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LUCIFER

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ACRES AND HANDS.
BY A. J. H. DUHANNE.
The soil is teeming o'er all the earth,
And earth has numberless lands;
Yet millions of hands want acres,
While millions of acres want hands.

Sunlight and breeze, and glad some flowers,
Are over the earth spread wide;
And Nature hath given these gifts to men—
To men who on earth abide;
Yet thousands are toiling in poisonous gloom,
And shackled with iron bands,
While millions of hands want acres,
And millions of acres want hands!

Who hath ordained that a few should hoard
Their millions of useless gold?
And rob the earth of its fruits and flowers,
While countless millions hold
Who hath ordained that a parchment scroll
Shall fence round miles of land?
When millions of hands want acres,
And millions of acres want hands!

'Tis a glaring lie on the face of day—
This robbery of men's rights!
'Tis a lie, that the word of Justice disowns;
'Tis a curse that burns and blights!
And 'twill burn and blight till the people rise,
And swear, while they break their bands,
That the hands shall henceforth have acres,
And the acres shall henceforth have hands!

THE CHRISTIAN CHURCH AND WOMEN.

BY MISS E. CADY STANTON.
[Continued.]
Leekey, in his *History of Rationalism and his European Morals*, gives facts sufficient to convince any woman of common sense that the greatest obstacle in the way of the freedom and elevation of her sex has been, and is, the teaching of the Church in regard to her rights and duties. Women have ever been the chief victims in persecutions of the Church amid all its awful tragedies, and on them have fallen the heaviest penalties of the canon law.

But the canon law did not confine itself to social relations; it laid its hand with withering touch on the civil law, and blighted many personal and property rights accorded woman under Roman Code.

Speaking of the Roman Code before the introduction of Christianity (Gaius), Maine says: "The jurists consulted had evidently at this time assumed the equality of the sexes as a principle to the code of equity." "The situation of the Roman woman, whether married or single, became one of great personal and property independence; but Christianity tended somewhat from the very first to narrow this remarkable liberty. The prevailing state of religious sentiment may explain why modern jurisprudence has adopted these rules concerning the position of woman, which belong peculiarly to an imperfect civilization. No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by middle Roman law. Canon law has deeply injured civilization."

Rev. Charles Kingsley says: "Whoever wishes to gain insight into that great institution, Canon law, can do so most effectively by studying Common law in regard to woman. There will never be a good world for woman until the last remnant of Canon Law is civilized off the face of the earth. Meanwhile, all the most pure and high-minded women in England and Europe have been brought up under the shadow of the Canon Law, and have accepted it, with the divine self-sacrifice, as their destiny by law of God and nature, and consider their own womanhood outraged, when it, their tyrant, is meddled with." Women accept their position under the shadow of the canon law for the best of reasons,—they know nothing about it, and,

if they should undertake to explore it, they would waste their lives in the effort. While spending a year in England, I heard that a learned clergyman in the Established Church, living near by, had a remarkable library of old and valuable books, and among others innumerable huge volumes of the canon law. So, thinking I might readily find those effecting women, I made arrangements to spend a day in his library. The volumes as large as our largest family Bibles stood there in long rows, leather bound and clasped, without an index, and all in Latin. Seeing the formidable array, I said, "Could you be kind enough to give me the volumes that contain canons especially for woman?" He said, "Alas! I could not, without looking through all of them, and that as you readily see, would involve more time than you and I have to spare. But, he added, as the customs of society, the position of woman in the Church, and the old common law of England have all been moulded by the canon law, you can judge of the general spirit of these volumes by what you see and hear of woman's condition in every-day life.

This is one of the peculiarities of woman's position; she knows nothing of the laws, civil or criminal, under which she lives, and such churchmen as the Rev. Morgan Dix are determined we never shall, Nero was thought the chief of tyrants because he made laws, and hung them up so high the people could not read them. What shall we say of the great State of New York, that makes laws for women, binds them in calf, and then forbids its daughters to enter the law schools where they might learn them, or to plead for the most unfortunate of their sex in our courts of justice.—Index (Boston).

Hear the Other Side.

EDITOR LUCIFER: As you say Mr. Holmes has been severely criticizing your position towards the Socialists of New York and Chicago, I don't know if you can stand any more. But your remarks on the Chicago Socialists seem to me to be made altogether from the wrong point of view. You talk of the laborer's right to work for whom and at what wages he chooses under the law of free contract. I say there can be no free contract under the system of private ownership in land and machinery. "The tools belong to the toilers." To dispossess the robbers now claiming to own them, is the first step towards liberty. The union men, by the machinery of strikes, boycotts, &c., are making a (very timid, inefficient) effort to accomplish this. The "scab" is a willing slave, who for the sake of avoiding a little temporary suffering, will not only choose to remain in bondage forever, but to aid in keeping others there. I admit that beating him is a wrong method. But no revolution ever passed without some misdeeds, which ought to be laid only to individuals unless they are formally sustained by an organization. Are those outrages sanctioned by the Anarchist Socialists of New York and Chicago? I should say not. They are rather the methods of trades' unions, which disclaim the title of Anarchist and Socialist; and in which the Anarchists and Socialists see nothing of themselves beyond an ulterior purpose. The Anarchists consider the "scab" a contemptible specimen of humanity, but they realize that he is more of a victim than a criminal. As a victim, however, he has no right of free contract. His right in the premises is to be emancipated. Not till this has been done, is the question in order

whether he really wants to be a slave. The presumption is that he does not, but is afraid to do anything for himself. Then, those who are not afraid must do the more. They must destroy the power of the slave owners, even if their lives and property suffer. For they—the slave owners—deserve no sympathy at all. You say as long as free speech and a free press are allowed, there is no use for dynamite as a revolutionary weapon. Are they allowed now in America? At St. Louis and Milwaukee people were shot for assembling, without weapons, to talk. At Chicago, when they assembled for the same purpose, the police advanced on them with drawn revolvers, crying "Shoot the sons of bitches." This time the "sons of bitches" happened to be armed. They had a right to be so. The Constitution of the United States, which says that the people have a right to assemble, says also that they have a right to bear arms. Thus it was the "sons of bitches" who took a conservative position, while that of the police was revolutionary. When the police proposed to shoot them the "sons of bitches," who probably remembered St. Louis, determined to vary the monotony of being shot by doing a little shooting. They shot with dynamite. One bomb disabled forty-two men. The police would have needed many revolvers to effect as much execution. The "sons of bitches" were better healed than they were. If war is ever justifiable—if self defense is right the "sons of bitches" were justifiable. The only thing I am sorry for is that there were not four or five there with dynamite instead of one, and as many more at Milwaukee. That would have been enough to have put the whole state "molish" to flight. But better luck next time!

