

LUCIFER.

THE LIGHT-BEARER.

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LUCIFER

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THE SONS OF LABOR.

Sons of labor, keep ye moving
Onward in the march of mind,
Every step your paths improving,
Leaving olden tracks behind;
Every soul-enslaving fetter
Burst, and break, and cast away,
That the world may be the better
Of your deeds some other day.

Sow good seed, that those who follow
Future blessings yet may reap,
Joy resound o'er hill and hollow,
When we all have gone to sleep.
Gems of truth and knowledge gather,
On the varied ways ye go.
Know—the present is the father
Of the future weal or woe.

Cultivate a kindly feeling,
In the battle for your bread,
Friendship hath a balm of healing
For the weary heart and head.
Deeds of love and thoughts of reason
Now, must onward in the van,
Olden creeds are out of season,
Science clears the way for man.

Be no longer led like cattle,
Custom-bound to fended laws;
Glorious is the mental battle
Waged in Freedom's sacred cause,
Cast the glamour from your senses,
Dare to look for purer light,
Creedal fears are priestly fences
Barring up the road to right.

'Mid the strifes and tribulations,
Toils and troubles of the day,
Freedom speaks to stir the nations,
Truth asserts her sovereign sway,
Knowledge walks o'er man's dominions
With a grandeur on her brow,
Arm'd with force of free opinions,
Tyrant wrong to overthrow.

View the world and all its dealings,
Deep as Reason's eye can scan,
From its depths there come revelations
Full of faith and hope for man.
From the shades of bygone ages,
Far down o'er dark and rude,
Comes a light on Time's great pages;
Leading man from babyhood.

Now are Nature's nobles speaking
With a god-like might of mind,
In their aspirations seeking
Every good for all our kind.
Onward, then, my tolling brothers,
With the thoughtful and the true;
Sisters, ye as loving mothers
Have the noblest work to do.

Ever active, ever cheery,
Hope the burden of our song,
Let us help the weak and weary
On the way we move along.
Brighter days than we have seen yet
Dawneth o'er our Zebels' old,
Changes greater than have been yet,
Time's vast ocean will unfold.

—J. M. Peacock, in the "Secularist's, Manual."

THE OUTLOOK.

Looking out from the south windows of our sanctum this bright April morning we see the signs of on-rushing life in the vegetable world. Leaves and blossoms ready to burst forth on trees, vines, and garden bulbs—earth, plant, bird, beast, child and man, all rejoicing that spring has come again. But when we turn to the pile of exchanges that loads our table we find that all is not joyous, bright and lovely in the great world at large. The columns of the great dailies are largely filled with news of strife—of oppression and strikes, of robbing burning, killing, of outrage and misery on every hand. Why should it be so? Is there no remedy?

I am often led to wonder if men will ever learn to profit by the past experience of the race. Will man—generic man—ever learn the lesson taught by all the ages, that narrow-minded selfishness is ever defeating its self? Selfishness is a necessary trait of character. Without selfishness there would be no individualism, no growth, no progress. But the selfishness that seeks its own gratification regardless of the injury it may inflict upon others in the

race for happiness, is sure to find, sooner or later, that it has made a sad mistake. This seems to be the grand mistake made by man in all the ages, and never more conspicuously so than in the present. But how to convince the average human animal that narrow-minded selfishness is its own worst enemy, its own nemesis, this is the most difficult of all undertakings.

As just intimated, it seems useless to point to all history on this planet to enforce this lesson. We often feel discouraged—sick at heart—with the contemplation of the beastliness of our fellowmen; nay, worse than beastliness, for no beast shows a disposition to gobble up the good things of the whole world and make slaves of his own kind, as our monopolists are now doing.

The 19th century of the Christian Era has shown most wonderful progress in overcoming the forces of nature and making them the servants of man, but it is very doubtful whether this material progress has added to the sum-total of human happiness. The triumphs of science and art have been made the levers by which the cunning and capable few are enabled to lift the wealth of the world into their own coffers, using the muscle, the bone, and sinew, the very life itself of the laborers as fulcrums. Millions are in want, and thousands are actually perishing, not because there is not enough to clothe and feed all, but because there is too great a surplus of these necessities. Overproduction throws millions out employment, or makes them fight each other for a chance to work for starvation wages. Thus the inventors of labor-saving machinery are really the worst enemies to the laborer.

The most hopeless feature in all this outlook is that so few really understand the true significance of the new Industrial Slavery. So sudden and bewildering has been the change from the old feudalism to the new that the workers, dazzled by the glare of scientific discovery and stupefied by the din and whirr of steam-driven machinery, have not yet discovered the abyss of degradation to which the system is driving them. They have not yet discovered that arms of muscle and bone must necessarily fail in their struggle for independence when pitted against arms of iron and steel, driven by steam and electricity, and owned by non-producers. The possession of that bauble called the ballot keeps alive the delusion that they are freemen, seemingly unconscious of the inexorable truth that political freedom cannot live where industrial freedom does not exist.

The so-called strikes and labor revolts, although futile as genuine reforms, are a hopeful sign that the workers are beginning to see the danger into which they have been so stupidly drifting.

PRACTICAL CO-OPERATION.

Last week's issue contained a short article under the caption "Co-operation in Production and Communism in Employment." This article was designed by Mr. Anthony to be prefatory to a longer one giving a somewhat detailed plan of a co-operative scheme which he wishes to actualize at his own home in Whitesides county Illinois. The details as given by our correspondent may seem more extended and tedious than necessary, but we prefer to let friend A. state the plan in his own way. We herewith re-insert the prefatory remarks as given in

last issue, and bespeak for the entire article a careful reading.

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 wisdom, 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 inclose 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 think is 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, Colona, Whiteside Co., Ills.

