak or vote or enjoy any of the honors conferred on men, and all alike are taught that their degradation is of divine ordination, and thus their natural feelings of self respect are held in abeyance to what they are taught to believe is God's will. Out of the doctrine of original sin grew the crimes and miseries of asceticism, celibacy, and witchcraft, woman becoming the helpless victim of all the delusions generated in the brain of man.

(Continued.)

### The Directory.

FRIENDS AND LIBERALS—I fear many of you have lost sight of the idea that The Free-thinker's Magazine was originally intended for a Liberal Directory. A compilation of the names and addresses of Liberals, so we could know who our friends are and where to find them.

Often when I wish to write to some Liberal I am compelled to first write to a publisher of a Liberal paper to see if the address can be had of them, and sometimes entirely fail in obtaining it. I try two or three papers. When traveling we are sometimes in near proximity to a Liberal and miss forming a pleasant congenial acquaintance because we are ignorant that there is one of "our sort" in the vicinity.

I write this to say I hope every Liberal who has not sent name and address to H. L. Green, Salamanca, N. Y. will at once do so and send 25 cts. for insertion and a copy of Free-thinker's Magazine. Each issue is worth the money so you will be fully paid for the outlay. Show your colors by registering where all will see your signature.

When enough names are secured to make it worth while the whole will be put into a neat little book and we can each secure one.

The Magazine is \$2 a year, but I will send it and four good books, costing \$1.35 for \$2. "Studying The Bible," 75 cts., "John's Way" 15 cts., "The Faded School Teacher," 20 cts., (or substitute Canary Bird book, 50 cts and Diana, 25 cts.) in place of some of the others, and if I can obtain ten subscribers, and I think I can, I'll set into circulation 100 books while those sending \$2 will secure \$3.35 in good literature for reading and lending. Thus we shall help the good work.

Truly and hopefully,  
ELMIRA D. STANTON,  
Snowville, Va.

DISCUSSION OF PRINCIPLES.

Cause and Cure of Drunkenness and the Social Evil.

[Published from LUCIFER, Apr. 2nd.]
\*\*\* Is it impossible to stop pandering to men's passions and appetites? and offering conveniences to vice? Will you stand by the logic of your argument and advocate open and legalized houses of ill-fame? However you may try to argue vice still not a crime, the inexorable fact still remains, rum-selling is a crime in Kansas. And what is more, it always will be! For the people who have successfully combated border ruffians, growth and famine still have the grit to protect their homes, and not permit the re-opening of that death strain that leads to poverty, wretchedness and murder, though a thousand emissaries of his Satanic Majesty propose the change. And now my dear brother, I will say neighbor Harman, personally, you were not unkind; you even pay me this rather dubious compliment. "This article is not to show that neighbor Crosby is a bad man or dangerous citizen, we are not saying that he is worse than the liquor sellers of Valley Falls, whom he so vigorously denounces and prosecutes." We will still be more liberal with you, neighbor Harman. You edit a free-love paper, but we know you to be the true husband of one wife! You advocate the open saloon, but we never have seen you so much as once yourself go into one of these death traps! and while working for your present master it is your "bread and butter" to denounce prohibition. You did actually vote for the Constitutional Amendment that made it possible to put down rum-selling even in Valley Falls almost as effectually as we do horse-stealing!

"Oh consistency thou art a jewel." - H. C. WALKER [banker] in Valley Falls New Era, March 18th.

Consistently with his argument as published in last issue, Mr. Crosby puts rum-selling and horse-stealing in the same category of crime. On the contrary we take the ground that human law cannot make that a crime which is not a crime in the nature of things. Following our former argument we say that the very idea of crime, in a proper legal sense, involves this quality or condition, viz: that the injured party objects, or complains of said injury. Hence an act against which the injured party does not complain is not a crime in the proper legal sense. Volenti non est injuria—"to the consenting no crime is done." Of course, exceptions to this rule must be made in case the injured party is of unsound mind, or is a minor; that is, one under the age of "legal consent." Applying this rule to the two cases mentioned we find that horse-stealing is a crime because every owner of a horse objects to having his property stolen, and is ready to enter complaint against the thief. But the man to whom liquor is sold does not complain of the seller, provided he gets what he bargains for—unless, indeed, the buyer is a "deceit duck"—in which case he is himself a violator of law—the law of honest, upright dealing. In this case, tho' he may pay for what he gets, it is really "obtaining goods under false pretenses." In fewer words, while horse-stealing is a crime in the nature of things rum-selling is at worst only a constructive crime—a law-made, artificial crime.

Yes, neighbor C. it is true that I voted for the prohibition Amendment; and it is also true that I once held membership in a Christian church. If the changing of one's opinion in regard to any doctrine, principle or policy, forfeits a man's claim to that "consistency" which is said to be a "jewel," then my claim to such piece of jewelry has been forfeited long ago! But where would there have been any chance for progress in the world of thought if men were not allowed to change their opinions? To my mind the only consistency worth preserving is to be consistently honest; true to one's highest convictions of right, truth and duty. Be honest and manly enough to acknowledge your error when you find yourself in the wrong. In this case, I am as much as ever opposed to the use of alcoholic drinks, but I oppose coercive legislation as a cure for this fearful evil.

First and chiefly, because I now believe the principle itself to be wrong. No man has any natural right to control and coerce his fellow man in matters of food and drink, and if the principle of coercion be conceded in this instance it will lead to endless abuses in other matters.

Second; more extended observation and study of the question convinces me that prohibitory legislation, in the shape of high taxation and otherwise, only tends to aggravate the evil instead of curing it, and that the sooner our temperance reformers realize this fact the better it will be for the cause of health

and good morals. The drink habit is a disease whose roots lie deeper than the saloon. The saloon is only the surface indication, and hence I repeat, so long as the disease remains the saloon of some sort will be a necessity. What are the drug stores that sell liquors today but saloons in another and less honest form? But the dishonesty and meanness practiced in getting the liquor is only an incident. Some years ago every gentleman's house was a drinking house, and in that sense a saloon. The Washingtonians, Sons of Temperance and other moral suasion societies, so educated public sentiment that liquors were banished from the side-boards and cellars of private families. Now there is a prospect of a return to this obsolete custom. An acquaintance of mine told me the other day that when he could get his glass of beer at the saloon when he came to town he kept no liquors at home. "Now—" said he, "I am obliged to buy it by the keg and take it home, and the result is that I and my family drink a great deal more than before." Is this what neighbor C. means by his gushing remarks about "protecting the home against the saloon?"

A CLERGYMAN'S TESTIMONY.

As our prohibition champion prefers Christian arguments and methods in dealing with the drink habit I respectfully refer him to the following, clipped from The Voice, organ of the National Prohibition movement:

The drink-craving originates the saloon, not the saloon the drink-craving. Nevertheless the saloon aggravates the craving and increases its destructive action. Still, if every saloon were abolished by some army of iron-handed angels from the sky, the drink-craving would still gnaw in the souls of mankind; and in the home and private club-room would find the means to satisfy itself. The mere gathering of people into cities, and into the densities of all large factories and factory villages, greatly increases the craving in the individual, and insures the saloon an active permanence; and there is not strength enough in human nature, in the present state of its existence, to remove them from such places.

