

# THE LIGHT-I BEARER.

SERIES, VOL. 3 No. 1.

VALLEY FALLS, KANSAS, MARCH 18, E. M., 265.

WHOLE No. 91

# UCIFER

(LATE KANSAS LIBERAL).

TERMS:

one year, - --six months, - -specimen cories pare.

etters should be addressed to Lucirez Falls, Kansas.

writer is alone responsible for the advanced or statements made by

DEATH OF FREEDOM itten stones will talk with flery tongnes.

ad the worm, when trodden, will turn:
, cowards, ye cringe to the crueles
wrongs,

wrongs, and answer with with never a spurn. an torture, oh, tyrants, the spiritles drove, clumbia\*chelots will bear; ars no hell in theirijhatred no truth in

their love,

For our fathers are praying for pauper pay Our mothers with death's kiss are white Dar sons are the rich man's some and and our daughters his slaves bylnight.

learloss are drunk with our tears; the

THE BREAD QUESTION.

Another very large industry here is flour making in some half dozen immense mills. My old triend Blake, the hardware man, bold me the other day that the clear profit now on a barrel of flour was four dollars, How is this? Shall we have a commission to regulate flour mills as well as railroads? Mr. Blake says a barrel of Kanass flour, grown and made here sells in Vermont and in Topeka at the same price. Think these things over... "Topeka correspondence Hiavatha World.

the World.
Yes, all who have to buy bread, or who have to buy meal and flour to make bread of, have been "thinking these things over" for a good while. We have often asked the question, Why is it that with wheat at 50cts. per bushel we are still obliged to pay \$2,25 @ \$2,50 per hundred lbs for flour at the mill? and with corn at 20cts per bushel, why should we pay, \$0 @ \$1,00 per hundred for bölted meal? It makes but little difference whether we are grain producers or not. The It makes but little difference whether we are grain producers or not. The mills refuse to grind for toll at any price, so we must sell our wheat and corn to them at their own prices and pay their prices for flour and meal, else awap the grain for the ground product at rates that are scarcely less oppressive than the plan first mentioned.

mentioned. "
I have tried to sift—to bolt(?)
this problem—have questioned the
mill menthemselves in regard to it,

Our mothers withdeath's kine are without the final search for the final search final search for the final search final search for the final search final search for the final search for the final search final search for the final search f

milliers as a class are more greedy and many the many in dungeon depths or live in difference between gain and loss to some the part of the milling basiness, and being in specific to the milling basiness, and being in less than the milling basiness, and basiners and their baskets than the less than the le

isliam, other institutions, suon as me People's Labor Exchange Bank, that shall absorb them by obviating their causes.

Now the widow lady very pertinently reveals some of the justifying causes of rent, as regards the interest of the difference of the contracting, the contracting formers, premium on fore-shall be contracted to the contracting formers, premium on fore-shall be compared to the contracting formers, premium on fore-shall be compared to the contracting formers, premium on fore-shall be compared to the contracting formers of the contracting for

upon 'building his palace upon mudails."

Let me ask whether in your estimate
of the just constituents of rent and interest, which you admit in fact, though you
exclude them from the name or definition
of those words, you have fully considered
the inconvenience to which the preprietor submits in going without the use of
inis property and his risk of death during the interval? In your answer to Mr.
Syour definition of profit seems to me as
to him, too procrustean. The scholastic
the systematic, the arbitrary appear in
your allotment st compensation for time
labor, risk, to, without considering superiorities of faculty, which may or may
mot myork of greater brain and nerve coat
to their subject, but which make all the

THE LIBERAL FREE!

We wish to compile a Freethought Directory, containing the names, addresses and occupations of all the Freethinkers of the United States and Canada, and will send the LIBERAL three months free to any one not now a subscriber, who swill send us a list of all the Freethinkers in their town or neighborhood, as above.

H. P. REPLOGIE,

Liberal, Mo.

Many men mistake don't-care-ism for Many men mistake don't-care-ism for Liberalism. Indifferentism they take to be Freethought. They pride themselves upon their liberality because it is a mat-ter of supreme indifference to them whether they teach in a Sunday A School. go to hear a radical lecture or attend a horse-race. What ails them is simply intellectual laziness and moral careless-

nose. W.

It is the experience of the world the tyrants can readily see the logic of force after their victims flage "remonstrated, petitioned and prostrated themselves at the foot of the throne," yet to-day the world condemns the use of force by a class which has a better reason for using it than has ever been known. Men who glory in the valor of their Revolutionary forefathers, and Union men who shot rebels, have suddenly concluded that workingmen have become utterly deprayed and fiendish when they talk of applying force to their, alleged; oppressors.—Denuer (Col.) Enguirer.

Don't fail there Elements (1)

Don't fail to see Elmina's "To my Friends" on fourth page.