This agreement, to be known as a Co-operatively labor compensation contract made this—day of—eighteen hundred and eighty—by and between Joseph Anthony of the first part and—of the second part, Witnesseth—That the said party of the first part in consideration of the covenants and agreements of the party or parties of the second part hereinafter set forth, doth hereby covenant and agree that he will furnish for one year from and after the above date, for farm purposes, his present farm of two hundred acres or thereabout, as per government survey, in section twenty-three, township twenty-two, in Whiteside county, State of Illinois, with the necessary implements, live stock, foods and grain, unused material, book accounts and cash as per inventory and balance sheet of same, as follows * * (Note.—All this detail involves more printing than is now warranted. Details will be furnished to those who give promise of needing them.)

That he will expend on said farm his own time and labor to the extent of his physical ability, give his care and attention to all details necessary to keep said farm under proper care and cultivation, which shall include hiring of necessary help and the direction of all labor, the care of stock, buildings, tools and other details pertaining to the business of farming. That he will attend to the letting of surplus lands and the collection of rents for same, all purchases for and on account of farm uses, including supplies for household use in feeding the family co-operating and other help, all sales of products of said farm, together with such of its surplus outfit as he may deem best, keep a complete account of purchases and sales in a book or books of accounts, also a time account of all work and by whom performed, make an inventory and balance sheet at the close of the year covered by this agreement of the same lands and all the other property

and effects thereto belonging, in the same manner as the one heretofore written, all of which records shall be open to the inspection of the party or parties of the second part, at all reasonable times.

It is covenanted by both parties to this agreement, that all real estate shall be valued alike in both inventories, that in the second inventory all other items except real estate, shall be rated at such depreciation or appreciation as wear, time, development or prospective utilization, in the estimation of the party of the first part shall deem appropriate; that the excess in the total footing of the last inventory and balance sheet over and above those of the first shall determine the gains made during the year; that two hundred dollars of such gains shall revert to and become due to the party of the first part; that all the remainder of said gains shall be divided among those who are parties to this agreement in proportion to the days served by each as shown by the time account; that if there shall not have been gained during the year the sum of two hundred dollars, the party of the first part shall not in any way on that account be obligated to the party or parties of the second part, but that of his own free will he may make such concessions, as shall to him alone seem best. It is stipulated that all taxes, renewals, and repairs pertaining to the farm and its management, shall be defrayed and paid out of the current income of the farm as they may from time to time be called for; that it is the assets at the year's end, after deducting the liabilities incident to the farm's support and management during the year and the two hundred dollars reverting to the party of the first part, that is to be the sole compensation, except board and lodging, for the time and labor of all parties to this agreement; that, with the exception of personal wearing apparel, there shall be provided out of the current income of the farm all and equal home and table comforts to the party or parties of the second part that he, the party of the first part, himself enjoys; that there shall be a common sustenance in all ways but not common clothing; this, each party to this agreement agrees shall be an individual expense.

[Concluded next week.]

Wheat Culture With Steam Machinery.

The Anti-Monopolist published part of an article quoting Edward Atkinson's statistics of the yield per hand on a model farm in Dakota, then apparently not understanding that steam was in question, denied the probability of obtaining 5,500 bushels to the hand.

In this matter I have not the least little minnow to fry, nor the smallest hatchet to grind. It is important to ascertain the facts, because they may be repeated in co-operative farming, likewise Mr. Atkinson's accuracy about cheap transportation, for he says the flour was brought from Minneapolis to New York at less than the cost of the barrel that contained it in 1884, and that the cost of labor, all told, is so reduced that one man suffices to provide bread for 100. This corresponds to what is known of labor-saving machinery in manufactures. The farm whence Mr. A. claims to have obtained his statistics is near Glyndon, in Dakota. Should this meet the eye of any one that knows how the facts stand, let him confirm or deny them. Mr. A's statements are positive, circumstantial and repeated in two distinct works. It does not seem probable that he would lie about matters of fact in which falsehood courts exposure and discredit. EDGEWORTH.

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LUCIFER

VALLEY FALLS, KAN., April 16, 1896.

MOSES HARMAN & E. C. WALKER
EDITORS.

M. HARMAN and GEO. S. HARMAN
PUBLISHERS.

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Local Briefs.

Spring! Whippoorwills, frogs and real estate agents are heard in the land.

C. H. Gilman wants to sell or trade a good second hand buggy. Will trade for a cow.

Mr. B. McFadden, advance agent of the "Museum Company, Dramatic Troupe," made this office a call on Tuesday of this week. He announces that having closed a successful engagement of 35 weeks at Kansas City, his Troupe will give an entertainment of one night only, at Turner Opera House, on the evening of the 21st inst.
Tickets for sale at Boland & Tutts. See large bills.

RESPONSES.

It will perhaps be remembered by a few of our readers that some weeks ago a reward of five cents was offered for the return of sample copies of LUCIFER, accompanied by a statement of reasons for such return. A few copies of that issue were returned—one without having been opened—and with these words on the wrapper:

"The Devil"—Returned.

The wrapper being a sufficient indication as to the office from which it was sent it came back to us through the P. O. Box. Whether the party to whom the paper was addressed was afraid there might be a wad of dynamite rolled up in the wrapper that would blow him into eternity if he should open it we can only conjecture. If this explanation be the true one we would suggest that a little dynamite or other explosive material would be a good thing in his case to explode his ignorance. A man who is so densely ignorant of the origin and right use of words as to confound LUCIFER with the Christian deity knows as the devil, certainly needs a shaking-up of some sort. Another response was received from the pastor of one of the churches in Valley Falls. This letter we had intended to publish in the present issue, with a few remarks in reply, but press of other matters have prevented.