JERSE H. JONES, Pastor Congregational church, and Master Workman L. A., 3816, K. of L. North Amherst, Mass., March 30.

We italicize the lines which give the gist of his testimony so far as this argument is concerned.

Like most Christians Mr. Crosby claims that the prohibition crusade is in line with the anti-slavery movement. The anti-slavery men sought to enlarge the area of human freedom—of personal liberty. Is that what the prohibitionists are trying to do? If so they have a strange way of showing it! The Pro-slavery men called the Abolitionists "Freedom Shriekers," and the Prohibitionists throw ridicule upon their opponents for their championship of "personal liberty."

MOTIVES. "And while working for your present master it is your bread and butter to denounce prohibition."

Those who know us best will most readily acquit us of the charge of being governed by mercenary motives, or of publishing LUCIFER for the "bread and butter" there is in it. If we were after money or popularity we should certainly still be found on the side of Christian paternalism in theology and on questions of public morals. But it is not strange that men whose sole object in life is to accumulate money and please Madam Grundy (respectability)—it is certainly not strange that such men should be utterly unable to comprehend how it is possible for us to publish LUCIFER for other than sordid, i. e. for other than "bread-and-butter" reasons.

As to what neighbor C. means by our "present master" we are quite in the dark. We are not conscious of working under a master; but here again it is perhaps not strange that one who knows himself to be a slave—to mammon—should be unable to understand how any one else can be his own "lord and master."

A FREE LOVE PAPER. "You edit a free love paper but we know you to be the true husband of one wife."

This sentence betrays how little our critic knows of the real aims and principles of those who are now working for reform in our social customs and marriage laws. Incidentally it shows too how little ground there is for the charge that we are governed by mercenary motives. We have often been told by Free-thinkers, as well as Christians, that the discussion of "Free Love" would destroy the paper—"would kill any paper that undertakes to carry it,"

As the space allotted to this article is about full we will just ask Mr. Crosby to read carefully the "Awful Letter" printed Apr. 2nd., and then answer, seriously and honestly, whether he does not think a reform is needed in our laws regulating marriage and divorce. The gist of this agitation, to which LUCIFER is to some extent devoted, is simply this: Should woman own and control her own person or should she not? Shall she be allowed to decide when and under what circumstances she may become a mother, or shall she be simply the sex-slave of a man who claims by law the ownership of her person. It Mr. C. defends our marriage laws he thereby defends legalized prostitution within the marriage pale, and, of necessity, its complement, the brothel; for although woman in all lands is a slave to man's imperious selfishness in the sex-relation it is only in countries where law-enforced monogamy prevails that the brothel, as a recognized institution, also exists.

Finally, for this time, we will just say that our proposed cure for the evils of drunkenness and prostitution is,

First, Liberty for every man to choose his own drinks, coupled with Responsibility for his acts, whether drunk or sober. Also, Liberty for every woman to control her own person, coupled with Responsibility to natural law for the legitimate (normal) use of that power to so control.

Second, Thorough discussion, investigation, enlightenment in regard to all questions relating to the human system, its uses and abuses.

Third, Emancipation of the laborer (woman and man) from slavery to the monopolizers of nature's wealth through the power given by law, by money, by improved machinery, by so-called right of discovery, etc.

Again we extend a cordial invitation to Mr. Crosby to use the columns of LUCIFER if he thinks there is anything in our remarks that calls for reply.

Marriage.

\*\*\*\* It is not easy to break through the coils of "society" and speak plainly on sexual matters; but it must be done before the greatest factors of life can yield their maximum of good, their minimum of evil. The marriage question has never been studied, except by a few persons; and the multitude go blundering along the same old barbarous track, guided by the priest and their own blind instinct, propagating children, ignorance, vice and crime at about an equal rate. Providence and priest have been expelled from the breeding of animals; there science reigns, where once piety enthroned a god. No priestly blessing is bestowed upon animal unions, nor do the breeders depend upon the occult influence and grace of a god to enable them to rear a fine stock from a bad parentage. But over the pairings of the human animal the priest, police and providence preside. The lower animals, under scientific breeding are ever improving and securing a fair share of happiness. The human reaps more pain and misery from what ought to be his highest and noblest pleasures than from all other sources whatsoever.

And why so? Because man has been taught that he is something more than an animal, a being the gods delight to honor, a thing whose highest development will be after death whose life here is necessarily one of pain and trouble. People have believed that rubbish. The plentiful fruits are seen everywhere. There is scarcely an evil in society that does not rise naturally and necessarily from priestcraft and the false and silly dogmas respecting the relative value of this and some imaginary world. History shows that man has never flourished in any department of social or public life, until god and priest had been expelled from that department, and common sense and science substituted for those impositions. And the priest and co. must be expelled from marriage and kindred subjects before any improvement can be effected there. \*\*\*\*

All improvements everywhere arise from study. The thing that is not studied cannot be improved. The marriage question and the wider question of the intercourse of the sexes, have never been studied. Freethought has never yet been allowed to investigate and speak upon it; and hence the old

evils still continue to grow worse as the years roll on. The inquisition, public opinion, blind, corrupt, filthy, sly, disgusting public opinion—the offspring of a corrupt priesthood—a disgusting Syrian creed—this public opinion, this engine of remorseless tyranny and wrong, forbids discussion! The sexual question was settled to its liking, finally settled, many ages ago, blessed, sprinkled with holy water, locked up, and the key handed over to the keeping of Mrs. Grundy, alias hypocritical and pious sensuality.

If the relation of the sexes were what it ought to be, were there any thing very rational about it, no one would desire to re-open the question. But as nobody has yet studied it, as its present evils are terrible beyond description, true reformers must study it in order to suggest improvements, and the masses must study it in order to carry the improvements into practical effect. I do not pretend to know which sex would reap the highest benefit from the full study of this question; some say the woman. It is a woman's question par excellence, say they. It may be so. But the present arrangements are unfortunate for both sexes.

Without further preface, I proceed to lay before the reader a few facts respecting marriage and the condition of the sexes in various tribes and nations, ancient and modern. When we reflect upon the fact that marriage is really and always has been essentially a restriction upon personal liberty, a mere social, political, or religious license granted do on given conditions, we shall at once perceive that there must have been a long time in primitive history when marriage was unknown. Like every other institution, custom or law, it must be a comparatively recent thing. There must have elapsed long periods of time during which no restriction could have been placed upon the intercourse of the sexes, the family must have been unknown, and kinship, except as regards the tribe, could not have existed. We are so familiar with the family relationships—husband, wife, father, mother, son, daughter, brother, sister, etc.—that they seem to us an arrangement of nature. In reality they are artificial, in the strictest sense of that word. Had they been natural, they must have been universally recognized and everywhere regarded in the same light. As a matter of fact, the family relationships differ in different tribes almost as much as foods and fashions. And it is necessary to have all that in mind, if we would avoid all shock to our feelings in investigating marriage customs and kindred subjects, as these exist in different parts of the world and as they have illustrated the history of mankind.