M. HARMAN, | Editors and Publish

### OUR PLATFORM.

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

elf-Government the only true Gove therty and Responsibility the onl of Morality.

# LUCIFER'S AUTHORIZED

Weir City, Kans. - Dr. J. B. Cooper. Near Only, Asia, — Dr. 6. D. Cooper. Scammonville, Kan.—J. McLaughlin, Editor Miner's Journal. Clubbing rates. Liberal, Mo.—T. P. Lyon. Omaha, Neb.—John W. Griffith, 1712 Dodg

St. Carthage, Mo.—Watson Heston.
Joplin, Mo.—J. Houriche & Bro.
Joplin, Mo., (East)—Geo H. Hutchinson.
Humboldt, Kan., Wm. Rath.
Burlington, "Ohris. Brown.
Garnett, " C. Grey.

Among deferred articles we men on one from Mrs. Celia B. White tion one from Mrs. Cens B. White head, in reply to strictures by "H" in No. 24; Reply to "W" on the Sex question by "Rasp;" "Natura! Rights" by C. S. Wood; "Free Love Dead," by J. H. Cook; "Death and "Natural ta" by C. S. Wood; "Free Love J;" by J. H. Cook; "Death and trals" by Joseph Henry; Reply Kinget by A. C. Stowe; "Poi-by Edgeworth. Most of these d will probably appear in our

### JOHN S. VERITY.

From the *Investigator* and *Truti* Seeker I learn of the death at his home in Lynn, Mass., on the 10th ult. of the earnest Liberal above named Having the pleasure of a personal acquaintance with Mr Verity, I can

Itaving the pleasure of a personal acquaintance with Mr Verity, I can cheerfully add my tribute to that of Mr Seaver regarding his zeal, intelligence and genial sociability.

His funeral took place on the 13th ult. from Paine Hall being conducted by Mr. Seaver, and it was purely Secular in character and in perfect keeping with the life of the deceased Radical. So may we all pass to the eternal and dreamless sleep, with no priest of superstition to falsify by his presence and words the testimony which can nevermore be repeated by the lips lying drawn and helpless before him.

# ANARCHISTIC BOOKS.

So many of the readers of Lucipers avow a desire to know what "you An archists are driving at," and also make so many inquiries regarding Mutual Banking, that I am constrained to place before them this partial list of works bearing on these subjects. bearing on these subjects.

What Is Property? By P. J. Proudhon. Translated by Benj. R Tucker 83,50 ker..... By Josiah

Natural Law; or, the Science of Justice. By Lysander Spooner... A Politician in Sight of Haven.

A Founcian in Sight of Haven.

By Auberon Herbert.

An Anarchist on Anarchy. By
Elisee Reclus. With a sketch of the
Criminal record of the Author. By
E. Vaughan.

aughan...od and the State. By Michael

Bakounine.
Co-Operation: Self-Employment.
By E. C. Walker.
Co-Operation. By C. T. Fowler
The Fallacies in "Progress and
Powerty." By Wm. Hanson.
Single copy of Liberty.
Three copies

Single copy of Livering.

Three copies " " 1
Single copy Le Revolte. " 1
Single copy Le Revolte." One copy sach of Liberty, Le
Revolte and Die Zukungft. " 1
A Vindication of Natural Society. If
Etmund Burke. To be issued soo
Address, E. C. WALKER,
Box 62, Valloy Falls, Kas.

Trust Liberty to the utmost. She the messenger of hope to all who pine in dungeons, the angel of light who appears to roll away the stone from the door of the sepulcher of human love, the avengthe sepulcher of human love, the aven ing nemesis whose sword shall flash oo sternation into the eyes and hearts the oppressors. Welcome her, cheri-levs her.

Red Cedar and Timber Tree Seedlings! Large Stock, Lowest Prices, Transplanted Rod Coders, (sureto grow). Harty Gatalpa, Russian Mulberry, Cottonwood, Sycamore, Yellow Willow, White asl, Eim, Box Elder, Maple, Dogwood, Red Bud, Sweet-Gun, Tulip Tree, Etrawberry and Kaspberry plants, Apple Scions and Graffs, the famous "old fron Clad" Strawberry the hardlest and best Strawberry up produced. Write for Price Strawberry we produced. Write for Price berry yet produced.

Address, Bailer & Hanford.

uda, Jackson Co. Ill. On I. C. R. R.

### CONTRACTOR AND INTERPRETATION OF

"MATURAL BIGHTA."