Many men are too honorable and religious to tell lies. Oh, no! They would not be guilty of such a mean trick as that! But then they have a wonderful genius for telling the truth in such a manner that it serves all the purposes of a lie. We don't know but that a good honest liar, a man who knows he is lying, is a better fellow than these miserable hypocritical perverters of the truth.—The Socialist.

PIKEING TO DEATH! GATTEMEN!

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THE CAPITALISTIC PRESS.

As a fair specimen of the logic of the capitalistic press in its comments on the troubles towards which all eyes are now turned, we take the following from the Manhattan Nationalist, copied approvingly by the Topeka Commonwealth:

"It is not mere folly—it is wicked—because it lends men astray and prepares their minds and hearts for deeds of lawlessness—to say that because a few men have become abnormally rich their superabundance has been ground out of their employes. A man may become wealthy, and yet treat his employes with liberality and courtesy. What he makes does not necessarily come from grinding the persons in his employ. It has been obtained from the community in general. The great fortunes of the Vanderbills, Goulds, etc., are not the accumulations of railroad earnings, but are the spoils wrenched from their fellow gamblers in stocks."

The futility, the hollowness, if not the downright dishonesty of such argument must be apparent to the most careless reader. Suppose we admit the truth of the last sentence just quoted. Suppose it is true that Vanderbilt and Jay Gould, etc., won their millions from their "fellow gamblers in stocks"—does this help the capitalistic side of the great case now on trial at the bar of public opinion? Where, where did those "fellow gamblers" get their millions to lose when Gould and Vanderbilt are the winners? Does not labor pay it all? Mr. Griffin has just admitted that the great wealth of employes may have "been obtained from the community in general." And what, pray, is this "community in general?" Is it a patent labor-saving machine that produces wealth without work? Was not every dollar now owned by the "community in general" first earned by some laborer in particular? The railroads are not producers—they are simply distributors, and as such they earn the right to fair compensation. But do they exact only fair compensation? A congressional committee appointed for the purpose, reported that under fair compensation a bushel of wheat could be carried by rail from the Mississippi to the Atlantic for six cents. Say it costs now 24 cents, what becomes of the other 18 cents? Does it go into the pockets of the freight haulers, the section men, the brakemen etc.? Mr. Griffin knows it does not. He knows that these 18 cents per bushel are simply part and parcel of the "accumulated railroad earnings" that go to swell "the great fortunes of the Vanderbills, Goulds, etc."

"LIBERTY AND COURTESY."

"A man may rapidly become wealthy, and yet treat his employes with liberty and courtesy," says Mr. Griffin. Perhaps so, but it is not a question of "liberality and courtesy" that the laborer is concerned about just now. It is justice! Justice, that he demands. When this is granted by the Goulds and Vanderbills they may keep their liberality, courtesies and charities to themselves or swap them with their "fellow gamblers in stocks!" Justice demands that the laborer shall have, not only a part of his earnings, as now, but ALL his earnings. When the capitalist gets back his capital invested in any enterprise, together with a fair percentage for risk, and a fair return for his own time and labor devoted to its management—this is all he can with justice claim. The rest of the legitimate proceeds of the business should go to the employes. The natural resources of the country belong not the man who by means of his money can control them, but to all the inhabitants alike. The same may be said of the accumulated advantages of scientific discovery—the steam engine and labor-saving machinery of all kinds. Useful inventions are simply ideas incarnated or "materialized," and these should be considered as a part of the inheritance of the race rather than the property of an individual or of a corporation of individuals.

The Cincinnati Knights have a beautiful hall. In Missouri a State Co-operative Association is to be formed, and will buy land. The land-buying idea has not yet struck the Knights, but when it does a movement will be inaugurated which will light up their future pathway like the electric light.—The Socialist.

JOURNEYS OF THE JUNIO R.

Work has crowded upon me so that I have had no time in which to write up my travels, and now I can give only the briefest resume of the scenes and events incident thereto. On Monday, Feb. 8, I started from Valley Falls for a short run into northern Missouri, making only one stop in Kansas, at Atchison, and visiting St. Joseph, Stewartville and Cameron, Mo. At St. Joseph and Stewartville, I found some earnest Freethinkers and Labor Reformers, and at the former place I made arrangements for a lecture on Apr. 4. Returning to the office on the 11th, I left again on the 13th, this time via Topeka for eastern Kansas and southwestern Mo. Upon this jaunt I was absent six weeks and four days, and during that time I stopped at Cedar Junction, Eudora, Olathe, Paola, Fontana, LaCygne, Fulton, Ft. Scott, Girard, Cherokee, Weir City, Columbus and Baxter Springs, Kans., Kansas City, Joplin, Carthage, Lamar, Golden City, Springfield, Liberal, Sarcoxie, and Pierce City, Mo., and Rogers, Bentonville, and Siloam Springs, Ark. These on my down trip; on my return, I visited McCune, Parsons, Humboldt, Piqua, LeRoy, Burlington, Grealey, Paola, Ottawa, Lawrence, North Lawrence, and Topeka, Ks. Lectured at Liberal, Siloam Springs, Columbus, and Humboldt. At Siloam Springs, (Ark.) the interest in Freethought is deepening and spreading, and I note a very marked increase in the number of Liberals since I spoke there two years ago. Though a Methodist quarterly and revival meeting was in progress during my visit, our six lectures were well attended, the sales of books and the subscriptions received for LUCIFER were gratifyingly large in amount and number. At Parsons, three hundred men were out on the Mo. Pac. strike, and business was dull in consequence, while the social atmosphere was anything but clear and bracing.