Were marriage a natural institution or one that presented the same aspect everywhere, it might be difficult or impossible to institute any reform, for whence could we draw our arguments or examples wherewith to convince men that improvements might and ought to be made. As it is, marriage presents most diversified features in different times and places, as we shall see. These present the materials upon which the reformer has to work, and may furnish suggestions for something even better by far than anything yet embodied in the practice of mankind. We shall see.

—Joseph Symes in Liberator, Melbourne, Australia.

Malthusianism.

EDITOR LUCIFER.—I am glad to see discussion of the Malthusian theory beginning in your columns. Most people have but hazy ideas of what the Malthusian theory is. To see our way clear, we must distinguish between the man and the school—the doctrines of Malthus himself, and those which Ricardo and others have loaded upon his name. The original pamphlet published by Rev. Robert Malthus in 1798 was a reply to William Godwin's "Political Justice." The argument was that since population has a tendency to increase faster than the means of subsistence, it must be kept down by "positive checks," famine, pestilence, war, etc., and the millennium of Godwin and his school cannot be brought about by any political arrangements, but only by substituting the "prudential check"—abstaining from propagation—for the positive. Whatever one of these gains the other loses. To this position Malthus adhered throughout his life, which was prolonged to 1834; but the voluminous discussions called forth by his first publication led him so far to modify his views as to lay more

stress on the preventive check and its feasibility; to study the causes which dispose people to adopt it; and to advocate something like State Socialism. It was Ricardo, rather than Malthus who taught that the increase of population must steadily raise rent and reduce wages, and that the sole hope of the individual laborer was wiggardly economy. According to Malthus, who decidedly rejected these improvements on his system, desperate poverty is never prudent. It is only the free, educated and hopeful proletarian, who has motives strong enough to induce the "preventive check." Accordingly Malthus did valiant battle for liberty (meaning laissez faire) State education, and a high standard of comfort. He anticipated John Stuart Mill in maintaining, against Ricardo, that the point to which wages gravitate is not the lowest at which laborers can, but only the lowest at which they will live and reproduce—in other words that they can get what they choose to demand; but that early marriages and large families involve low wages, as prolonged celibacy involves power to exact the means of comfort and accumulation. These facts, which Mr. Douar's recent work has put in a strong light, ought to remove much of the prejudice entertained by socialists and anarchists against Malthusianism. Yet the system has a weak point. So long as women can be bought and hired as cheaply as they can, it is not reasonable to expect that men in the prime of life will abstain from sexual intercourse. And this they will be as long as the law of marriage educates them to regard sex as their natural means of support. Only the absolute freedom of the sex which has most to suffer and least to enjoy in propagation will render Malthusianism practicable. Marriage, as has a thousand times been said by Malthusians is the foundation of the social inferno—the keystone of the arch within which there is no hope. He who would remove it is in the right way to overthrow the entire structure; he who would spare it must either be converted or the logic of his position will lead him to defend all lesser wrongs as well.

C. L. JAMES. 411 Pine st. Eau Claire, Wis.

Socialism.

In setting itself to correct the disorder of earth, Socialism affirms its faith in the reality of order, in the possibility of realizing it. He who struggles deliberately against a wrong declares therein his conviction that it can be righted; he who tries to transform a chaos confesses that he believes in a cosmos. If it be impossible to establish order upon earth, why should one essay the thankless task of grappling with the disorders of earth? However little consciousness of the fact, there may be in the breasts of Socialists, their fundamental conviction—a conviction which is unquestioningly held, which is expressed with childlike simplicity of confidence, a faith which literally removes mountains—Is none other than the ancient belief in God. They have caught sight of the ideal social order; its beauty has inflamed their souls.—H. Hoher Newton.

Freethought and Radical Lectures.

—BY— J. C. WALKER.

Select Courses from my list of Lectures: INITIAL COURSE:

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The Bible and Human Progress. Is the Bible Divine? The God Idea. Divine and Human Providence.

CHRISTIANITY AND PROGRESS:

Christianity and Civilization. Woman and Christianity. In Place of Christianity, What?

TEMPERANCE AND THE BIBLE AND THE CHURCH AND PROHIBITION:

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Besides these, there are lectures entitled, Hypocrisy, its Cause and Cure; Woman and the Ballot; Invasive Paternalism; Issues of the Hour; Thomas Paine; Medical Laws and Obnoxious Legislation; That Eden Story; What We Need; How Christians Love their Enemies; Cruelty; Eden and Evolution, a Government and Finance. My terms are very reasonable. For rates, dates, etc., address me as below. E. C. WALKER. Valley Falls, Kans.



# LUCIFER

VALLEY FALLS, KAN., April 9, 1886.

MOSES HARMAN & E. C. WALKER  
EDITORS.  
M. HARMAN AND GEO. S. HARMAN  
PUBLISHERS.

## 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.

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## RECEIPTS ON PRESS FUND.

Previously acknowledged.....\$570  
Mrs. J. A. Perkins, Baldwinville, N. Y..... 1.00

The Junior's lecture at St. Joe on Sunday was a gratifying success.

We herewith present our readers with a full double number of LUCIFER, and hope the unusual amount of matter will compensate for the delay in getting out this week's issue.

The New Era of this week comes out with an eighteen column history of Valley Falls, including an extended account or exposition of its various lines of business. This document will doubtless be read with interest by many at a distance who may wish to know more about the past history and present prospects of our thriving young city.

## THE CITIZEN.

This office acknowledges a pleasant call this week from Mr. Whitted, business manager of the Topeka Citizen. As evidence of the prosperity of our brave young cotemporary we are glad to see that it is now publishing a weekly edition. The Weekly Citizen is a large eight page, five column, paper and is filled with original and select articles of prime importance to the workmen generally. It is published every Thursday by the Citizen Publishing company, at the very low price of one dollar per year. We club the Citizen and LUCIFER for \$1.75 per year. In clubs of five or more, \$1.50.

## Book Note.

W. S. Bell has just brought out his second and enlarged edition of his "Anti-Prohibition," a neat 43 page pamphlet. Mr. Bell is one of our most logical writers, and "Anti-Prohibition" is worthy of his reputation as a pamphleteer.

The closing paragraph of this brilliant brochure is as follows:

"Temperance crusades, prayers, and legal prohibition have all failed. The Church has lent its piety and despotism to the cause all in vain. Something more and better is needed. Something more and better would be needed to elevate the lover of intoxicating drink even if prohibition were a complete success. Let us suppose that not a drop of spirituous liquors was in existence, would there not be other forms of intoxicants invented? As long as man is exhausted by over-work, poor food, as long as he is poor and desponding in consequence of his poverty, he will invent and use intoxicants."

This should suggest to us that whatever, through liberty, secures to the individual the peaceful possession of the results of his labor, is an aid to temperance. Judging by the support which the Church gives to monopolies and monopolistic parties, it has never grasped this idea.