The article of A. Chavannes, on 4th page is a thought-provoking one, and while I think his reasoning is perhaps, unimpeachable from the standpoint of physical science yet I should be giad to see his statement of Natural Rights supplemented from the Ethical or Human standpoint. Hoping that some one more capable than myself will do this for friend Chavannes I will merely yenture to present an outline, thus:

1st, In the broad sense everything is "Natural"—because Nature includes all that there is, has been, or can be. Every event or phenomer.

or can be. Every event or phenomenon, including every thought of emotion of the mind, is natural because it has or had an adequate and cause it has or nad an aucequace and therefore natural cause or antece-dent. But nature, like truth, is pris-moid—many-sided in manifestation Nature in her purely physical moode or phases as manifested in sunshine and storm—in slectrical and magnetic attraction and repulsion—exhibits no design or intention, whether good or bad. Physical or exterior nature shows no conscience—no sense of

shows no conscience no series of right or wrong—no love, no hate; no pity, norevenge.

But in what may be called her Ethical moods and phases, as exhibited in the so-called lower animals and in man, nature shows design, intention, conscience, remorse, love, hate, pity and revenge.

From nature's physical or exterior standpoint, then, we may agree with friend Chavannes when he says "it is foolish to suppose that men have any rights that other men are bound to respect," and that "right is founded on might." But from nature's ethical or interior standpoint I, for one, respect," and that "right is founded on might." But from nature's ethical or interior standpoint I, for enwould say that he is most declared wounds as that he is most declared wounds and he is a "long way off his base." Instead of right being founded on might I would say that right is founded on or in Equity, and equity would give to the weak all the right and privileges possessed by the strong, and, as Ingersoll puts it, "one right more—the right to be protected."

Applying these

ed."

Applying these principles to the treatment of our weaker (mentally) kindred, the horse, ox, etc., I would say that when we enslave them, with them, starve them, beat them, kill and eat them and wear their hides we are this like or nor ally in the and eat them and wear their index we are chically or morally in the wrong! Bro. Chavannnes speaks of the "steer, born free and independ-ent." Not so! he is commonly born a slave and lives a slave until such time as his master chooses to utilize nis carcass as beef and his hide a

ut the public conscience as ye But the public conscience as yet does not condemn the custom of enslaving our quadruped but half human brothers, neither did this same public conscience, one hundred years ago, condemn the custom of enslaving the weaker (because less cunning) African.

ing the weaker (because less cunning)
African.
Our duty as reformers, we think is
to strike at the slaveries that touch
us most nearly. When woman shall
have been emancipated, socially,
politically and financially—when
the despotisms represented by legalized rents, interest and profit, shall
have been abolished, then, perhaps
it will not be hard to convince people that it is morally wrong to enslave our quadruped relatives simply
because they have not yet reached
the plane of intellectual and psychical development attained by ourselves.

selves.

"Everything in its time."

With Bro. Chavannes I "believe in the laws of Evolution," but I believe in evolution along the line of natural ethics as well as along the physical and intellectual lines. If physical and intellectual rines. In man shows his superiority to "other animals in having developed a great or degree of intelligence" he should also show his superiority by devel oping a greater degree of ethica oping a greater culture.

WORD TO CORRESPONDE NT

A WORD TO CORRESPONDENTS.

An extended reply to Messrs
Edgeworth, Leclere and Shepherd
on the interest and profits question,
is impossible in this issue, for two
very sufficient reasons: First I have ery sufficient reasons: First and ery state of space the naper; second, lack of time to

already taken up my share of space in the paper; second, lack of tune occes of legis to prepare copy.
Edgeworth asks whether I have "fally considered the inconvenience to which the proprietor submits in going without the use of his property," etc.; Leclere thinks we have "lodged the point at issue" and that our doctrine would lead to receiving "benefits without conferring any." Further on friend L. says; "On one clean thing."

side of the scale lay, the interest which are [sic] to go to the lender; and on the other side lay the benefit which are derived from the use of the money, and the scales are bal anced." This our good brother calle the "emblem of recuirecity, justice equilibrium."

My answer in brief to the question

the "emplem or reciprocity, justice, quilibrium?"
My answer in brief to the question thus raised by friends E. & L. is simply this, (and right here is the pivotal point upon which the whole subject hauge) vis:

The obligation subsisting between borroner and lender is a reciprocal one. The borrower peeds the use of property, i. e., the accumulations of past The borrower needs the use of property, i. e., the accumulations of past labor. The property holder needs help to take care of his property. (Note: Property holder needs help to take care of his property. (Note: Property holders only lend or hire out that which they do not need tor present convenience.) Instance: The man who owns several houses needs help in taking care of those not occupied by him. While nature's products commonly have the power of reproduction the products of man's labor have no such power. On the contrary the constant tendency of these is to depreciation, to deay and annihilation. Hence when the borrower or the renter restores to the owner his house in as good condition as when he received it, pays taxes and insurance upon it while it was in his possession, then justice equity and reciprocity would say that his obligation to the owner should cease.

And what is true in the case of

should cease.