I set foot again in V. F. on Mar. 31st, and on Apr. 3d left to fill my engagement at St. Joseph, Mo. During the two days that I was away, an April snow whitened the air and muddled the streets, but our meetings, held under the auspices of the German Free Congregation, was in every way a success. There are many here Freethinkers and Labor Reformers in St. Jo.

Returning to the office on Apr. 5, I have been engaged for a few days in helping get out a new book list, which will accompany this number of LUCIFER, and can also be had on application at the office.

I have neither time nor space in which to mention the hundreds of good people met while out upon these three trips, but I must take this occasion to thank all who have helped to make my labors a success and my stay among them pleasant.

In an hour I leave for Hutchinson and other places in Western Kans. Hope to be able to write more in detail next time. w.
Apr. 10, 10.10 P. M.

Justice Which Meets the Needs of All is the sort Liberals should Demand.

EDITORS LUCIFER: Words cannot express how much I deplore the fact that any writer in LUCIFER will put wrong construction upon the articles of a brother or sister writer. It is not in keeping with the spirit of truth we profess to love, to pick out sentences, isolate and misconstrue them to throw dust in the eyes of the readers of the paper. So far as I have followed E. C. Walker in his written thoughts I have found him courteous and logical. If he is more far-reaching than some of us can comprehend, it is wise to refrain passing judgment until we have further reflected. As for self, if reforming and bettering our legal marriage statutes, so changing them that all women are protected from masculine lust and to receive the nails of their labor is iconoclasm, then I am an iconoclast. In my article, which roused A. J. Searl to a state of mind in which he felt relieved by insinuating that I was a strumpet, I took particular pains to deplore all forms of prostitution, so that none need mistake my position. I neither put the "rented woman" before or behind the married prostitute. I hope I am sufficiently a friend to my own sex, to deplore their mistakes, without helping by word or deed to crush them under the iron heel of social man-

date which found its origin in the vampyrish lust of he-ism. Because the laws are somewhat better in favor of woman than they were a century ago, it does not prove that full justice is yet wrought into legality as regard sexual rights and liberties.

Perhaps A. J. Searl and H. A. VanWinkle think "An Awful Letter" from Helen Wilman's paper is an exaggeration and an unusual exception, but incidents have come under my own observation almost as painful, the results of bigotry and ignorance in regard to the rights of the wife and the legal privileges of of the husband in married life. One in particular I remember. A lady, resident in the East allied herself by marriage with a western capitalist. They started on a wedding trip, intending to visit some of the large cities for sight-seeing. At the end or ten days the wife was unable to stand upon her feet from sexual excesses and the husband was compelled to make a "bee line" for his home with her. She lived in perpetual misery for nearly four years, bearing two children, and a large portion of the time unable to sit up or leave the bed alone. At this time the husband was attacked by a malignant fever which proved fatal, ending his earthly existence, just at a period of financial depression, which left the wife nearly penniless. Fate rarely gives any one person all the bad things and this poor creature speedily recovered her health—but the eldest child never walked until five years old and then only as a result of the best medical skill and faithful care. This woman often told me that although her husband was kind in all other directions she was secretly glad when he "passed on," for if he had lived I must soon have died, and what would have become of my poor invalid child." Mr. VanWinkle is afraid of such nastiness as facts disclose. If he is "better than the law allows" I hope he will take a square look at humanity who stretch legality to its greatest dimensions.

Yours for Justice.
M. C. Gurney.

ANTI-TAX LEAGUE.

We herewith insert a few of the Resolutions presented by Mr. Heywood at the meeting of the N. E. Anti-Tax League held at Chapel Hall, Boston, Sunday, April 14th:

1. RESOLVED, That, as before, God-disturbed chaos or statute laws violated anarchy, Natural Order ruled, so the inherent right of persons to administer their own destiny will survive government with its insatiable brood of savage vampires; that, like its felonious predecessors, monarchy and empire, majorityism must go, giving place to voluntary association, individual Enterprise, argus-eyed to see that personal and collective right suffer no detriment.

2. RESOLVED, That, as abolition of chattel slavery, corn laws and other styles of freedom liberated beneficent activities, so death of invasive robbery inseparable from taxation, will enlarge the free play of natural forces whose unrestricted service assures all desirable in human society; that parental and protective theories are messes of fetted postage for which tyrants ever try to induce people to sell their one birth-right of all.—LIBERTY.

3. RESOLVED, That as no one ever signed the federal or state constitution in a responsible way, and as at bottom of the stupendous thing called government there is not even the relic of a contract, power to tax, power to arbitrarily take money or men, without which government could not exist, is villainous usurpation which no single man would dare try on his neighbor; hence we assert natural right to self-rule bidding authoritative imposters be no more officers of ours.

Letter from Mr. Heywood.

DEAR MR. HARMAN:—Inclosed are the resolutions presented to the Anti-Tax Convention here yesterday, which indicate the principles and purposes of the Association. The attendance was very fair, Rev. J. M. L. Babcock, Joseph P. Sheafe, E. B. McKensie, Wm. B. Wright, Mrs. S. L. Crocker, James Sumner, late Greenback candidate for Governor, Martha Williams, of Prospect, Conn., and other well known exponents of reform were present. It is said over 2000 adult male citizens of Boston decline to pay the poll tax, yet no one is arrested for the wholesome "treason." The tendency to assert and incarnate Natural Rights or invasive Law and Order, is everywhere gaining strength and purpose.

Truly Yours,
B. H. Huxwood.
Boston, Apr. 12, Y. L. 14.

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FOR LUCIFER.

Free Journalism.