"While her sex one spark engenders,
Freedom ne'er shall want defenders,
When once more her hosts assemble
Tyrants shall believe and tremble.
Smile they at this illa threat?
Crimson tears shall follow yet."

You say, if we must submit to Anarchism, that of an organized government is better than that of an unorganized mob. Well, let's see. Admitting for the sake of argument that the Chicago mob consisted of Anarchists which I think only the ordinary "striking" part of it did—they demolished some slave pens, clubbed a few "scabs," (which last, I admit, was a mistake) and shot some men who were advancing on them with drawn pistols. What did the soldiers of the organized government at Milwaukee do? They shot an old man who was feeding his chickens. They shot a boy who was going to school with books under his arm. They shot three young men, none of whom had any weapons. Of the ferocious rioters who were going to eat the world up, it does not seem that they shot any! And what is stranger, it most always is that way! I have read of many cases where the soldiers fired on the people; and in nearly every one of them the capitalistic papers admitted that the individuals shot were innocent. Now, sir, why are these things thus? Is it, perhaps, because in such cases there are none but innocent people there to shoot? However unfamiliar, such a view may seem to derive some support from the fact that the soldiers who heroically face the murderous mobs never seem to get murdered until the glorious first of Dynamite at Chicago! You are badly off, it seems to me. Mobs at their worst, are composed of small criminals. Government, at its best, is composed of great ones. Mobs may mean lynching a cowardly murderer or burning a slave pen, a brothel, a grog shop, a josh-house, or some other strong hold of vice, crime, and folly. Government means slavery, robbery, prostitution, superstition, forcibly perpetuated by military

machinery, which to keep it in order requires to be greased with the blood of whole Sclerinos and Borodinos! If I did not see all this I should not be an Anarchist, for I am sure no such revolution as the overthrow of all positive institutions will be effected without some mobs.
C. L. JAMES.

Corporations.
The latest statistics show that we have 125,000 miles of railway, with a nominal capital of more than \$7,000,000,000; their gross annual receipts aggregate \$800,000,000, greatly exceed the Government debt and revenue; all this sum is capable of being controlled, directed by a very few men; on all questions where railroad interests conflict with the interest of the public, the influence of this wealth is a unit against the people. It employs great armies in operating the various lines of road; it is the best customer of the press; it controls telegraph lines, has the readiest access to the public ear, and is the all powerful abettor or terrible foe to political aspirations. Laws are made in its interest; along every line of railway it keeps in its employ the best legal talent; these men become the makers and interpreters of our laws and, having been educated to view laws relating to railway matters from a railway standpoint, naturally interpret difficult points in its favor. Members of the legal profession are often in the lobby to serve this interest; representatives of the people, while holding official positions, accept "retainers" to advocate claims adverse to the rights of people. A railroad corporation is soulless, yet immortal; wiser than philosophy, it has found in a perpetual charter the elixir of life. When our fathers abolished the law of primogeniture, they supposed the country was secured against the evils of vast individual wealth accumulating from generation to generation, because the certainty of death would bring the certainty of distribution; but a perpetual charter, granted without consideration, has become a spindle to twist the gossamer thread across the chasm of death. All this vast and constantly increasing wealth is under irresponsible control; a corporation can neither be hung nor sent to the penitentiary; there is an entire absence of individual responsibility.—F. B. Tusher.

Judge Kelley and the Blocs.
The labor riots in Chicago and Milwaukee is at present the principal topic of conversation among senators and representatives. Judge Kelley, in conversation with *The Press* correspondent, said of them: "These labor troubles are primarily caused by the capitalist, who refusing to pay fair wages to American laborers, has gone abroad and brought to this country the vilest and lowest class of European laborers to take the places of men who cannot and will not live the same as these ignorant and brutal creatures do. The thing to be done is to make eight hours a day's work and put in the penitentiary the capitalist who will permit his machinery to run a longer period than eight hours per diem. Then legislate to exclude from this country the class of men who are responsible for such outrages as have occurred in Chicago. I have no sympathy with anarchists, dynamiters or communists, nor have I any sympathy with capitalists who will import labor of this class rather than pay good wages to American workmen.—National View.

LUCIFER

VALLEY FALLS, IAS., May 28, 286

MOSES HARMAN & E. C. WALKER

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DEATH OF S. P. ANDREWS.

But few men in this or any other age, have made a more profound impression upon the world of thought than has the man who for years has borne the cognomen of "the great Pantarch." Stephen Pearl Andrews of New York. His death has been daily if not hourly expected for some months, but notwithstanding his great age he kept dictating the finishing touches to his life-long work.

The following letter from one who nursed the grand old man through many months of illness, explains itself:

DEAR EDITORS: Mr. Stephen Pearl Andrews was born into the spirit realm yesterday (Friday) 4:30 p. m. He departed from us as quietly, calmly and even smilingly, as the babe goes to sleep in its mother's arms. A great mind has gone from this sphere of action to do greater deeds in one more free for such minds to move in. Funeral services to be held at the Manhattan Liberal Club room, on Sunday the 23d, at 3 p. m. E. B. Wakeman to deliver the funeral oration. His life work has been for the betterment of humanity. Only the day before he departed he finished correcting proof of the last pages of a 34-page book, containing the key to his universal language, Alwato. So anxious was he that the fruits of his 50 to 60 years thought and labors might be made plain to the understanding of the ordinary thinking mind, that he ignored his own body, and the mental faculties drew on and consumed his physical.