And what is true in the case of And what is true in the case of the house to rent is true in case of all borrowing and lending of property. Money in the true sense of the word is not property, is not value, and the attempt to show, logically, that it should have the power of reproduction simply because of its "in-

that it should have the power of re-production simply because of its "in-terchingeability" for property is to play the juggler with words. "The fear expressed by the words, "Destroy interest, rent and profits and w. destroy all incentive [Io hu-man activities" is as logical as to man activities," is as logical as to say, as the old slaveholders did, that to abolish the traffic in slaves would e to destroy the activities and bles

be to destroy the activities and blessings of commerce.

Finally, for the present, I can only say that I quite agree with Bro. LeClere when he says "All we can expect to do is to reform abuse, abolish useless institutions, repeal or amend obnoxious laws." This is just what we in "our humble way are trying to help along. As to inventing "patent backbones for moral weakness" we are quite willing to leave such experiments to the God-inconstitution folks.

H.

# PLASHES.

Senator Chaffee, Chm. of the Republican Nat. Ex. Com., speaking of the political prospects for '88 says: "The only thing that I am afraid of is that about the time the next campaign opens busi ess will brighten up

nees will brighten up."

Afraid! Think of it ye long suffering people! This dirty politician is afraid that you will be prosperous and happy.

As the priests of god have feared that happiness would lead men to forget god, so the miserable demagogue fears that your happiness will make you forget his party. To hades with such men and with the State that gives them the power which makes them dangerous.

Perhaps a more incompetent, meddle some, unjust and partisan body of mer never convened in Kansas than the legis never convened in Kansas than the legis-lature which has just adjourned. The most of these were creatures elected by the votes of citizens who cared more for party than for principle, and they have proven themselves to be fit servants of rich masters.

In their elections and in their action In their elections and in their actions every principle of decenor, fair play, candor, justice and liberty were trampled in the mire of paternalism and covered with the filth of partiasn malice. There were a few good men in this body of amateur tyrants, but they were utterly powerless to stem the tide of hypocrisy and describes. Such access to Parid Own. espotism. Such men as David Over never could have accomplished far mor meyer could have accomplished far more for Humanity in the truly honorable ca-pacity of private individuals. In such capacity their personal merits would distinguish them, but whelmed in the ozze of legislative inferiority, these merits are lost to view and their characters are stained by association

"The man of virtuous soul commands net, nor obeys, and those who rightly respect themselves will strive to be men and never sink to the level of legislators. Touch not, taste not handle not the un-

The petition of the cow-boys, and the facts cited by Capt. Couch must cause every thoughtful man to conclude that ex-Secretaries Innooh and Taller were woefully mendacious in their asseverations regarding the Oklahoms lands. The question which I should like to have an awared is, What was the consideration swered is. What was the consideration which induced those officials to so per-sistently he about the matter? No one sistantly he about the matter? No one who has been on the southern border of Kansas and who has even ordinary intelluence, has had any doubt that the Oklahoms district was and is occupied by the cattlemen, as circumstantially detailed by the coveloys and by Capt. Cond. Norther can there be any doubt that Lincoln and fuller were equally, yea, much more, conversant with the facts, than vere any not actually on the ground.

Perhaps the people some day will learn not to put their trust in princes, even though the prince bears an honored name. There is such a thing as family degeneracy.

W.

THE GREAT STRIKE ENDED. From John Swinton's Paper of las week, we clip the following:

week, we clip the following:

The great artike of the Hocking Valley coal misers is at least ended—the longest, most twocrous and most costly strike ever known in the United States.

The men have succumbed, and the combined corporations have gained a victory—one that will be used to the damage of every industry all over the country.

The news will be a relief to many even of the friends of the miners, putting an end to the harrowing tales about these men who seemed unable to do anything for their own relief, or for the overthrow of the enemy.

Yes, it is something of a relief to know

Yes, it is something of a relief to know Yes, it is something of a relief to know that this long, deeperate, and, from the first, utterly hopeless struggle is at an end. The history of this great contest is only another illustration of the wicked ness and folly of such strikes between capitalists and laborers. Instance, in this case, capital struck first. The mine this case, capital struck first. The mine owners struck for larger dividends, for greater profits, to gain which they reduced the pay of the miners from 70 cents per ton to 50 cents per ton. This was wicked. It was robbery. The soil and the coal deposits belong of right to those the coal deposits belong of right to those who work them, to those who utilize them—not to those who do not work them, do not utilize them. If capitalists urnished the necessary means or money to open the mines in the first place they are entitled to the return of that money are entitled to the return of that money with all legitimate costs attending the use of that money, and to no more. The rest of the products of the mines belongs of right to the miners.

Then when the miners struck the first blow the miners struck back by refusion to work of the the first blow the miners at which the offend waves much struck to the offend waves and

fusing to work for the offered wages and fusing to work for the offered wages and by remaining on the ground and trying to prevent others from working the mines. This was foolish. A prolonged strike means slow starvation to the worker, but is commonly welcomed by the property owner because it enable him to sell his accumulated coal or manu him to sell his accumulated coal or manu-factured goods at higher prices than he could otherwise do. The starving work-ers are in the condition of a beleagered garrison or city. If they cannot fight their way through their foes then their unconditional surrender is only a question of time.