FRIENDS HARMAN & WALKER: I have for forty years been especially interested in this question. I began writing thirty-eight years ago. I have written a few short articles for about sixty different papers, a large proportion of them in some sense reform journals. Although I have made numerous able and valuable contributions to the waste basket, I have as a rule been treated fairly if not generously, and always as much so, I presume, as the editor could afford, for what I have written has generally been offensive to the mass of readers. I have always meant to avoid carrying "coals to Newcastle," saying what others would say just as well or better. I have been an undoubted Spiritualist for thirty years, but have never said a word in favor of Spiritualism in a Spiritualist paper. I am a radical among radical Greenbackers, but do not write Greenbackism for Greenback papers.

But while editors are a lot of good fellows, I fancy not a few of them will manifest slight embarrassment at the "day of judgment." I mean such as have pretended to publish "free papers." They will be under the necessity of explaining that by calling for the "most radical thought" on "all questions of human interest," they meant everything but anti-matrimonial. I am reminded of an incident that occurred some thirty years ago. A liberal minded man proposed the creation of a free hall, in which "everybody" could speak—"everybody but Frank Barry!"

There can be no such thing as a "free paper." As you say, the line must always be drawn somewhere. The freest paper I have ever known was the Truth Seeker, published in Indiana, by Bowman & Loudon about thirty years ago. They would print anything sent them, bad grammar, bad spelling and all. The freest dignified, journal I have ever known, save a few Free Love papers, not overly dignified, as a general thing, was Garrison's Liberator. I once engaged in a discussion in its columns, on the god question. I had six different opponents, and the discussion ran a whole year. I denounced god, called him very hard names, and proved him to be a monster of the imagination. Garrison printed every word I wrote, though himself believing in a god. I have never seen another test as complete.

The question you are considering, as to how much latitude you will allow your opponents, has for me a thrilling interest. During the period of the Berlin Heights Free Love Movement when we encountered mob violence, I had the care of the printing press. There were ten whole months at one time that I did not know what it was to have an hour of peaceful sleep, for apprehension of mobocratic attack. I dare not leave the office a moment by night or scarcely by day. I should not have been so nervous had the printing materials been my own property. Well, the articles that aroused the frenzy of the populace were written, mostly, by our opponents. Friend W. may safely calculate that I have had moments when such sentiments as he now holds, found lodgement in my breast!

But on the whole I am for the more generous policy. I would say, let our opponents adopt their own style, so long as they do not excite either of the two mobs—the Government or the populace. But by all means let every friend of Freedom hold himself, or be held, rigidly, to absolute chastity-in-style. Then if our opponents show themselves unmanly, refined people will see the difference, and the verdict will so far be in our favor.

Kent, Ohio. FRANCIS BARRY.

The iterative persistence with which the statute moralists make the charge that "social freedom" means sex-abuse—means promiscuous sensual indulgence—is equaled only by the iterative persistence with which the southern slaveholders repeated the charge that abolitionists were "negro-worshippers," and that they advocated the liberation of the Africans simply because they wanted to "miscegenate" with them. The charge of the proslaveryites in the present contest is just as true and sensible as it was in the former contest, and no more so.

Social Wealth—by J. K. Ingalls for sale here. Price one dollar.

Yet, freedom, yet they banner, torn, but
dying,
Streams like the thunder-storm against the
wind,
Thy trumpet voice, though broken now and
dying,
The loudest still the tempest leaves behind;
Thy tree hath lost its blossoms, and the rind,
Chopped by the axe looks rough and little
worth,
But the sap lasts—and still the seed we find
Sown deep, even in the bosom of the North:
So shall a better spring less bitter fruit
bring forth. —Byron.

A. J. SEARL to the Bat.

BRO. HARMAN:—But few things
have appeared in LUCIFER, since I
wrote last, concerning myself or
the subject upon which I have been
seeking information, that I care to
notice. Surely, those who have de-
manded that I be smothered, are too
bigoted and unreasonable to expect
me to waste time and space in re-
plying to their uncalled for attacks.
I will only stop to remind them,
that "Drive him out," and "Damn
him," have been the watchwords of
fanatics, from the time of I. J.
Christ to the present.

Bro. Hutcherson calls my atten-
tion to the purchase and sale of
young girls in the city of London.
I have before noticed this, in a gen-
eral way, but will now speak as to
the city mentioned, and ask Bro. H.
this question: If every man, in the
city of London, was the true hus-
band of one wife, would the detest-
able traffic be possible? The one
great object of the marriage system,
is that of conjugal fidelity. I wish
now to call special attention to the
fact that if every man had his own
wife, and was true to her, prostitu-
tion would be impossible.

That this is true in the sense in
which the word "prostitution" is
generally used, cannot be denied.
From this it follows, the system is
not at fault, but the trouble arises
from the violation of it.

Again, please remember this; as
long as two Free Lovers exist in
London,—one to sell and one to buy
a girl—the detestable traffic spoken
of by Bro. H. will continue. All
this talk about a man raping his
wife, and legalized prostitution, is
simply twaddle, and gotten up by
Free Lovers for an excuse to attack
a system they would fain be rid of.

"A poor excuse is better than
none," will apply well in this case.
Bro. H. says free lovers have no ob-
jection to having their social con-
tracts recorded. This is admitting
all I have asked; because the record-
ing of the social contract is what,
more than anything else, constitutes
marriage. He asks that the con-
tracting parties be allowed to dis-
solve the contract without legal
interference. This is a question,
not so much of marriage, as of
divorce. Perhaps our divorce laws
are in need of revision, but I think
it would be ill-advised to grant a
divorce for very trifling causes. It
should be borne in mind, that it
takes some time for newly married
people to settle down quietly to-
gether. They are apt to have little
struggles, and become bewildered at
first; but, in most cases, they will
become used to each other and be
happy. In cases where they cannot
thus settle down, the law already
permits a separation. This costs
twenty-five dollars, a sum which I
would willingly pay, provided my
wife and I could not agree sufficient-
ly well to live together happily.
If it is said that some may desire a
divorce but cannot raise the needful
twenty-five, as Bro. H. seems to
think may sometimes be the case,
I reply, that such people are too
thrifless and shiftless, and good
for nothing to be worthy of a
divorce, or anything else. Once
more, I would like to say, that if
love is taken as the only guide there
will be no trouble, on the contrary,
if we marry for a home, for ease, for
a position in society, or for anything
else but love, nothing but trouble
and inharmonious can be expected.
In conclusion, I wish to notice a state-
ment made by Mr. Crosby. He
says: "You run a Free Love paper."
I sincerely trust he labors under a
misapprehension. I trust LUCIFER
is a liberal paper voicing the senti-
ments of all classes.