ANNEA J. POPE.

201 E. 24th street, N. Y.

WHO ARE THE RULERS?

So long as we call our public servants our rulers and treat them as such just so long may we expect them to become our tyrants. The love of power seems natural to man, and the only way to prevent power from being abused is never to grant the right to govern.

The Galveston Daily News makes some pertinent comments on this question of rulers:

John Swinton remarks that "it is poor policy for the rulers of a country to stand with arms akimbo while it is drifting." Does Mr. Swinton imagine the rulers know so much more than other people? The rulers are, of all persons in the country, the ones who are sworn to do nothing but what is constitutional. If congressmen are not profound social economists they can do nothing with regard to labor troubles that will not be as likely to make things worse as better, so they may let things drift. But if they are only politicians they will be amply satisfied to drift along with things.

The Public Trust.

A public office is a public trust. Trust is another name for credit. Ergo, public office is very occasionally a means of raising the public in debt. When the debt racket can not be worked any further, and pay as you go must be practiced, will there be reform as of necessity.

REVOLUTION AND EVOLUTION.

In reply to the criticism of comrade James, as given on the outside of this issue, we shall have but little to say. Our position, we think, has been pretty clearly defined in late issues of LUCIFER, and until we get more light we are not prepared to make any essential modification. The object aimed at by Mr. James is the same as that sought for by the editors of LUCIFER; we differ only as to methods. Mr. James is, perhaps, in better position to know the real facts connected with the late riots, so-called, in Chicago, Milwaukee, and elsewhere. With him we would most strenuously contend for the largest freedom of speech and of press, even to the use of what is called "incendiary language." Words are not deeds, though they may incite to deeds. Such language is doubtless to be deplored, but if we begin the business of suppressing public meetings, even such as that dispersed by the Chicago Police, and suppressing papers, even such as the Alarm and Zeitung, we directly invite the arbitrament of the dynamite bomb, the torpedo and the torch. We agree with Mr. James that the "scab" is "more of a victim than a criminal." We also readily admit that in the true sense he has "no right of free contract." We used this phrase, in the article referred to by Mr. J., only in the modified sense that applies to every wage-worker, whether "Union" or "non-Union." There can be no real freedom of contract between the wage-worker and the capitalist unless that wage-worker is also a freeholder—a freeholder to the extent that he can make his living from the soil that he holds by "right of use."

But when Mr. James says, "the slave owners deserve no sympathy at all," we think he is wrong. The slave owner is the victim, also, of a vicious system; just as the old chattel-slave owner was the victim of a vicious system. Men naturally want to "rise in the world." It is right that they should thus aspire. The system tells them that the only way to rise is to use their fellow men as stepping stones. The system tells them that it is right for capital to exploit labor—to rob it of all it produces, except a bare subsistence. We all "move along the lines of least resistance." To the man of "capacity" whose conscience has been trained in this capitalistic school, the lines of least resistance are those that make him a Gould, a Vanderbilt or a McCormick. So we say, abolish the system, not the men; for so long as the system lives there will be plenty of men ready to take the place of magnum or boss, though hundreds of such were blown up every week.

We repeat that we prefer an organized anarchism to an unorganized one. Unorganized anarchism there is a chance for delay, for reflection, for an appeal to the sense of justice of mankind. Under the reign of the unorganized anarchism there is no time nor place for reflection. Blind passion rules, and under its sway men commit deeds from which in their cooler moments they would recoil with horror. True Anarchism repudiates all mobs, all invasions, whether organized or unorganized.

"The tools belong to the toilers." Yes, Mr. James, but is it necessary to destroy those tools in order to get them from the control of the exploiters? A part of these tools—these buildings and machinery belong, in equity to their present holders, inasmuch as a certain amount of labor of themselves or ancestors, is represented by these tools. While demanding justice labor should itself be just. You oppose "private ownership of land"; so do we, and because we know that private ownership leads inevitably to monopoly thereof. And right here we think should be the main fight. Instead of crowding into cities to fight each other for a chance to be the slaves of corporations, or instead of fighting for the control of machinery, the real owners of which it would be hard to find, let the hungry wage-workers plant themselves on the soil, and there let them fight to the death for their natural right to land enough to support life by tillage. Let them find unclaimed lands, if possible; if not possible then let them take possession of lands now held by monopolists, and if government will not interfere in their behalf, then inaugurate a revolution to de throne monopoly, even if government goes down with it.

"If this be treason, make the most of it."

The all of one man is as dear to him as the all of another, and the poor man has an equal right, but more need to be represented in the legislature than the rich one.—Franklin.

THE DELUGE.

That "Fatal Laxity."

Can you not comprehend that Geo. Eliot will be gratefully and lovingly remembered by the future generations, because of the splendid womanliness, and grandly heroic independence, manifested by her in living with the man she loved, without leave asked of those twin vampires, Church and State?—Lucifer.

George Eliot, like most infidel writers, practiced her principles by living in open violation of the Seventh Commandment. This is the where infidelity has always displayed its fatal laxity. Lucifer's attack is mainly at this point. It speaks of this foul stain on the reputation of George Eliot as "splendid womanliness" and "grandly heroic independence," and the Church and State as "twin vampires." LUCIFER may say "After me the deluge," but God forbid that such principles shall ever triumph in America.—M. A. Gault in Christian Statesman.

Let us see. What is this "seventh commandment?" Ans. "Thou shalt not commit adultery." What is it to commit adultery, in the sense used by the Jewish lawgiver? A number of acts are mentioned as such in Leviticus xx and elsewhere, but not one of them condemns the alliance between George Eliot and Henry Lewes. The "foul stain on the reputation of George Eliot," spoken of by Mr. Gault, was simply that, with the knowledge and consent of mutual friends, she lived with a man who had a living wife from whom, owing to a foolish and tyrannical legal technicality, he could get no divorce. But this was not committing adultery, according to Jewish laws. These laws and customs directly authorized a man to have a plurality of wives and concubines. The worst that Mr. Gault can say is that George Eliot lived as the concubine of Mr. Lewes. But the author of the "seventh commandment" (whoever he was) directly sanctioned concubinage.