"Anti-Prohibition" is from the press of Max Stein & Co., Chicago. Price, 20cts. For sale at this office.

## BRIEF COMMENT.

More bloodshed! The startling news comes from St. Louis that a bloody conflict has been precipitated there by the rashness of the deputy sheriffs who were guarding the property of the R. R. corporations. Of the six persons killed, as we learn by the dispatches, not one was a striker. The only Knights of Labor who took prominent action in this tragic affair were Messrs Hayes, Brown and O'Neil, and these did their utmost to quiet the infuriated crowd and to keep them from committing acts of vengeance. The K. C. Times comments as follows:

"Such work as East St. Louis saw yesterday can not be called a suppression of mob violence. It was the cowardly impulse of incompetent men assigned to a duty which they had not nerve or judgment enough to execute. There was no mob before the shooting and that there was a mob afterward was the fault of the so styled defenders of the law. The action of the deputies was unjustifiable, stupid and wrong. What they did was worse than anything committed by the strikers during all the weeks of the difficulty between railroad companies and employees."

"Jay Gould and his man Hoxie could have settled the strike long ago. They have treated the strikers with insolent neglect. They have prolonged the trouble until the shedding of innocent blood has awakened the passions of thousands of men who were passive spectators before. Are they free from responsibility?"

Perhaps the most important document yet published as coming from the Knights of Labor, and as indicating the policy of the order, is the secret circular issued by Grand Master Powderly, and which by some means has found its way into the public press. In this circular Mr. Powderly takes strong ground against the strikes and "boycotts." He recommends "patience." "Bide well your time; find out how much you are entitled to and the tribunal of arbitration will settle the rest." He warns the various assemblies against political complications, and finishes the long document with these words:

"I write this circular to lay before the order the exact condition of things. I am neither physically nor mentally capable of performing the work required of me. I am willing to do my part, but must not be asked to maintain a false position before the world any longer. One of two things must take place: Either the local and district assemblies of the order must obey its laws, or I must be permitted to resign from a position which obliges me to play one part before the public and another to our members. I say to the world that the Knights of Labor do not approve or encourage strikes, and in one day dispatches come to me to come to Troy, N. Y., Manchester, N. H., Chicago, Ill., Cincinnati, O., Lynchburg, Va., Springfield, O., and Montreal, Canada. It is impossible for human nature to stand the strain any longer. I must have the assistance of the order, or my most earnest efforts will fail. Will I have it? If so strikes must be avoided; boycotts must be avoided. Those who boast must be checked by their assemblies. No move must be made until the court of last resort has been appealed to. Threats of violence must not be made. Politicians must be lashed up or driven out. Obedience to the laws of knight-hood must have preference over those of any other order. If these things are done, the next five years will witness the complete emancipation of mankind from the curse of monopoly. In our members we require secrecy, obedience, assistance, patience and courage. If with these aids you strengthen my hands I will continue in the work. If you do not desire to assist me in this way, then select a man better qualified to obey your will and I will retire in his favor."

"O Liberty! What crimes are committed in thy name," cried Madame Roland when led to the guillotine. History is ever repeating itself. The French Revolution was born of revolt against despotism, against the archism of church and state. But before the old archism was destroyed another and a more cruel one even, was organized. Thomas Paine was the type of the true Anarchists. While he bravely helped to overthrow the archism of the old regime he protested with equal bravery and risk to himself, against the bloody methods of the new.

Just so, the true friends of Freedom to-day are constrained to cry out "O, Anarchism! (Liberty!) what crimes are committed in thy name."

The two LUCIFERS, English and German, one year for \$1.50. Send for them.

## "PROPAGANDISM IN DEED."

On the first page, Mr. H. has quoted from the leader of Benjamin R. Tucker in Liberty of March 27, and has appended thereto some terse and timely sentences of his own. I wish to add, for myself, that it is none too soon that the warning has been sounded. For a long time I have been satisfied that the revolutionists were determined to precipitate a conflict upon us, but I was not prepared for the revelation of depravity which Mr. Tucker makes, and yet I ought not to be surprised, for men who will deliberately invoke the arbitrament of the sword and torch and bomb before they have made an attempt to establish a better order of things through peaceful agencies, are men with whom human right and human lives count for little. Bad as is our existing system, it is perfection compared with the iron despotism which these men seek to establish. While fiercely denouncing the tyrannies of our present government, they know, many of them, nothing whatever of natural rights and individual liberty. They aim to destroy one tax-gathering machine simply that they may set up another in its place. These may seem harsh words for one reformer to use regarding others, but they need to be said. I know personally very many of these men, and I can cheerfully bear witness to their personal probity and intense desire to destroy the wrong and lift up the right, but I have never been able to disguise from myself the fact that they have no clear conceptions of the underlying causes of the evils against which they contend, and the further fact that their sole proposed remedy is in blood-letting. They are not able to tell us how the wholesale slaughter of the laboring men of the nations is going to establish equitable principles in economic and social life, and the society which they propose to establish in place of the old is to be based upon the principle that the individual is nothing and the society everything. They would have us wade through our brothers' blood from the bad to the almost infinitely worse. They intend no such result as this, but from the sown dragon's teeth of violence and personal subordination shall spring only the terrible growths of hatred, murder and, and most horrible despotisms.

Let every reader of this who desires to know the facts upon which Mr. Tucker bases his expose of the criminal actions of the "Communist-Anarchists of New York, send to him (Box 3866, Boston, Mass.) for a copy of Liberty of March 27. Anarchism stands for the rights of the individual man as against the assumed mastership of any state, nation, commune or other collectivity. It defends the right of individual initiative, of personal choice in every department and activity of life. Anarchists can not and will not defend or apologize for the criminals who use it as a rallying word to call their followers to the field of rapine and carnage. We will not be held morally responsible for the crimes of those men, for we have ever exposed the fallacy of their principles, and denounced their methods as in every way reprehensible.

Friends of peace, of construction, of liberty, of personal ownership,—separate yourselves alike from the governmentalists on the one hand, and the paternal Socialists, the self-styled "Anarchistic-Communists," on the other. This is the crisis hour; how will you choose? W.

## "THAT LINE" AGAIN.

### Rights of Contributors

I had thought to say no more at present on the rights of correspondents, but lest my should understand from the articles printed in last issue, that I retreat from the position advanced in previous numbers of LUCIFER I will just say that while I continue my present relation to the paper, and while I retain my present convictions on the subject, no contributor shall be excluded from its columns simply because of the language he sees fit to use. I recognize no "line"—no "water-line," "color-line" nor "dead-line" in the realm of words. We are running no "boycott" against words as such. Words are the legitimate product of natural evolution and therefore in themselves, are equally good and pure; it is only when wrenched out of this natural course of evolution that words become bad, wicked, obscene or unclean. I believe in honest expression of honest

thought, even though that expression may sound harsh and uncouth. The great crying evil of evils with which our country and our times are now being cursed is suppression of honest thought, i. e. hypocrisy. This cause of all causes is what blocks the pathway of the world's progress.