If Mr. Crosby is under the im-
pression that the press fund belongs
to Free Lovers alone he is certainly
mistaken.

A. J. SEARL,
Lawrence, Kansas.

Correction.

The article of Mrs. E. C. Stanton
published in our issue of April 2nd,
should have been credited to Boston
Index, instead of the North American
Review. We regret the mistake.

ESSAY ON DEATH AND FUNERALS.

Part III.—The Respect for the Dead, What it is, and How it is Secured in our Days.—Recantation, De- famation, Profanations, etc., etc., etc.

By JOSEPH HENRY, SALINA, KANSAS

(Continued.)

The Western Rural exclaims: "Poor
blind France, which chooses to sound a
note of discord in the solemn music over
a hero's [Grant's] grave." On the other
hand we heard Liberty (Boston) saying:
"The superiority of French newspapers is
shown afresh by their ability to see and
by their courage to tell the truth about
Grant, and their criticisms of him, what-
ever American scribblers may say, is
based on something deeper than mere
spite at his sympathy with Germany in
the war of 1870. The duration of a man's
fame is not to be measured by the length
of his funeral procession, but if, however,
the preservation of a man's memory be
proportioned to the numbers of his
mourners then Victor Hugo's celebrity
would last sixteen times longer than
Grant's. But these and other men get
measured by their merits finally. That
criterion will prove Hugo a man of the
Ages and Grant a creature of the mo-
ment. The glories of war are on the de-
cline, and when their glare which now
unduly magnifies this soldier's qualities
shall be lifted by the peace-loving spirit
destined to animate the new society, he
will pass into oblivion; unless cruel Fate
shall refuse him even that boon and in-
sist on turning his fame into infamy in
the truer and inextinguishable light of
the verse in which Hugo once denounced
him."

A Belgian paper made the remark that
the illustrious poet, the sublime thinker,
the great outlaw (proscrit) was the per-
sonification of the duel between the pen
and the sword, and that in the fight be-
tween force and intelligence the latter
triumphed.

Victor Hugo's works will stay in the
people's soul; they will leave their
mark upon the country's spirit and mor-
als, and will form, so to speak, Hu-
manity's Evangel.

Victor Hugo was the apostle of peace,
of mercy; his rival [Grant] was but a
great general, a soldier, a warrior. If to
judge a man rightly we must be his su-
perior, or at least his equal, who among
us would dare to judge Hugo? To de-
cide which of these men was the great-
est cannot be done by us. This
must depend upon the opinions and
tastes of the judge. The wasp
feeds on honey; the pig fills itself with
slop. As for me, I will not say that
Hugo was greater than Grant, but I wish
to set off the very striking contrast be-
tween those men and their funerals. On
the one side we have a great old mon-
archical and very christian nation who
carried her triumphant flag all over the
world but who makes the greatest sym-
pathetic demonstration ever known over
the corpse of a Humanitarian, an Infidel
—a demonstration without a priest, and
which was rather an apotheosis than a
secular funeral.

On the other side we see a young Re-
public, a free secular government or-
ganizing the greatest religious funeral
ever seen in the country to honor the
memory of a warrior who, if we are
rightly informed, was not much of a
Christian. We also notice that the dem-
onstration in favor of the humanitarian
poet was spontaneous from its people
while the demonstration over the re-
mains of General Grant was made up
and organized by the political leaders.
And to close the contrast, the American
Secularist papers and individuals who
try to depreciate the great humanitarian
are just acting as the Christian conserva-
tives of France—this poor nation France
—who chose to "sound the note of discord
in the solemn music over a hero's grave."
The Rural must excuse this "poor blind
France!" She don't know how to honor
the dead, as she is so ignorant and pre-
judiced about heroes that she will prob-
ably treat them after awhile as if
they were but zeros! The heroes
and the warriors of the present
age are not the destroyers but the re-
generators of mankind. Science has
conquered brute force, and even in army
life the skill of the mathematician is
more honored than the sword of the
gladiator. The true heroes of modern
times are those who are battling to estab-
lish not only the freedom of nations or
races but the liberties of mankind.
Those in the name of whom a telegram
of congratulation was sent to the mur-
derer of the best of his people (the Czar
of Russia) must necessarily be astonish-
ed that a reputed martial nation should

"sound a note of discord in the solemn
music commemorative of a hero's death,"
but they must not forget that Evolution
is taking place in the social world as
well as in the physical.

(To be continued.)

A Friendly Criticism.

DEAR LIBERAL FRIENDS:—I wish
I was in a proper mood for writing,
and could find language to express
just what I would like to say. I am
very sorry to see so much jangling
among our radicals. I just wish I
could talk a whole hour to each one
of you.

I find most of the correspondents
of our paper are what I would term
the "red hot" kind.

While I do not object to their
theories, I think there is a proper
way, place and time, also suitable
language to express our ideas, while
if we impose on the public too harsh
and coarse language much lasting
harm may be done.