So much for the Bible argument. But Mr. G. must remember that as Freethinkers, we have nothing to do with the laws and customs of the Jewish Bible, any more than with the laws and customs of the Hindoo Shasters, the codes of the Phoenicians, the Chinese or the Mormons. We live in a land whose Declaration of Independence and Constitution ignore the authority of the Jewish Bible and Jewish God. Our laws and government are said to come from the people, not from any god and sacred book, whether Jewish, Mohammedan or Christian. Where then do our laws get the authority to regulate the marriage relation of men and women?

Just here, Mr. Gault, comes in the most important question of all. It is the fundamental question, and I can readily understand why you are working for a religious amendment to the Constitution. You at least are consistent and logical in acknowledging that the state has no right to interfere in the sex-relations of men and women unless that right can be shown to be delegated to it by a higher power than man. If all men are equally sovereign, then no one has the right to regulate the private and personal affairs of his neighbors, and if as individuals we have no such right, then the state which derives its authority from its individual members, can have no such right. A man cannot delegate a right or power that he does not himself possess. The issue then is squarely drawn. We as Freethinkers claim the right to regulate our own person affairs, including marriage and divorce, without any interference from church or state. You claim that we have no such right, and should not be trusted with such power, and therefore you demand that the secular state should be no longer secular but religious, in order that it may have an undisputed right to regulate the sex-relations of its citizens or subjects.

But what does Mr. G. mean by "after me the deluge," and by "fatal laxity?" Is it that Freethinkers advocate a looser and lower morality than do Christians? It is true the standard of sex-morality advocated by LUCIFER is a very different thing from the standard set up by Mr. Gault and by Christians generally, and also by many Freethinkers. But we freely invite comparison as to which is the higher and better standard. Let each be judged by its fruits. As to the "deluge," Mr. Gault has only to read the daily papers to be convinced that the DELUGE IS HERE AND NOW. Our observation shows us that a

very large proportion of the litigation, the vice, the crime and misery so generally prevalent in our land to-day, grows directly out of the attempt by church and state to regulate the sex-relations of women and men. We could easily fill this paper with facts—with instances drawn from the current news of the day, to prove the truth of this statement. For the present we have room for but this one:

St. Louis, Mo., May 24. Frank Bowman, the distinguished attorney, has filed a suit for divorce against his wife, Mrs. Mary A. Bowman. His petition is very brief and to the point. He charges his wife with having tampered with her person so as to prevent conception and render herself incapable of bearing children; also with having impaired herself so as to deprive him of his marital rights. This suit is believed to be a move to counteract a similar suit against him. She will file a cross-bill and a big social sensation which has been crowding to the surface for a long time is bound to come out.—K. C. Times.

Comment on this item of news would seem quite superfluous. A question or two, however:

1st Why should this man or this woman be obliged to "petition" for leave to separate? Do they owe allegiance to a lord or master?

2nd Why should they be compelled to bring their private affairs before a sensation-hunting public?

3rd Why should they be obliged to pay money to lawyers, judges, jurors and witnesses to get a hateful, and—according to their own statement—a wicked bond of union severed?

4th Is the cause of public and private morality likely to be promoted by bringing the most private, and what ought to be most sacred, troubles and sorrows of an ill-mated couple into the publicity of an open court, and of the daily press?

But, more important still, let us ask: Why should this woman do such violence to her person as charged in the first count of her husband's indictment? Does not the second count explain? Under the marriage law a woman's person is not her own. Her husband's "marital rights" take precedence of all other claims, such as the comfort, health, or safety even, of the wife. His marriage certificate gives him what may be called the "right of way," or the right of "eminent domain" over the person of his wife, and woe unto the rebellious subject who dares to deny him his "marital rights." The law gives her absolutely no redress in this regard, and even if it did, most wives, possessed of true womanly sensitiveness, would rather suffer and die—also commit some terrible violence upon their own persons, involving often the lives of their offspring—rather than appeal to the courts for redress.

SHOCKING AND TERRIBLE

as is this view of the case it is not the worst that can be said of it. Think what must be the effect upon the after-life of a child generated and gestated under such influences? Is it strange that murders and suicides are so common? Ought we not rather to wonder that such occurrences are so rare? Only yesterday we read of the killing of "old man Anderson of Mountain Grove, Mo., by his two sons and a hired man." They all confessed to the killing, but the hired man alone expressed remorse for the act. If the father and mother lived as thousands of law-yoked couples live, it would be reasonable to expect that the boys would come into life with hate in their hearts towards their father, and that the after training in such a home would only intensify that hate.

One little pointer in the boy's confession is worthy of note: "He [the father] always worked against our going to church and school and that worked on us." And this brings us to notice, in closing, the last sentence of Mr. Gault's criticism: "God forbid that such principles [self-ownership in the sex-relation] should ever triumph in America." The chief support of the church and of the clergy comes from their power over woman, and the chief source of that power over woman is the Bible doctrine commanding the subjection of woman in the marriage relation. "Wives submit yourselves to your husbands." "Thy desire shall be thy husband and he shall rule over thee." "The head of the woman is the man," etc. But the priest or parson expects through his influence over the woman, to

govern the husband and the whole family, and when the husband objects then comes trouble. Boys are not apt to have a liking for church from their own free will; it is therefore most probable that the mother insisted that they should attend church. The father objected, and hence, to use the language of one of the boys, they decided to "knock the old devil on the head," and thus put him out of the way.