I think Mrs. Gurney is right when she says it is better to let nature have her course when she is trying to "born" one of her children into the higher life—into a "broader comprehension of principles which are the bed-rock of happiness." The "process of being born" is necessarily a painful and critical one, and if interfered with by artificial restraints it too often results disastrously—results in disease or deformity, if not in the destruction of life itself. Nature's demand above all other demands is Freedom from Restraint—Liberty to work and to Grow!

The attempt to establish a censorship over words, it is needless to say, is what lighted the fires of the inquisitions, and made Christian Europe a "vale of tears and blood." In later times, it has imprisoned and robbed of their property such men as Kneeland, Foote, Ramsay, Bennett, Heywood, Lant, &c. Free-thinkers are in open rebellion against the "Comstock" laws; how then can they consistently set up a censorship of their own and say what language shall be condemned as obscene, profane, blasphemous or scurrilous?

The attempt to put an embargo or anti-natural prohibition upon words has never accomplished the desired end. On the contrary we maintain that each repression or suppression has always resulted disastrously to good morals. Blasphemy laws have tended to increase the vice known as profanity, and laws against obscenity have fostered if not created the vices they were intended to prevent; and I think the same may be said of all words known as "coarse" or "scurrilous." The test by which the use of all words should be tried is simply the test of

### HONESTY AND TRUTH;

and for their honesty and truth the man or woman who utters them by tongue or pen, should be held personally responsible. Liberty to use, coupled with responsibility for abuse, should be the rule in regard to words, as in the case of knives, pistols, alcohol, tobacco etc.

But now, at the risk of making a long article of what was intended to be a short one I must further say that while refusing to act as a public censor against words—while asserting and defending the right of every man to have his say in his own way, on his own responsibility, I wish to state with equal plainness that we do not feel obliged, by the freedom of our platform, to print everything that may be sent us for publication. If in our opinion the article betrays insanity or imbecility rather than sense we may deem it our duty to protect the writer against himself—hoping that returning sanity, or the enlarging of his mental horizon will enable him to appreciate the motive for such suppression.

Of course there are other reasons besides the one just given, why we cannot promise to print everything that is offered to us. Prominent among these reasons are the following:

1st. The small size of the paper.  
2nd. The fact that we think it best to devote a portion of our space to selected matter from current literature.

3rd. The tendency to long articles of many of our contributors.  
4th. So much of the contributed matter comes to the office in "bad shape," mechanically considered. Before putting such articles in the printer's hands the editor is obliged to "overhaul" them. Thus they go to the "deferred copy" drawer, and this is next thing to waste basket, since the more convenient season to do such work, seldom comes.

Again, some articles are deferred or declined not because they are badly written, but because they are too learnedly written. Though good in themselves considered the contain too many words of "learned length and thundering sound" to be suitable for the average reader.

Thus it is that many an article sent us fails to see the light through LUCIFER'S columns not because it is rejected or neglected on account of the "language" used by the writer

but for some of the causes here named. Finally for this time I would say that this utterance is put forth in the singular number, not because I wish to arrogate to myself more than an equal share in the control of LUCIFER'S policy towards contributors but mainly because, being office editor, it generally devolves upon me to decide upon the eligibility or suitability for publication, of contributed articles. H.

## WHAT MAKES THE DIFFERENCE.

On the train the other morning, I saw a squad of U. S. cavalry, having in charge ten deserters. They were on their way to one of the northern forts. The feet of all the deserters were manacled, and three or four of them were also handcuffed. As they were marched from the cars into the depot, at Atchison, their chains clanking loudly, the query arose in my mind, Why is it that a private soldier cannot terminate his connection with the army without being regarded and treated as a criminal? A commissioned officer can resign when he grows tired of the service, and retire from the army with his reputation unsmirched. Not so with the private; he belongs to a lower order, and must serve the full time for which he enlisted, even though the army life is one of absolute torture to him. He can not resign, the only avenue of possible escape open to him is that of desertion. Then, if he is apprehended, he is marched around over the country, through crowds of people, chains upon his ankles and irons upon his wrists, humiliated, disgraced, the object of jeer and sneer, the helpless slave of irresponsible power.

Class rule and class instincts are found everywhere in our national institutions, societies, and governing bodies. Privilege rides rough-shod over prostrate Right, and the principle that from him that hath nothing shall be taken even that which he hath, and to him that hath shall be given, (to transpose the old order of expression) is dominant to-day. W.

## Letter from a Mormon Woman.

EDITORS LUCIFER: I have been reading an article clipped from your journal and republished in the Deseret News, and desire to thank you in the name of outraged motherhood, and in behalf of all the women of this Federal-Official cursed land. Well may you call them banditti when a man may crawl through bedroom windows into the sleeping apartments of women, simply by declaring themselves to be deputy marshals. May compel young girls to rise from their beds, dressed in scanty night apparel, to have a subpoena read to them, and where such things are passed over by their superiors without comment. Where Mormon newspaper men are indicted for libel for making such matters public. But a year's time would not be sufficient to recite the wrongs, indignities and insults that have been heaped upon us, and so I will desist, with one more remark. To every principle for which the Federal officials have pretended to wage this war, to every sentiment of loyalty and virtue so loudly expressed to eastern people, their conduct here has given the lie.

But in one thing you are mistaken, that is, the quality of our courage. It is that of the martyr rather than the warrior. It is a desire to become established in peace, a veneration for our torn and lacerated constitution. We are temple builders and cannot be rioters. That we are virtuous, note our healthy women and intelligent posterity. Vile women do not bear children.

Hoping that more honorable and fearless editors will assist in opening the eyes of a deceived public, I am,  
A MORMON WOMAN.

## Whitecomb Rejoins.

EDITOR LUCIFER: With friend LeClerc's definition of the phrase "increased intelligence," I am in full accord. Within that definition let us accept the fact that the growth will show itself in the individual and in society as growth. I hold that we should, in fact must, accept growth as it comes, and not wait for considerable quantities at intervals. It is our duty to teach as we learn, to encourage men not to "starve on the best of lands." I think friend LeClerc will agree that it is better to encourage humanity than to discourage.

Kent, Ohio.

P. J. WHITECOMB.



A Few Way-Marks.

After a boyhood of extreme poverty and hardships in the "pursuit of knowledge under difficulties," I began at the age of eighteen to read the writings of men and women who, like myself, aspired to a higher life and a better form of society. In 1837 I began to read the writings of J. H. Noyes and others of like faith in the application of Christianity to practical life. I took much interest in the Skaneateles Community and all other experiments having for their object better conditions of life. About 1840 I became intensely interested in the system of Charles Fourier, and read with great avidity the writings of Greeley, Brisbane, Godwin, Ripley, Channing and others, as well as those of the French radicals. In 1841 I went 400 miles to see the Fourier Association at West Bloomfield, N. Y. In 1846 I went 300 miles to visit Brook Farm in Mass., just before their Unitary Building was burned. In 1851 I began to read Josiah Warren and S. P. Andrews on Individual Sovereignty and Cost the Limit of Price. In 1852 I was connected with Dr. Stayman in the attempt to build an Equity village and self-supporting college on a beautiful site in Knox Co., Ill. The village was laid out and \$1500 pledged, but the project failed. I described this effort in the Phronological Journal. Returning East in 1851, having corresponded with that noble philanthropist, Charles Sears of the North American Phalanx, N. J., I was invited to become the teacher in that institution, on three months probation, one year being the usual time. Circumstances to my regret prevented me from staying with them.