In the same article Mr. Swinton says:

In the same article Mr. Swinton says:

Many months ago when justifying the Hocking strike as a temporary protest, we urged the miners and their alliest to predict the same coloseal strike against the saismen by capitalist rings of our country's coal mines, which were given by nature to all mankind, and which should be worked, not for the profit of the plunderers who hold them, but for the service of all who need the heat and power of coal." Perhaps in the course of time, an idea of this kind will work its way through the heads of the miners and their allies.

This is doubtless a pointer in the right direction. This indicates the remedy urged by the writer of this in the last issue of Luciphe. The workers everyissue of LUCKFER. The workers every-where must organize and do their own thinking. Numbers and intelligent or-ganization give effectiveness to effort. The flat must go forth from the workers themselves—"He that will not neither shall he eat.". Now, h Now, he works least eats or consumes most. The soil and the mines must be taken from the control of those who consume but produce nothing and given to the workers, to the producers. As a humanitarian I hope that this revolution can be made a peaceful one, but come in some shape it must, and that before many years. Bloodshed, violent revolution, is a bad thing in itself considered, but as a cure for worseffful at many even be well-comed when all peaceful means have soil and the mines must be taken from comed when all peaceful means have oon tried in vain

Liberty, Fraternity, Equality.

# ESSAYS ON DEATH AND FUN

From Jeseph Henry of Salins, Kan, have received the advance sheets of P II of his series of pamphlets with a above title. The sub title of this we

anove and reads What? Hell, Para-disc or the Sammerland? Spirit, united and other Isma."

This work is what may be very filly

This work is what may be very filly

ned a "labor of love" by a vetera cause of mental enfranchiser "Year of Death"—intensited and exa-gerated as it is by the slow-tolling bel-the hearse, the coffin, the long line of mourners and all the paraphernalia of modern funerals—constitutes and fur nishes perhaps the most effective mean by which the Christian olerov retain by which the Christian clergy retain their hold upon the respect, confidence and purses of their parishioners, as well as upon society at large. The sub-ject is not a pleasant one to dwell upon and hence the great majority of Liberal, and hence the great majority of Liberal, through sheer indifference, give the mat-ter scarcely a passing thought; and whee one of their number dies his surriving friends allow his mortal remains to be buried with the rites and ceremonicely the church—thus helping to perpetuals the very system that they themselves de-tourness as the createst server of humes nounce as the greatest enemy of human nfogress.

To arouse, to awaken the Liberal pub-To arouse, to awaken the Liberal pub-lic from this strange indifference—this astonishing lethargy in regard to this very important matter, is the object of this series of pumphlets. We herewith insert a few paragraphs

from the proof sheets before us:

We herewith insert a few paragraphs from the proof sheets before us:

\*Paganism includes a purgatory in its realm—but of a different character from the Catholic idea. The spirit of a deceased pagan was doomed to wander on the banks of the Styx for a definite period, when the merciless Charon carried over only such as had the obotus to give him. As in the present it was mercily a question of money. The pagan priest took the bribe and made the credulous people believe that their relatives had entered into the joys of eternity. The consideration to Charon was uniform to rich and poor. The modern Catholic priests have improved the plan of their people believe that the plan of their people will be proved the plan of their people will be proved the plan of their people improved the splan of their people will be people with the plan of their people will be people with the people of was the people of the people with the people will be people will be people with the people will be p

may be conducted by this modern system as practiced by this society, so that the poor as well as the rich can lay away their loved fonce and yet not be doomed to a burden of debt which will take years of labor to remove. Instances can be re-cited when the poor had to sell that which they need to give them ussteance and comfort to bury their dead according to the normal remeton.

which they need to give them sustenance and comfort to bury their dead according to the popular custom.

This old burial fashion is a custom that people must submit to, and the pricest take advantage of their helplessness or vanity to help his cause and fill his portmonnie.

In our next issue, No. 2, of Vol. III, we recover to compare the myllication of

propose to commence the publication of Part III of Bro. Henry's series entitled.
"Death and Secular Funerals." H.

# BOOKS RECEIVED.

THE TRUTH SEEKER ANNUAL and Freethinkers Almanac.

and Freethinkers Almanac.
1885. (E.M. 285.)
With Thirty seven Portraits of Prominent American Freethinkers Published at the Truth Seeker office 33 Clinton Place, New York. Price, 25 cents.
It would take much more space than we can snare in this issue of

It would take much more space than we can spare in this issue of LUCIPER to give even a brief outline of the many attractive features of this publication. To those who have seen the Truth Seeker Annual of last year we will simply say that as a work of art and of mechanical skill it much surpasses its predeces

In next issue we shall try to notice its literary merits.

its literary merits.