And thus, too, we get at the true explanation of the consistent and determined opposition by the clergy to what Mr. Gault calls the "fatal laxity," viz: the principle that would abolish the subjection of woman to man in the sex-relation—the principle of self-sovereignty—the principle that neither husband nor priest, neither church nor state, shall deprive woman of ownership and control of her person in the realm of sex-hood and of motherhood. Mr. Gault well knows that the rebellion of woman against the dominion of man in this relation means the overthrow of the power of the clergy, and hence his persistent opposition, and fervent prayer against the "triumph" of "such principles." II.

HOW PATERNALISM WORKS.

Uncle Sam is altogether the largest holder of improved real estate in the country, and his hunting ranges in the far West are still superb.

The homestead law is being abused in western Kansas. Hundreds of men have gone out in the new country, filed their "intentions," paid a few dollars to land sharks, and returned to their real homes in this or other communities. They are not homesteaders under the meaning of the law; they are speculators. Not one in twenty intends to live on the quarter section he has taken. He simply files the claim, puts up the fee, and waits for some one to come along and pay him ten prices for his investment. It is a bad system.—Clay County Dispatch.

Yes, it is a very "bad system," and the conviction is constantly growing that no patching up of this bad system will ever do much good. So long as government ("Uncle Sam") claims ownership of the public land there will always be found plenty of ways to swindle the honest settler out of his right to free land. The true remedy is to cease making merchandise of land; then recognize no right to the soil but the "right of use"—and that use be limited to real necessities.

This, and this alone, is the true solution of the labor problem.

The "Truth Seeker" of May 22, announces the death of Nathaniel Ramsey Waters, author of "Through Rome On," the most logical work ever written by an American. He died on the 10th of May at his home in Baltimore. His funeral was purely secular, in accordance with the following request left for the guidance of his friends:

"I wish that my remains might be destroyed by cremation, but as this will probably not be practicable, I direct that they be decently interred either at Annapolis or Baltimore, with as small a show and expense as may be. I strongly desire that the little money I leave behind me shall do good to the living rather than be wasted in the customary vanities over the dead. Let me not be buried until decomposition has certainly set in—let there be no religious work, act, or ceremony of any kind whatever or in relation to my dead body. I entreat my surviving friends to remember the earnest words I have repeatedly uttered concerning my desire for an unchristian burial, as reflecting the matured, deep, conscientious, and unwavering convictions of my mind on the subject of religion, and not to impugn my memory and violate the sacred helplessness of death by going counter to these words, and setting up what would be, in my case, the false pretenses of a Christian funeral. I especially enjoin as earnestly, solemnly, and stringently as it is possible for me to do so in this way, that no clergymen or professor of any of the so-called orthodox sects or churches shall take any official religious part in or about my funeral. I should like this declaration of mine to be read aloud by one of my friends at my funeral."

The postoffices and custom houses under the order of Dan Manning are gathering up all the \$1 and \$2 bills in the country, and forwarding them to Washington to be demonetized in notes of denominations too large to be of any practical use to the mass of people. Why don't congress stop this wicked scheme and order all the large notes to be converted into ones and twos, for the benefit of the people?—Chicago Express.

"Whoever is afraid of submitting any question to the test of free discussion is more in love with his own opinion than with truth.—Mental Science Magazine.

ESSAYS ON DEATH AND FUNERALS

Part III.—The Respect for the Dead, What It Is, and How It Is Secured in our Days.—Reincarnation, Demerit, Profanations, etc., etc., etc.

By JOSEPH HENRY, SALINA, KANSAS

(Continued.)

James Parlon says, to estimate Hugo aright it must ever be borne in mind that he was before all a Frenchman. We think that the judgment would be better if the judge was himself a Frenchman and at least his equal. Victor Hugo was before all a Frenchman. V. Hugo was before all a Humanitarian. He was opposed to all artificial schemes—to all designing means by which men are divided into antagonistic herds of wild beasts, as parties, sects, and nationalities. V. Hugo believed in Liberty, Science and Labor as the sole factors to produce Harmony and Happiness among men and render Human Society worthy of the name. Such was V. Hugo, and such as his is the creed of every Humanitarian.

The proof that V. Hugo was before all a humanitarian is that he was a member and promoter of the Etats Unis D'Europe [United States of Europe], and that in one of his last speeches he made the following prophecy: "In the twentieth century war will be dead, the scaffold will be dead, royalty will be dead, dogma will be dead, but man will live. For all there will be but one country and that country the whole earth; for all there be but one hope, and that hope the whole heaven."

NOTE VI. Criticisms and Comments Continued.

In sending me a pamphlet on matter and mind which he wrote in his eighty second year Mr. J. Pinney says that in the quotation which I used as Epigraph on my Second Pamphlet, instead of the "organic existence" it should be: the organic law on which existence is founded. He denies that there is any such thing as death, in the sense that term is used. He says: Interchange is an absolute necessity to existence. The so-called Force, Spirit or Matter, are but positive and negative conditions of primary elements, and their interchange by expansion and contraction—the source of motion, sexuality, and life. There is no such thing as dead matter. Higher forms are evolved from lower ones. The assumption that matter can only act as acted upon by an independent being or force, is the last expiring relic of a superstition more deadly in its effects than the Upas tree of Java—has drenched the earth in the blood of her children, and is now feasting on the life-blood of our republic.

Of course, there is no death. What we call such is but transition, change or disorganization of a worn-out organism; a change of form of the energetic indestructible and constantly active matter.

No death? What then becomes of the "Future Life and Happy Resurrection" advocated by Rev. Simpkins and tutti quanti? Do those people not see that the resurrection of one generation would prevent the resurrection of another? Can the same voice be reproduced without the same larynx? the same ideas without the same brain? the same individuality without the same arrangement of the molecules? Individuality is a thing alone in all the world, and it has but one time.

The Present Day, of London, England, says: Mr. J. Henry has published several "Essays on Death and Funerals." In some points they are wise, in others gloomy. Why is this? Why have not Liberal thinkers as good a prospect in death and as good a chance after it as any Christian? What do Secular believers know of the next world that can justify them in being Moloch-minded, as though life was not worth living; as though a happy future was not more certain to the honest, scrupulous unbeliever than to the unscrupulous, credulous believer?