In the winter of 1854 I was happy in anticipation of realizing my ideal in an Association to be established near Corning, N. Y., which was projected by Chas. Steer and E. F. Brewster at Dr. Trall's Institute N. Y. On a beautiful and commanding site owned by Mr. Steer was to be erected a magnificent Unitary Dwelling, the plan of which came from the ingenious brain of Mr. Brewster. My "castle in the air" vanished and down I came again. In the spring of 1854 I went 700 miles to see John O. Wattle's projected Co-operative Farm and School on a grand prairie site in Warren Co. Ind. I had corresponded with him and he wanted me for a teacher. Everything looked favorable to success, but pecuniary disappointment prevented the fruition of his hopes and he was obliged to abandon the project after much effort and sacrifice. This noble man passed away on the Kansas prairie, but his life-long deeds for humanity are enshrined on my innermost heart. In May 1851 I went to Modern Times (now Brantwood, L. I.), to see the practical working of Cost the Limit of Price, and Individual Sovereignty as well as to find congenial minds. There were some noble men and women there who suffered toil, poverty and persecution for principle. A few of us had a cost boarding house, and we were pervaded by and advocated the Community spirit. After struggling there four months in doubt and poverty I went to Cosco, now Ripon, Wis., to realize my ideal with a company of forty men and women drawn there by Warren Chase, on the site of the North Western Phalanx, which had failed. Some of us were Communists in theory but no Community was attempted. About ten of us kept a cost boarding house for awhile, but our enemies, Christians, twice smashed in our doors and windows and ran, at the midnight hour. My life, especially was sought, I was in peril and had to leave at such sacrifice.

I have in manuscript the details of my trials, perils and persecutions here and at other places, which I am not able to publish, but which if I was some great somebody, would be deemed important and interesting if not sensational and impressive.

From there I went to Berlin Heights, Ohio and passed through perils and opposition from Christian bigots with brave and good men and women, the history of which is a large part of the aforesaid manuscript. Our enemies failed to drive us away and we lived down our odium to a great extent and "heaped coals of fire upon their heads." Many were communists and their Communities were begun but failed by want of right conditions. For twenty years I have corresponded with Longley and visited two of his communities at much cost. My deceased friend Brewster was one of several persons who began a Community at Hammontou, N. J., that was soon dissolved through the sexual jealousy of its founder. Thus for the benefit of your younger readers I barely allude to my own ex-

periences and yearnings for forty-five years, and much experience not yet published.

Who will help to raise \$200 to publish my manuscript, "The Confessions and Revelations of a Free Lover, etc.?"

If any reader wants to know what I am now, let me tell him, or her, I am a voluntary, spontaneous, Co-operative Individualist, and believe that "Man is the archetype of society." J. H. Cook.

For LUCIFER.

Mrs. Gurney Rejolds.

Mr. HARMAN: Like you I am in favor of allowing Mr. Searl to "speak his little piece." He don't mean half as bad as he thinks he does. There are many minds unable to see where the principle of conjugal ownership leads. Let us have patience with such, and allow them to vituperate somewhat, if need be, during the painful process of being born into a broader comprehension of principles which are the bed-rock of happiness. I humbly beg Mr. Searl's pardon for saying he played the part of sample fool, and wish I could wipe out the fact of his having well earned the "sobriquet."

Mr. Searl says he believes in the union of one man and one woman, true till death—so do I, if they live in the bond of sympathy. If not I believe in fidelity to the inherent right of each not to be continually crucified. No man or woman, at twenty, can foresee just how circumstances will shape their character, tastes and habits. They cannot positively determine that they can love at the end of ten or twenty years some fossil that they have outgrown in thought-life—for, scout the idea as we will, the thought-life governs the outward manifestations.

Jesus told his followers that the Sabbath was made for man, not man for the Sabbath. Even so should it be with the institution of marriage. It should protect the liberty and progress of the race.

I believe that monogamic marriage is the highest and only enduring form of conjugal relation, but if woman cannot be protected in it, in being queen in sex relations, then I say, protect the inherent right of woman at all hazards and allow the form of marriage to regulate itself. The crucifixion of the feminine element in the human race, whether it be in man or woman, with its accompanying outgrowth agitation, will eventually shape out a code of marriage regulations which will protect woman in the complete ownership of her own reproductive functions. Woman has cracked the shell of inferiority that man has tried so vainly to crowd her back into in past ages, and in a few years she will have a firm hold of the fulcrum of power which means business in earnest and stop begging for that which belongs to her. She will vote, she will act as jury and judge. Then male man, expanded beyond his proper dimensions will be compelled to collapse, and sex dragged for centuries through the mire of sensuality will shine forth in pristine purity and beauty and show what it can do for the race. The man or woman who has unfolded mentally sufficiently to perceive that sex is the life of the universe from the jelly fish to the highest archangel—will hardly be found in an occupation so ignoble as wrangling concerning the possibility of losing power to own the sex-hood of any being in the world. Palmer Kan. M. C. GURNEY.

Thanks to E. C. Walker for his spirit of gallantry. His disposition to champion "the weaker vessel" when assailed by the cruelties of our present social system. M. C. G.

Co-operation in Production and Communism in Employment.

It can be said broadly that if people were wise all possible happiness would prevail. Now some are already wiser than others, and I ask why should not those who are so far advanced as to recognize what relations we must, in the nature of things, sustain to each other and to the more or less crude elements of nature's providing, and who at the same time are enough developed or have control enough over themselves, why should not these associate and, irrespective of outside prevailing unwisdom, inaugurate, in a small way at least, the better time here and now? Surely it cannot be in the order of things that none shall realize the perfect state until the last vestige of error has disappeared, but quite the contrary, and further, the more multiplied now the examples are of a wholly right life the sooner will the last error

go and leave the field open and clear for only good to occupy it. A little example is more convincing than much precept.

Being impressed with this view, and having through the providence of these things the material facilities under my control for beginning one enlarged and perfected home, I have formulated such an agreement as will only keep such facilities intact and available for continued use. I include the same for the consideration of LUCIFER's readers, and if there are those among them who are interested and who think that they are such as can fittingly take part in such co-operation here, they can write me as to what they are on their minds. Neither property nor money is wanted, nothing but capability and honest endeavors to become one of a united, liberal and perfect home. JOSEPH ANTHONY, Colefax, Whiteside Co., Ills.

Second Epistle of Zeno to Hypocrites.

To R. SMITH: O, you miserable sinner. Don't you know that the latest word of the Holy Ghost given through me, must supercede the old? (Ghost has read Darwin and Haeckel, and is now more competent than before. I am the real prophet and you will be punished for reviling me. The Bible foretells of false prophets like you. But you need not stop, for you have no pearls, and I am not swine.