DIANA; A Psycho-Physiological
Essay on the Sexual Relations.
For Married men and Women.
This little work abounds in original ideas, tersely and vigorously expressed. Although written from what may be called the conservative standpoint its perusal will stimulate thought and investigation in regard to the causes that underlie and produce the crime and misery everywhere observed in connection with the marital relations of men and women.

men.
Sent for 25cts by Elmina D. Slen-ker, Snowville, Va.

The power of wealth defies the nation's will.—Senator Charles H. Van Wyck.



15

YS ON DEATH AND FUNE ALS.

m Jeseph Henry of Saline, Kar eccived the advance sheets of

th What? Hell, Par

in "dabor of love" by a voterant, use of mental enfranchisement de no argument to abow that the dash of Death" inheantifed and eract desired to the confine the long line ter's and all the parapherania and functional constitutes and functional dash of the confidence of the confidence of the confidence of their parishioners, as upon society at large. The submote places of their parishioners, as upon society at large. The submote places of their parishioners, as upon society at large. The submote places of their parishioners, as upon society at large. The submote places of their parishioners, as upon society at large. The submote places of their parishioners, as upon society at large. The submote places are upon the properties and the places of the pl

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Diana; A Psycho-Physiological say on the Sexual Relations. It was a proper to the property of the property of

The power of wealth defies the nation's ill .- Senator Charles H. Van Wyck.

### MARS WILL IN LONDON.

MONCURE D. CONWAY IN THE AGNO

4 4 3

NEW EXCHANGES

From 52 rue Morge, Paris, comes La Question Sociale," "Revue des

"You say, where goest thou? I cannot

that cee me; I break the bounds; I see, nothing more; believe, and nothing

My fortune is not one of my concern."

—Victor Hugo. The church has committed the unpar-donable sin, she has blasphemed against the rights of man, she has denied the hothe rights of man, she has demon value.

ly spirit of human kindness and love.

W.

At a recent meeting of the Wo-man Suffrage Association of Mass., Elizabeth Cady Stanton summed up the case of Woman rs. the Church, in these words: "Every form of re-ligion that has breathed upon the earth has degraded women." W.

The Galveston Weekly News is one of the foremost of the Anarchistic journals now published in the United States. We should be glad to

give place to some of its ringing editorials, but at present our space will not permit.

THE CO-OFBEATIVE COMMON-WEALTH In Its Outlines. An Expo-sition of Modern Socialism, By Laurence Gronlund. [read

which commands the deference of politi-cians.—N. Y. Freeman. "In fifteen weeks" says Prof. Thorold

"In fiteen weeks" says Prof. Thoroid Rogers, of Oxford, in his book "Work and Wages," a mechanic could, by working eight hours a day, earn sufficient to provide for himself and family for a whole year.' And this was in the thirtee nth century. I the nineteenth century it takes a workingman fifty-two weeks, working from ten to difteen hours a day, to provide for his family and self—and then come out in debt at the end of the year.—John Swinton's Paper.

It is the boast of this age that it is wise

It is the boast of this age that it is wiser and more human than preceding ages. If this be so it has done little to prove the claim in a social, political or industrial sense. Society still preserves all the rigors of caste politics, still anakes a few the governors of the many, and the fruits of the toil of millions are filched from them as they never were before in any previous period of the world's history. But the end is not yet and the world tall moves.—Minneapolis (Minn.) Niess Letter.

A REM ARKABLE ESCAPE

Mrs. Mary A, Dalley, of Tunkhanneck, Pa., was affected for elx years with Asjhuta and Bronchittle, during which time the heat physicians could give no relief. Her line provided the provided and the provided and

A politician is a tramp hunting for a

We have received from Bordeaux No. 3 of "Revue Aparchite," a fine twenty page magazine, devoted to the principles of the Social Revolu-tion; 35 centimes: per number, 4 france per year. Address Defourbs, rue Tastel, 26, Bordeaux, France. NULL.

Dante, in his wanderings through neshry worlds, came to a circle whose immates were subjected to this strange doom; they ould see everything at a distance with waterordinary oleanness, but nothing hat was near. All that was immediate-From 52 rue Morge, Paris, conne"Ex Question Nociole," "Revue des
Idees Socialistes et du mouvement
Revolutionnaire des Deux Mondes."
This is a finely printed 32 page review, and costs 2t centimes per copy,
or 4 france per year. On its cover
pages I find listed fifty revolutionary papers and magazines printed in
the French, English, German, Norwegian, Danish, Spanish, Dutch, Italian and other languages. The
world's workers are certainly awake,
and the day of human solidarity
dawns. that was near. All that was immediately around them was as if saveloped in a thick fog. Strange? Nay; this doom is common. It is this penal blindness with which the gemus of humanity strikes those who in a progressive world, insist upon looking backwards over thousands of years for the culmination of religion. I lately listened to a clergyman who was able to portray with artistic feeling and with learning the scene at Athens, where Paul encountered the philpsophers and raised a lofty ideal on the ditar to an unknown god, but presently showed that tell.
And still go on. If the way be straight,
It cannot be amiss; before me liee
Dawn and the day; the night behind me,
that

sition of Modern Socialism, By Laurence Gronlund.