I have seen so much of this during
my short career in the liberal cause
that I have at times become disgust-
ed so I almost lost sight of every-
thing pertaining thereto. I see
those who might do so much good,
who by their coarse way of explain-
ing things drive those whom they
might influence far from them.

My idea has always been that
more good could be accomplished
with the same money by circulating
in advance of the age, in pamphlet
form; select the best ideas put them
in proper shape and send where the
greatest good may be done. Yet
that is only the idea of one.

I like Bro. Hutchinson's talk in
last weeks LIGHT BEARER very
much; he shows a good foundation
principle, though he may use very
plain language for a weekly paper.
I would like to know Bro. Hutchin-
son's address at any rate, whether he
be too radical or not. I am sorry
that our "friends" are so scattered,
one here and another there and an-
other somewhere else, or off entire-
ly. I hope to be situated ere long
so I may enjoy more Liberal Reli-
gion than I have done for the past
three years. I hope any of our
friends who may pass through the
country will call with us, and we
will try to make them "at home."
We had a hotel building thrown on
our hands, nearly two years ago
which we have had control of since,
but hope to have a chance to sell
soon.

Yours for peace and true Liberal-
ism,
Mrs. M. E. R. W.
Salina, Kans., March 28, 1886.

"That Terrible Question."

EDITOR LUCIFER: Judging from pre-
sent indications, "that terrible question"
seems destined to receive a thorough
ventilation. I notice besides LUCIFER'S
weekly contributions to it, that the ve-
teran editor of the Investigator has recent-
ly been asked what free love is.
It is certainly refreshing to see
a disposition manifested to learn
more about that fearful sin known
as free love, for the very name
has caused countless cheeks to crimson.
As generally regarded, free love is nearly
as reprehensible as murder and no
doubt some of the truly good regard it
as being more so. Either word,
taken separately causes no injury to the
most moral person that Mrs. Grundy
could designate, but the moment they
are united the commotion begins. Free-
not bound, at liberty. Love—an affection
of the mind caused by that which
pleases and delights. Free love, the
only kind known, for the affections, like
the wind that sweeps the broad prairies
of the great west, cannot be corralled or
held in check. Natural laws are as much
above civil law as the Universe
is greater than hungry men; and though
society slaves ignore this fact and plead
for more stringent codes of coercion,
cupid remains as defiant as ever and
free love continues to go where it is
sent. How long, oh Reason, will human
souls remain in darkness and hug to
their breasts the ancient delusion that
freedom is dangerous? How long before
those who have found themselves able to
live without Church will come to the
same conclusion in regard to State?
When will natural rights be known and
demanded? It does seem as though
certain freethinkers feared to trust
themselves without some authority
to go by; and they are almost as
fearful of natural impulses guided by
reason and common sense, as the Bible
believer in total depravity is of doing
wrong unless the intended action is sanc-
tioned by "thus saith the Lord." What
in the name of sense are brains for if not
to use, and why should a few do the
thinking for the millions and make laws

to enslave them. I was once forcibly
struck by the query of George Macdon-
ald, who mingles wit and wisdom in the
Truth Seeker—"are we all infants?"
Infantile minds, those incapable of
grasping new ideas after some one else
has unearthed them, are certainly very
numerous, and I sometimes think even
more so. Why should we bend and bow
to ancient customs simply because they
are ancient? Is there any reason that
can be evolved from a healthy, active
brain, why what has been must continue
to be, when it is known to be a curse and
an injury to humanity? All civil laws
are a curse; every government on the
globe is a curse; and ignorance, which
is persistently perpetuated by priest
and politician, is all that makes them a
seeming necessity. But the greatest
curse of all laws, of all governments,
is the law that makes woman sexually
the slave of man, for this law lies at the
very foundation of life and does more
to make the world what it is—a veritable
pandemonium—than all other onuses
combined. It peopled the world with
human fiends; with lustful wretches;
with souls steeped in hatred and filled
with belligerent and murderous propen-
sities. And why? Because they were
conceived in lust, without desire, and
pestered with murder in the mother's
heart. What food for thought was con-
tained in those few lines which lately
appeared in a reform paper from a
lady: "I am 51 years old, and I never
know but one mother who welcomed all
her children." Think of this assertion,
ye defenders of social slavery, and then
wonder that war and wickedness fill the
world! What else can be expected, and
when will it cease under the good old
regime—the "sacred institution" of legal
marriage? Just as long as woman is a
slave to man will prisons be filled to
overflowing and insane asylums be the
living tomb of thousands whose weak
and ill-balanced minds cannot stand the
pressure of trials and troubles incident
to modern civilization.

While women are made sexual slaves
and forced to bear progeny against their
will and desire, the words of P. B.
Randolph—a man so far in advance of
the world that few understand or appre-
ciate him—will be read with startling
significance: "No judge or jury that
over tried a victim for his liberty or life,
was or is competent to tell how far a
man is responsible for any given deed."
Pre-natal influences mould the man
and shape his destiny, and outraged Na-
ture attaches an inevitable penalty to
every infraction of her laws. If the laws
of love are violated and force compels
submission in a union that is repugnant
to every womanly feeling, can we expect
a Parker or an Emerson from such a
union? Not much! And always by
reading causes from effects, can we tell
whether Nature sustained or condemned
the act that ushered a human soul into
the world. Civil law places the wife's
person completely in the power of the
husband, and then declares that the ob-
ject of this one-sided institution is to
people the world, and numbers without
regard to kind or quality is the great
desideratum. To illustrate this fact it
is only necessary to refer to that law
which makes the prevention of concep-
tion a crime, with a penalty of \$5000, and
ten years imprisonment attached. No
matter what the physical condition of
man and wife; no matter if excessive
child-bearing means fools and invalids
for children, ruined health and prema-
ture death for the mother, a wise pre-
vention of these deplorable evils and
loss of life must not be thought of for
an instant, much less put in practice; for
the law, the inflexible law, stamps the act
with criminality! When I read such
letters as Dr. Foote recently published,
from a mother who recently has ushered
three invalids into the world, owing to
their father's habits of intoxication, who
wishes to avoid such crimes against Na-
ture in the future, but cannot because
ignorant of a means of prevention after
the father of fools has demanded his
"rights," I feel to say, to hell with such
laws and the stupid ignorances that
concocted and enacted them. We have
lately received the information that this
is not the age of prostitution through
your columns, but C. W., a millionaire,
declares that he gave a girl fourteen years
of age, \$100,000 to marry him. Society
will call this legal virtue, but Nature will
stamp her disapproval on their offspring,
should they have any, and more misery
and unhappiness will be incarnated ac-
cording to law. Is this an isolated case?
Most certainly not, and those who pen-
trate the shams of society can find no
end to such instances of legalized virtue
and sanctified morality. Legal marriage
we are told, is the basis of society, but
any society that rests on such a basis in-