How dare you distort the holy scripture by saying that God only permitted David to number Israel while Satan prompted him, when the verse I gave your readers:

"And again the anger of the Lord was kindled against Israel, and He moved David against them to say, Go number Israel and Judah."

How dare you intimate that the book which God gave us in English is inaccurate, and that we must learn Hebrew to understand it?

You will suffer for saying that "Joseph had no part in the matter," disputing the genealogy in the first chapter of Matthew. The line is traced from Abraham to Joseph, not to Mary. The account in Luke reckons also from Joseph. Where do you prove that Mary was the link connecting Jesus to the family of David? You cannot find it, and you know it.

You must continue to defend your case or stand a self-confessed impostor. I have repented, so that objection is removed. How like my case is to Paul's! I was reviling and criticising the Bible when the Spirit came out of a puff of steam from Engine No. 620 G. & N. W. Ry., and after knocking me out with soft gloves, dropped a piece of ice down my back to revive me, and said: "Give it to R. Smith, Zeno." I am now deep in the cause, and this is my second epistle to R. Smith. ZENO.

P. S. It has been revealed to me this instant that R. Smith is an infidel in disguise, purposely showing up Christianity in a ridiculous light. 100 degrees of heat will be added to his paw in shoe for this hypocrisy. Z.

What is Spirit?

It is accepted by the living world, with the exception of a very small number, that there is such a thing as soul or spirit, that they have got the thing within their bodies, and that when in the moment of death this soul will take its departure for a new country. But out of what part of the body it will evolve has never been made known. Then again there are many that believe there are good spirits and bad spirits hovering around loose. There are persons calling themselves mediums, can call down these spirits and hold conversations with them. That the spirits can so narrow themselves down as to slip between the lids of two slates, held together, take up a pencil no larger than a grain of wheat and write a message from a dead friend that is a thousand miles away.

Now I should like to investigate this spirit question in company with an intelligent and scientific person, in presence of a medium, or one that is conversant with spirits and then ask what is a spirit composed of. In my opinion a spirit must be composed of substance called matter, must be an organic body, must have the power of locomotion, must have sight, reason and perception must understand language, with the art of writing and communicating with earthly intelligences. It must also have the power to resist gravitation. This is my conception of a personal spirit, and I challenge the world to portray to our senses the possibility of a spirit or angel without part or all these qualities. J. KINSEY, Champlin, Minn.

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Lines of Progress.

The history of modern civilization and that of industrial organization are identical. In the birth of modern industry the military regime received a fatal stroke; its present convulsive movements are but the contortions of its death agony. The feudal system, where the sole object of human activity was violent warfare of man on man, has been insensibly changed into the peaceful warfare of man on nature. When Peter the Hermit appealed to the superstitious inhabitants of the Middle Ages to rescue Palestine from the hateful clutch of the infidel Saracens, it was the midnight hour of Europe's darkest age. The military spirit of the time responded to his call, and Asia resounded with the clang of European arms. But the enfranchised serf and the superstitious noble who survived, returned different men. Their mental horizon was vastly enlarged. They had trod the streets of cities of a different civilization, had witnessed arts unknown to ignorant Christendom and had pricked the bubble of supernatural aid which had glittered before their eyes in priamatic splendor.

Out of what Sismond calls "the geography of the pilgrims" with the commercial activity of the despised Jew introducing bills of exchange, and the reflected light of Arab, Moorish intellect, a new spirit was born. In the mad and protracted effort of the crusades to rescue the tomb of a dead Savior, there appeared unobserved the cradle of a living Savior—Industry. From the first it required organization to defend its rights from the feudal nobility; still it feels the same need to defend and maintain them against their successors—corporate monopolies.

The baron of the nineteenth century has thrown aside the steel linked coat of mail of his predecessors, but he is clothed in the no less protective statute-worked coat of legal privilege. Instead of the battle ax and lance of the mediaeval knight which were only effective when accompanied by physical prowess, the Christian knight of modern trade has stolen from the Jew the weapon of usury.

Noble and monarch have passed away. The gulf of time has forever closed over the opponent of infant Industry. The man born to wear an embroidered mantle and lace fringed doublet no longer is here to prate of his divine right. But Industry is still confronted by the same spirit. The divine right has dwindled to a legal right, yet its weight is none the less oppressive whenever opportunity serves to let it fall on the defenceless. Organization had its birth in necessity and needs no defence. Wherever Industry's old-time antagonist, Privilege, exists, whether based on divine right, immemorial custom of a ruler age, or entrenched behind cunningly devised legal enactments, there industrial organization is a necessity; a necessity not alone to the individuals in industrial ranks, but a necessity to all that depend on industry, even civilization itself.

The battle of the present day is the same old conflict between the new and the old spirit. The military regime of the past was based on a privileged class and a strict subordination of the people thereto. Industry demanded freedom of action; it has ever been characterized by insubordination, a fierce rejection of the claims of privilege and an assertion of natural rights. And it is because legal privilege is throwing up entrenchments against industrial advance, seeking shelter for avarice and greed behind statute enactments, that capital and labor stand today as antagonists rather than as friends. In the progress of industrial civilization one privilege after another has accumulated before the extension of individual liberty, until today when we are confronted with the exclusive claims of the bastard heir of divine right—the chartered corporation. To forestall the result of the conflict we have but to direct our eyes to the past, to consider what may be called the logic of history, and read the answer in the slow and painful evolution of the captive to slave, then to serf, thence to wage labor, and next the logical continuation of his upward progress—final economic emancipation from wogadom into the Canaan of Co-operation. And this conclusion drawn from universal history is verified in the details of progress in modern history. Mental liberty, religious liberty, political liberty, are past achievements. The present age is concerned only with economic disputes. "Coming events cast their shadows before," and the omens of the times indicate that we are fully embarked in the current of a pre-revolutionary state, and with firm confidence in the logic of events I prefer to follow the lines of progress. DYER D. LYR.

EDITORS OF LUCIFER:—In your issue of March 26th my friend J. W. Pratt mis-quotes me. I said "what you call law is a libel on human Nature"—not on a mere theological opinion called God. The weak spot in Mr. P's logic is in supposing Nature, controlling, presides below the chin, not above it. Please insert this correction for I am not god-sick. Mr. Pratt's position relative to increase of population is untenable. Truly Yours, E. H. HAYWOOD.

Mr. Pratt errs with Malthus and other ministers in thinking the true basis of Love is physical rather than spiritual.

The numerous strikes occurring all over the country, point forcibly to the necessity of a strong organization to gather the scattered threads and form them into a coherent whole. The principle of arbitration has been shown to be necessary if strikes are to be settled in accordance with the dictates of justice, and the Knights of Labor have shown they are able and willing to enforce arbitration wherever possible. The onus of refusing to arbitrate has been thrown upon employers in many instances, while those cases where arbitration has been invoked have proved its efficacy in saving the trouble and expense of protracted strikes.