"My o'ject is not to make people But a make them think."

—Montesquieu.

Lee & Shepard, publishers, Boston Mass. A duodecimo volume of 278 pages, evidently written by a think or and a practical man of business. In our next we will try to give the readers of Lucifern an idea of its drift and scope.

Labor is prior to and independent of capital. Capital is only the fruit of labor, and never could have existed if labor had not first existed. Labor is much the superior, and deserves much the higher consideration.

—Araham Lincoln.

There are only two arguments to which politicians pay deference—selfshin ess and fear. If you can show them that you have your demands with respect, otherwise they will treat you with contempt; if you can show will treat you with ceapeet, otherwise with concept. It is power, the state of fear you, they will treat you with respect, otherwise with concept. It is power, the shilling to be useful, which commands the deference of politicians.—N. F. Freeman.

raised a lofty ideal on the editar to an unknown god; but present daily, of
the philosophers who there dispute,
and the apostles who there est forth
strangs gods, he knew nothing—had seen
and heard nothing. These were to him
as it enveloped in dense fog. He had
never learnt that the best use of his
scholarly excursions to Greece and Palscine is to discover the heart beatings in
his own land, the brain thinking in and
for his own time. Curresquences—Paul
Even for the control of the control
and the amount of the control
is schools of philosophy in England
and the summing up of the result by a
third. Taking for their Mars Hill
the pages of a popular magazine, the champion of the unknown god has stopped
forth in the person of Herbert Spenner,
the representative of a new and known
god in Frederic Harrison; while the
effect of their crossed pens has been retiwed by Cyncism in the robe of clares
that Mr. Spenner's religion of the Unknowable is the ghost of a religion; Mr.
Harrison's Positivism is a relapse into
ancestor worship of primitive man; Mr.
Justice Stophen declares that both have
proved their point.

My first feeling after reading Mr. Justice Stophen's statement was that of having witnessed a philosophical duel of the
Kilkenny kind. Positivism and the Unknowable risk statement was that of having witnessed a philosophical duel of the
Kilkenny kind. Positivism and the Unknowable risk statement was that of having witnessed a philosophical duel of the
Kilkenny kind. Positivism and many and
the unraire year the man and an antiafactory as the control
that the unraire year the man and an antiafactory as the
the unraire provides and the conman distribution of the conman distributi

more we have changed "rulers!" King Arthur has been deposed and Kai ser Cleveland has ascended the throne He and his ministers of State, what will they do? Help themselves or us? W.

# Interest Arain.

Entropy Locarda Again.

It seems to me that the editors of Lucuran have not seem for have dodged the point at issue on the interest question; and they accuse us of what their doctrine would lead them to, viz: To receive benefits without conferring any.

The letter of a lady in Lucuran of January 2004 is when add the said.

The letter of a lady in Lucurem of January 30th is plain sind to the point. She has a true conception of reciprocity, of justice. She knows it would be unjust to ask money free from charges to build a house, or for any other purpose by which she is expected to receive a benefit. Those who loaned her that money had to go through the firee of tribulations to seem it will be seen to the seem of the see earn it, and they were conferring a favog upon her in letting her—use it as she thought best for which, she was willing to

pay interest.

On one side of the scale lay the inter-

On one side of the scale lay the intercist which are to go to the lender; and on
the other side lay the benefit which are
derived from the use of the money, and
the scales are balanced. This is the emblem of reciprocity, lustice, equilibrium.
When because a heart side, expected to
the the side of the flowes he is accused of
for the use of the rhouse, a something
for nothing. It mught light is expected
that the lecturer, the musician, and
the theatrical performer, receive something for nothing, that they "eat their
cake and keep it."

When that lady rents her house she
confors a benefit for she gives shelter,
and a base of operation to the renter;
has the side of the side of the side of the second of the second

abuse, abolish useless institutions, repeal or smead obnoxious laws, invent patant back-bones fer moral wakeness, introduse a ray of light into darkness, and laws the job for strogming the individuals to dame Nature. She reforms and gives the plant of the light from within, may be we can help her a little by diffusing the light from without.

JOSEPH LECKER, LYONS, KED.

Christian Bonevelence.