I do not understand the meaning of the above, and I think the editor of The Present Day, if he has read my pamphlet, does not understand them either. The only thing I can make him is that he had my additional notes in this pamphlet. T. B. Wakeman wrote: I read your pamphlet with an increased interest. We will consider what can be done towards setting up suitable forms. We must keep at work in these subjects until the old frightening nightmare in regard to them is dissipated by the light of truth. My prohibitionist friends who took

my first pamphlet, are refusing the subsequent ones, assigning as their reason the want of time to read. Why not say that they do not want it because they are prohibitionists? One friend told me that I consecrate too much room and time to refute superstition; that gods, devils, future life, creation and other religious ideas will disappear with evolution's teachings; that all, or nearly all men of advanced age who have studied nature, are agreeing with Atheists and Agnostics, and I know this to be the fact; but as I do not write my pamphlet for scientists, but for unlearned people specially, I think I must describe and show the absurdity of the teachings of God's men and other deceivers of poor people. That is not my hobby.

(To be continued.)

For LUCIFER.

Borning Better Babies.

I have just read a useful and interesting book called the "Radical Remedy in Social Science, or Borning Better Babies through Regulating Reproduction by Controlling Conception."

In giving this book to the public Dr. E. B. Foote, Jr., has done a grand and good work, as well as a much needed one. It is a brave step in the right direction. The whole future of the race depends upon the borning of the babies of to-day, just as what we are, grew out of borning the babies of the generations preceding us. The one question of how to prevent conception, is of more real interest to the world than any or all others.

To know how to regulate the size of families, and to have none, but wished-for children, would be a blessed knowledge to millions of men and women. It is the one subject above all others that illustrates the pursuit of knowledge under difficulties. The rich, the educated and the influential, have but little trouble in obtaining the small amount of real information that has been garnered up despite the law and adverse public opinion. This, combined with the law that renders the most intelligent and refined class of people the most sterile in reproductive qualities, gives us a large increase of population from the most inferior parents.

Now if we had "Contraceptives" of the best and most harmless kinds, and the law should turn about and furnish these "free gratis" to every woman, what a grand thing it would be. The book bristles all over each page with invincible arguments in favor of healthful, harmless preventives of conception for married or single—all who need or wish for them. Powerful reasons are given why even prostitutes should have them, and how it would benefit state and community if they were given to all free of price, and advice tendered in the bargain.

I am more than glad this book has come from the press. I hope to help to scatter them far and wide, thus aiding in the good work so well begun by the provident physician.

"Stop," methinks I hear some earping critic exclaim, "I thought you were an Alphate Diannite, and here you are advocating preventives of conception. Preventives of what would never happen if your theories were universal."

Yes, but you know, there are always buts and exceptions. Now the world has not yet reached the age of perfection, and probably it never will. People are very fallible. We believe in many things we find it impossible to live up to. Inherited appetites, passions and tendencies must be allowed for. Then the world is more ignorant on sex than any other one subject. The law compels a couple to be ignorant by forbidding any of us to impart the little knowledge we have regarding propagation, and "Dorning Better Babies," under penalty of prison and fines. So as the fiat has gone forth compelling conception, we must fight for the right to prevent it if possible. Born in lust, to many, continence is torture, and ages of cultivation must ensue before we can reach even the border land of true sexual morality.

So meanwhile we must work for the possible and hope for the bettermost which fewer and right generated children will bring. The last dozen pages of the book are filled with pitiful appealing letters from diseased, afflicted, poverty-stricken and insane parents for just anything at any price, that will prevent further increase of family.

The law says to the man whose wife has an attack of terrible insanity at the birth of each child—you are compelled to afflict your wife by forcing her into this terrible state, or you must remain continent, or else form an illicit union with some other woman. Now I leave it to every honest reader

if prevention is not preferable to this?

Study these subjects, friends, and be wise. Send 25 cents and buy the book, read it and lend it to your neighbors, and thus help to create a public sentiment that shall kill all laws against the dissemination of physiologic and sexual knowledge.

Price refunded to all who will say the book is not fully worth it. Stamps gladly taken. Address:

ELMINA D. SLENNER, Snowville, Pulaski Co., Va.

Then and Now.

EDITOR LUCIFER: Apropos of your discussion with Mr. Taylor it seems to me that something should be said in behalf of our friend, who was murdered some 1800 years ago for being able to think and for being brave enough to give expression to his thoughts. Society then was very much as it is now. It was composed of the few rich, the many poor, of the educated and powerful, of the ignorant and weak. It had its laborers and employers, just as we have, and then, as now, the fruits of the loiler were monopolized by the idler. Society then was permeated with scribes and pharisees, with high priests and low priests, with its police squads and centurions, just as now; it had its lawyers, editors, bishops and ministers. The battle was waged then, as it always has done and will do under social laws, between these rich and these poor, between the powerful and the weak; and the scribes and pharisees, and high priests and low priests, then as now, were against the under dog in the fight—the poor. But our friend, who had learned his trade and was working at it, who could see with mortal eyes and think with mortal brains and sympathize with mortal heart, grew restless and at last left his bench and became a reformer. We may know him by his works, by what he said and did, by those who were known as his friends or disciples and by those who were known as his enemies. All his preaching was against the rich and powerful and in favor of the poor and weak. It was these scribes, pharisees and priests who laid burdens on the orphans and widows and did not so much as lift their little finger, that he called serpents, hypocrites, whitened sepulchres, filled with dead men's bones, who make long prayers and seek the best seat in the synagogue. It was these who lay in wait for him, who tried every means, with question and with coin, to induce him to say something revolutionary that they might hand him over to the Roman government and put an end to him. It was these who at last did take him, who crucified him and who then washed their hands of the murder. It was the poor whom he taught to pray: "Give us this day our daily bread," the fisherman, the peasant, the blind and lame, who followed him by the sea and on the mount. It was these who stood ready to defend, one going so far as to cut off a priest's ear; it was these who gathered his lacerated corpse, who shed tears over it and bore it to a tomb. Three years, we are told, did he preach his gospel, that all men are brothers, that loving our fellow men is fulfilling the law and the prophets. But when he railed against the rich, and their hirelings, the scribes and pharisees and priests, who had defiled God's temple, perverted the prophets and corrupted the law, he was said to be giving incendiary advice, to be an enemy of society; and so he was put out of the way. Were it possible for him to return to this earth in the present day, to see the same social conditions as he saw then, to feel the indignity of true manhood against the injustice contained in the so-called law, to see the arrogance of the rich and the oppression of the poor, to see his teachings sickled over with a pale veneer of hypocrisy, to see miracle and mystery, hobgoblin and ghoul take the place of charity and love (even for your enemies and those that curse you) to see the lawyer and editor and priest, now as then, against the under dog in the struggle, I say, should he in this age appear and preach in the streets of New York, or Philadelphia, or Chicago, or St. Louis, as he did in the streets of Jerusalem and on its neighboring hills, who can say that his ministry now would last three years or three months? Who knows how long his followers now would resist the high priests' bribe of thirty pieces of silver and hand him over to his enemies with a kiss; who knows that he would not be indicted for felonious assault, should a disciplinarian cut off the ear of a high priest who had come to take him. Who knows, I say? Why, any one knows that three years of such ministry, a duplicate now of the life he then led, would not be tolerated in this age. The very men who quote