herits, guarantees, and perpetuates inhar-
mony, crime and misery; always did,
always will. Prostitution is always the
same, regardless of name; and virtue, a
word much monopolized by the devotees
of society as seen to-day, can be found
in only one way—by a knowledge of and
obedience to natural laws. Either free-
dom is a blessing and slavery a curse, or
vice versa, and no specious sophistry can
convince me that all have not the in-
alienable right to be free.
San Francisco, Cal. C. SEVERANCE.

FOR LUCIFER.

Man of Principle vs. Time Server.

The opposition of many Anarchists to
the "propaganda by deed," or, in plain
words, to the propaganda of violence,
physical force and bloodshed, carried on
by the "communistic anarchists" is
erroneously explained by D. D. Lum in
his article on revolution or evolution as
the result of a rose-colored view of human
progress, and an innocent belief that
evolution is naturally a peaceful process.
I am one of those purists and evolution-
ists, and yet I claim to be more
revolutionary than any of the loud
hate-teachers of the "Alarm" and
Freiheit school. The trouble is, that
to a great many the word Revolution,
which really means radical change, con-
veys an impression of horrible street
scenes and wholesale butchery. From a
historical point of view they are no
doubt right. Past history records no
"dry" revolutions. But it is none the less
time, that in an advanced state of so-
ciety, with a more general diffusion of
knowledge and progressive ideas blood-
less revolutions will be a historical fact.
Radical changes and reforms will be
inaugurated without any violence
or civil war. I am fully aware
that the history of human progress
is not a fairy-tale, and that evolution
led directly to revolutionary outbreaks
and temporary social chaos. But, as
Minculay says, the violence of revolu-
tions is generally proportional to the
degree of maladministration which has
produced them. In Russia I should be a
"terrorist." But in a politically free
country Reason is, the best weapon.
Where we can speak openly and freely,
educate and agitate, the propaganda by
deed is needless and will do more harm
than good. When a large number of in-
telligent persons "go in for" reform, the
policy of non-compliance and passive
resistance commends itself as the most
effective and revolutionary.

Suppose all Ireland in passive revolt
against the landlords and tyrants! Sup-
pose the cry of No Rent taken up in
dead earnest and the people determined
to stand by their rights. That would
certainly be the grandest spectacle in all
history; the greatest revolution of mod-
ern times, and yet it would, in all prob-
ability, be a very peaceful and quiet affair.

As to the question of individual prefer-
ences and judgment, I am not a little sur-
prised to hear from Anarchist Lum that
the talk about best methods is the in-
coherence "of chattering idiots." He
knows very well that Anarchism is far
from enjoying popular favor and admira-
tion; that thousands of men and women
are engaged in a struggle without a
clear understanding of their aims, wants
and chances. Why does he assert
his individuality and preach Anarch-
ism to all these un sympathetic and
unfriendly forces? These powerful
bodies certainly play an import-
ant role in our life and shape modern
history, but we Anarchists cannot fol-
low them and do our work in our own
way. This talk about the "logic of
events" is idle and meaningless. We do
business with individuals, who have in-
dividual opinions, convictions and habits.
If the logic of events has produced the
communistic anarchists it has also pro-
duced me. I have my individual convic-
tions and propose to live up to them. It
is certainly a question of facts, as Mr.
Lum says, but every one of us is a fact,
and if one has a right to live and assert
himself—so has the other.

The glory of anarchism, is that it
preaches true individuality and repudi-
ates all external authority—whether of
man, creed or ideas. The individual
must be guided by his own reason and
be his own authority. The Anarchist
believes that the interests of all free and
independent individuals are identical,
and if this is true, social order and har-
mony will prevail in the future under
liberty, which is the mother of both.

V. YARBURG.

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Hay one good heavy work Horse; also three
Cows; in calf. S. G. GREEN,
2 miles north of Valley Falls.

TIME CARD.

Table with columns for destination (California & Mexico, Colorado Express, etc.), time, and agent information.

A Family Affair

BY HUGG CONWAY, Author of "Called Back" etc. "I must go and think it all over," he muttered. "I can't think here, in this room where the perfume of her dress still lingers."

briskly, "You forge a dinner-party. You come to chat and smoke with me. You don't smoke, you don't eat. What's up?" "Nothing," Frank roused himself and took a cigar.

no more cheerful. Even Mr. Carruthers got tired of them at last, and to break the monotony made a pretense of writing a letter to a friend. But the sight of pen and paper woke a strong temptation to say again by their aid all he had already said to Beatrice, as well as all he meant to say when cut so suddenly short.

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In the earlier stages of Consumption, is invaluable. It will stop the coughing, restore health to diseased tissues, and when administered in season, will always effect a cure.

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