The Knights of Labor must receive credit for making arbitration one of their cardinal principles; and providing in every assembly a committee who are ready at all times to act as arbitrators.—Labor League, Detroit, Mich.

MARCH 23, 1896.

PUBLISHERS LUCIFER—Sample copy Vol. 3, No. 44, date Jan. 23, '96, came duly to hand. I am now more astonished than ever to find how true Mrs. Livermore's remarks to a Chicago News reporter was when she said, "the old Jay State is no longer the leader it was formerly. The reason for her retrogression is plain. Her best blood and her ablest brains have left her and are now busy building up the West." Yes that is quite true, the spirit of progress and reform travels to find the native untainted soil to run her roots into and through to grow and thrive with the greatest vigor.

It is cheering in the extreme to witness from the temper and tone of all western papers that Liberty improves its breadth of demands and in its earnestness of purpose. As one may plainly see by reading LUCIFER. No pent up Utica contracts its powers and nothing less than the whole boundless universe contents its eager grasp. Transplanted New Englanders have carried the sceptre of Liberty into the West, and I shall risk nothing in saying that they will properly care for its glory and purity and guard it against border-ruffianism at home or abroad. I think Kansas will not forget her experience in carrying her banners of freedom against treachery, cunning, fraud and force. In freedom I am yours, J. B. HENREY.

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EMANCIPATION. From early dawn through long and weary day. The slave toils on and takes his tear-soaked crumb.

In meek submission, sorrowing and dumb, That arrogance may richer spoils display; Yet when the darkest clouds beset his way, And hopes deferred unto despair succumb.

A freeman now no more his weary feet Shall climb the auction-block, a chattel sold; With hunger's starving hordes free to compete.

With those whom poverty's lank arms unfold; And free with humble reverence to greet The priests who minister the rites of gold!

-LUM.

A Family Affair.

BY HUGH CONWAY, Author of "Catted Back," Etc. Etc.

About this date he often asked himself the above question; for he had by now made the curate's acquaintance, and learned that he was a rejected man.

He did not learn it from Beatrice, who, like every true woman, wished to hide, and, if possible, forget the story of a man's discomfiture. He did not learn it from Horace or Herbert. Although they were so fond of gossip as men always are, wild horses would not have rent such a confidence from their kindly hearts.

The energetic, bustling curate had returned to Oakbury. During his absence the Talberts had requested Beatrice to decide as to the terms of intimacy which should for the future exist between Hazelwood House and Mr. Mordle.

It was no doubt the desire to prove incontestably to himself that he was cured, that made him in a moment of brisk confidence tell Frank how he had fared.

age inn, and making outdoor sketches of autumnal foliage, and Mr. Fletcher of the Hollows, the largest land-owner, save Lord Kelston, in the county. These, with Frank and the hosts, made a party of eight—the number which, according to an axiom of the Talberts, should never be exceeded.

From the above names and descriptions it will be rightly guessed that the party was distinguished, well-selected, and well-balanced. Selection and balance were matters upon which the brothers prided themselves as much if not more than they did upon the refinement of the dinner itself.

But two days before it took place an event happened which threatened it ill. Lord Kelston wrote Horace one of those pleasant familiar letters which, coming from a lord, are always delightful. He said he should take the liberty of bringing his friend Mr. Simmons with him.

"My dear Frank!" This joint exclamation showed the utter futility of his suggestion. "Why not ask the rector? I thought it was the duty of a country clergyman to meet emergencies like this."

At last they decided to ask a Mr. Turner, but the decision was arrived at with misgivings; for Mr. Turner was in trade. He was, however, a merchant prince—even a merchant-emperor—and, as Horace expressed it, was a member of the aristocracy of wealth.

Horace talked gravely and pleasantly to the right and to the left. Herbert was compelled to attend almost entirely to Mr. Turner, who had a booming voice, which he insisted upon making heard.

All went on as well as the Talberts could have wished until the elaret was placed on the table. Then an awful thing occurred—a contraincise, which to this day is a sore subject with Horace and Herbert.

Horace in the meantime was saying to Mr. Simmons, "It is an indisputable fact that the Jews are the most loyal, patriotic race under the sun. Their cleverness no one denies. In the finer, the emotional arts, such as music and poetry, it is generally admitted that a man must have a strain of Jewish blood in him to rise to eminence."

"In the law and in statesmanship we have living proofs. And as to that branch of which I understand nothing, commerce, we have but to mark the decay of Spain after the persecution and expulsion of your gifted nation."

Everybody heard this coarse and brutal wish. Mr. Simmons' face flushed. He half rose from his chair, and glanced at Horace. That glance was enough to make him resume his seat.

Mr. Simmons, with the quickness of his race, read what was passing in Horace's mind. His anger merged into pity for his courteous, kindly host. He reseated himself, and said with a pleasant smile, "How curious such things sound to men of the world like us!"

Frank Carruthers had by now grown rather tired of Fallon on the principles of true art. He, seated midway between the hosts, had fully appreciated the Simmons-Turner episode, and was longing to give vent to the laughter which politeness compelled him to stifle.

The drawing-room door, like every other door in Hazelwood House, did its duty without noise. There are some people's doors which always scrape and bang, just as there are some people's shoes which always creak.

She was seated on the music-bench. Her hands were on the keys of the piano, but making no music. She was gazing with grave eyes far, far away—looking right through the center of the satin-woven Sheraton cabinet which, full of choice porcelain, stood against the opposite wall.

And as he watched he saw, or fancied he saw, tears rising to those gray eyes. This was more than human nature could bear.

He never knew how he dared to do it, but before she looked round he was at her side, his arm was round her—a music-bench offers dangerous facilities. It has no back—and was telling her with passionate eloquence that he loved her—he loved her! There was none of poor Mr. Mordle's hopelessness about this ardent young Carruthers.

There was no trace of rivalry or lightness in Mr. Carruthers' manner. It was that of a man playing for a life or death stake. "Answer me. Say you love me," he repeated.

Without a word he dropped her hand. He even held the door open and closed it when she had passed. Then with a stern look on his face he stood in the middle of the room, gazing at the blank door and wondering if he was dreaming—if he had really, since he entered that room, played his great stake and lost it.

CHAPTER XIV. "HOPE SPRINGS ETERNAL." After Beatrice had left the drawing-room Frank stood motionless for a couple of minutes. He could not at once realize his position.

He could not understand it. He could not believe it. Frank Carruthers, although perfectly able to value himself fairly, was no coxcomb, ready to fancy every little act of kindness or polite attention on the part of a woman an evidence of a consuming passion for himself.

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feeling able to value himself fairly, was no coxcomb, ready to fancy every little act of kindness or polite attention on the part of a woman an evidence of a consuming passion for himself.

Nevertheless, there was something—he could not, dared not particularize—something in her manner, more especially during the last few days, which had, well, to say the least, been of great comfort to him.

Even in the first bitterness of defeat he did not blame her. That all was ended and over he never doubted. His feelings were those of bewilderment. He could not understand it; could see no reason for this summary and without-appeal rejection of his love.

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