him in the pulpit, who say long prayers and preach learned sermons about the bereavement of the now and the whence of the where, who love flattery, who say soft things for the ears of the rich, who only know the poor through hearsay and their imaginations, these would be the first to move against him. We lawyers and editors of the present day would be foremost in holding him up to ridicule and scorn, the police the first to club, the military the first to shoot him and his followers down; though peradventure now and then, we would find a Centurion with sympathy for him, a rich man enquiring what he should do, a Gamaliel of toleration; but these would be the exceptions. Thus would history repeat itself, thus reformers meet with scorn if not hanging, thus the rich bribe the law-makers and subsidize those who create public opinion; thus would the poor eke out a miserable existence under the iron foot of tyranny, though in a land flowing with milk and honey and under a government supposed to be by and for the people. Ye Gods! "What fools ye mortals be" to tolerate such a thing and sleep peacefully. Why not follow the example of our friend of 1800 years ago and rest not, night or day, until this oppression and these oppressors be removed, tooth and nail, from among us; until the reform, he gave his life to inaugurate, shall bear fruit; until the priests, that he so much hated, shall find their occupation gone; until churches are turned into schools and newspapers are the educators instead of deceivers of the people, the advocates of truth and liberty, instead of the hirelings of those who love darkness better than light. Keep on, Lucifer! Be not discouraged, the feeble glimmer rising over the eastern hills is but the harbinger of that glorious sun of righteousness that ere long shall seek the zenith and spread its truth-laden rays the world round. Your work is good, though young, it will bear fruit, though now the powerful are arrayed against you. It needs no friends, and should fear no enemies. On its side is truth, and "truth crushed to earth will rise again; the eternal years of God are hers, but error, wounded, writhes in pain, and dies among its followers." This prophecy of a "modern pagan" is laden with encouragement for you and your work.

Court of Common Sense. JUDGE PUBLIC.

Lucifer vs. Jehovah, et al., Debating evidence.

Your Honor, I am amazed that the defense should attempt to identify the plaintiff with Satan. But the learned gentleman has spoiled his own case, for he said Lucifer never forces himself anywhere without invitation. In Job we read that "Satan came also." Now he rather strolled in with the sons of God on equality with them; or, if a stranger, he had no invitation. The defense may choose either horn of the dilemma. Satan was an accomplice of God in the cowardly business of ruining Job, a man whose virtues were proved by the live stock he buried up to please his God. After burning all that any reasonable Deity would demand, he rose up early and burned a "critter" for each of his sons, to cover any little scrapes they may have been into, or even contemplated.

After all this pains, God, who claims to know all men's hearts, did not comprehend Job's virtues, so sent his agent, Satan, to make tests, and to spare no expense—to Job.

If Satan was deceitful, it was the result of associating with God and his sons, but that he is identically the plaintiff is absurd. The learned counsel makes his client a liar. He says: "The plaintiff was permitted to lie to the youthful pair" in order to give them a dash of evil to make them healthy. If this be true, was not Lucifer performing a useful service? Yet Jehovah pretended to punish him for it, calling it evil. We know that the knowledge gained by Adam and Eve was good, therefore the defense was a fraud to call it evil. He has been bellying about that evil ever since, holding us all responsible. What could be more unjust?

Why does the gentleman weaken his case by admitting that he is working simply to discharge an old debt that he owes the Defendant? Does he never expect to pay it in any other manner? But it exposes the stinginess of the Defendant, who employs worthless counsel to escape paying a good attorney.

After the work is done John will still be in debt. It is the first instance of the kind. A lawyer generally manages to leave the debts the other way. John is such a poor lawyer that he has not learn-

ed how to make out a bill for services rendered.

Now to prove Lucifer "the real cause of progress." The proof is on history's page. It consists in overthrowing the defendant's false idols wherever found, and setting the light of Progress in their places. True, he has had aid. But for every Bruno, Galileo, Rousseau, or Paine, the defendant has employed a thousand priests to oppose them. Whatever improvement was proposed by the plaintiff it was sure to be opposed by the employes of the defendant. The latter were well paid in money (earned by slaves) but received few of the jewels of truth. Now the followers of the plaintiff have so increased in numbers that they think it nearly time to depose the defendant and take possession of the world that it may go on to perfection; leaving the defendant, however, and his dupes plenty of room to keep up their rummy, mery as long as they like. But we are certain that when the defendant runs short of funds his followers will desert him. Gentlemen, my learned friend has ruined his client's cause. What he calls a healthy mixture of evil, the defendant calls "total depravity," and killed his own son, being too bewildered to think of any other antidote for the evil he had created. Rest the case. Zeno.

Eight Eight!!

It is passing strange that President Cleveland should be first, indeed the only man to point out a Legal Remedy for the whole course of Monopoly. In his Message to Congress he drags up this forgotten truth, "The condition on which the several States ceded the lands to the General Government was that they should be administered for the public good." And he added, "Will any man contend that giving them away to large monopolies has been administering them for the public good?"

Here we have it declared by the first Magistrate of the Nation that such "giving away" was, and is, in violation of the Original Contract, on which the States ceded, and the United States accepted those lands. Let our lawyers follow up this Solemn Contract between those two Supreme Powers and see where it will lead to. If Monopoly titles rest on a violation of that Contract, does not that violation sweep them all out of legal existence? Then comes the question of Fraud. All jurists would agree that if fraud enters into the procurement of a title such title is null and void. And behind both stands Backstone. Even that high tory commentator speaks to us in this way. "An act that violates Natural Justice is not Law. It is an unauthorized Proceeding." If this be so, and for these reasons if there is no legal title to Monopoly lands, it greatly simplifies the work before us. But what about the man who paid his money to the monopolist and holds title from him? Such man cannot be disturbed. He holds his home by natural right and possession and improvements. The work to be done is to furnish homes for the homeless and deprive no man of his possession.

MORE FRONT!!

So obvious, so simple, so all-embracing is this remedy that President Cleveland, when appealed to enforce the "Eight Hour Law," said, "Certainly it must be enforced in our government works, but I see no permanent relief except employing the laborers on the public lands. And I would approve of any feasible means adopted by Congress to aid that purpose by grant or loans from the National Treasury," or words to that effect. It is not a little encouraging to find that the first man of note to give voice to this truth is the first Magistrate of the Nation—The Public Lands, by Thomas A. Doyre.

DEAR II.: Yours of April 13th received. I am fighting single handed here to start an anarchistic constituency against obstacles that would discourage any but an enthusiastic dreamer or a far-seeing teacher of basic truth. Your last, of May 7th, is especially good and to the point. We not only have the old archaisms to contend against, but the new that wear our livory. It is a mistake to take much space in defending individual positions on minor points, such as tariff, Malthusianism, &c. I have no time yet to write. I have got where I think I can do good circulating Lucifer, though it may take some time to make it pay you, but I can do it. Of course you and Tucker and others must have money. Send me as many of May 7th and later numbers as you can. I will sow them. Can't speak for the soil now. J. H. S. San Francisco, Cal., May 18.

It is stated on good authority that six-sevenths of the greenbacks are now demonetized, in effect, first by being hoarded, and second, by converting all small notes into so large denominations that no one can use them. This is a clear, open, defiant violation of law.—Express (Chicago.)

TIME CARD

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Table with 3 columns: Service, No., Time. Includes California & Mexico Express & Mail, Colorado Express, Atlantic Express, New York Express, Through Freight, Way Freight.

Table with 3 columns: Service, No., Time. Includes Kansas Central Division U. P. R. R., Passenger and Mail, Local Freight, Through tickets for sale, and Missouri River Rates.

seriton not for curiosity but as a salve to his conscience. "It is an errand of no evil," said Beatrice gravely.

CHAPTER XVII. A CASE FOR KING SOLOMON.

At a few minutes past ten o'clock in the morning Sylvanus Mordle, who for some quarter of an hour had been waiting at the cross-roads as patiently as the finger-post itself, saw Beatrice coming towards him.

The "Cat and Compasses" was an inn which had been better, much better days, on the strength of which it still ventured to call itself a family and commercial hotel.

The "Cat and Compasses" was an inn which had been better, much better days, on the strength of which it still ventured to call itself a family and commercial hotel.

Simply this: the widowed landlady of the house was an old friend of Mr. and Mrs. Rawlings. These respectable people were staying with her, and Beatrice had learned the address given to her uncles.

As the cab stopped Sylvanus, who knew nothing of the claim made on little Harry's person, looked inquiringly at his companion. He saw that Beatrice had at a glance taken in the rather ill-reputable look of the "Cat and Compasses."

"No," said Beatrice, "I alone can do it. Please do not follow me; but I should be glad if you will wait for me."

Very reluctantly he opened the cab door, and with many misgivings watched Beatrice go past the sullen-faced man, who cast after her a look of mandill approval.

At the end of the gleaming pewter counter Beatrice encountered the widowed landlady, whose frame, expansive after the manner of widowed landladies, filled up the narrow passage.

Beatrice noticed none of these artistic embellishments. She took the chair which was offered her, and without raising her veil, awaited the appearance of Mrs. Rawlings.

ward the door open, and with a stifled sob she rose, turned, and faced the new comer. Mrs. Rawlings's good-natured round, commonplace face wore an expression of wonderment.

(To be continued.)

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with entire success. Charles Foster, 370 Atlantic ave., Boston, Mass., writes: "Two years ago I was prostrated with Rheumatism. I tried various remedies, with little benefit, until I took

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My heavy Roadster, William Wallace, four years old; half Clyde and half Cleveland, will be found every Friday and Saturday at Legler & Allen's Stables, Valley Falls, on other days at my farm. Terms 12, 8 and 5. S. G. GREEN.

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because it touches of the human system in health and disease, and makes known "Common Sense" remedies. to all invalids of those "Hot spots of health" because it marks the danger points of the human system, and shows the way to the "Golden Rule" of health.

because it is a warning of the follies of youth, the penalties of ignorance, and of the mistakes of hasty marriages. because it is based on the knowledge and experience of a physician, who has spent his entire life in the study of the human system, and has been successful in curing thousands of cases of disease.

because it is a book of life, and a book of hope. It is a book that will give you the knowledge of the human system, and the power to cure your own diseases. It is a book that will give you the knowledge of the human system, and the power to cure your own diseases.

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