I am told that in Philadelphia—the city founded by Pean, a city whose name being interpreted, means "fixetherly Love"—if a poor widow with starving children, goes into interpreted, means "Brotherly Love"—It a poor widow with starving children, goes into the street or to a private house and asks for thread the is liablete be a recreated as a forminal; and if she applies to a hencytlent Christian institution, sheely so called, she must pass a theological examination and show that she is sound on. The pione goose, before she can receive help." Is it any wonder that poor women starve to death and that widneed more still their children to save them from the pangs of starvation, under the shadow of a hundred thousand dollar clurch steeple? If they go to a pauper house, that has become the terror of tramps and thieves, their fate is worse than death. The poor widow, if ever so virtuous, must live and die in the same rooms with profance wearers, supermunusted drunkgrid, ngotorious lines, thieves and harlots and see her children corrupted by them, with none else the more than the same t to mirso them when sick, or close their eyes when dead; and then have their bones insulted by having a paid priest called in to mumble a worthese prayer over them, after he has left them in that den of misery to die of starvation; if they have no friends to claim them when dead their bodies may be handed over 'to a medical college for dissection and their ekins sold to tamérs, to be wrought into shoos for the pions Grundies to wear to church!

Who is to blame for such murderons outrages? Whyour Government, to be surco. They have robbed the people of their birthright io land, driven them from farming where they might raise plenty of food, until all other occupations are more than overstocked with hands, underbidding each other in wages to get bread! At this moment

stocked with hands, underbidding each other in wages to get broad! At this moment hundreds of thousands of honest working men scuttered all over our country, are out of employment, while their tamilies are on the brink of starvation, while Congressmen who have robbed them of their land, are junketing in the hotels and brothels of Washington, and pompous pricests are strutting through the streets admiring the beauty of their hundred thousand dollar churches, built with money ground out of the muscles and snows of men, who with their families are starving.

are starving.
All these things speak to me of coming

All these things speak to me of coming dynamite, for when the rulers of a people persist in robbling them of their rights till endurance is exhausted, instead of protecting them, vengoance is sure to follow.

Do you say this is too severe? Go see what I have seen; go and feel what I have felt, and if you've but a gizzard in pity it must melt. I am not a man of vengeagees nor violense, I sanction it not; but I see the storm coming as I saw the war between the North and South before it came, and this is written not to encourage violence, but to warn the nation to avoid it by restoring the land to its legitimate owners—those who need it to raise food on. Yours, J. Hagges. J. HACKEB.

ood on. Yours, Benlin, N. J., Feb. 15, 1885.

The Liberty Bell.

To a Philadelphia note of rejoicing that
"the Liberty bell's trp is through the States
where alares no longer serve," a Southern
paper retorts: "The oid bell would toll fits'
and to pass through Fall River or 'the Hocking Valley."

The rotort seems sharp, but I think both paThe rotort seems sharp, but I think both pa-

family from starving. Outgobs master sometimes punished him with a whip for his laziness. The spinners' stid misers' maters punish them with hunger, cold and misery for their industry. The more they work to-day, the fiore side shall they be to-morrow. The more they produce the less shall they receive. If they starve to death, it is no loss to their masters; it is in truth a sain, for they have cost the master colding. gain, for they have cost the masters nothing and their places can be filled with fresh

workers at the same price.

Let the bell toil, for the miner is hollowing out his own tomb; the girl at the loom is wearing her own shrond.—Lowell (Mass.)

Bell.

Since last acknowledged the following new subscribers have] been added to our list:

FOR ONE YEAR.

last:

FOR ONE YEAR.

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Kan.; Dr. A. V. Ooffin, Le Roy, Kan. THEEE MOSTIES. Thomas J. Dalby, Chestorfield, Ind.; R. Kirby, Girard, Mich.; W. H. Bennett, Joplin, Mo.; Daniel P. Law. Norwich, N. X.; Frank Yun Gaasbeek, Valley Falls, Kan.; Frank Pyle, Lane, Kan.

As herotofore explained, this fund is designed to make up the deficit in the regular receipts, from new subscribers and renewals, for the publication of the Luciur-Bauney. Those who subscribe and pay money to this fund will be entitled to receive extra copies of the paper for free distribution, and also such other matter as we may advertise for that purpose, to the amount of their contribution to this fund.

Previously acknowledged.

tribution to this fund.

Previously acknowledged, \$61.26
Wm. Rowe, Jersey Gity, N. J., 5.00
In accordance with the above plan we now offer extra copies of the Lautr-neaten, 4t cia. each, 35 cts. per dozen, or per hundred, \$2.60.
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ment, 8 cents for one copy, or by the hundred. \$4.00. Embryology and the Social Question, (leaf-let) 10c for one dozen, or one hundred for 75

cents.
Remeburg's Image Breakers, 5c each; per eat of six 25c, for one hundred, \$3. The interest Problem, 5 cts. for one dozen, per 100, 30cts.
Who next will add a little to this fund? Now its the time to "epread the Light."

Says J. Stuart Mill in his work on

'Liberty:'

"Liberty."
The principle which demands uncontrolled freedom of action in all that concerns only the agents themselves, requires that those who have become bound together, in things which concern third that the whole the concern third that the whole the concern the control of on and by the use of ity with fair links and due through Fall River or the Hoese and the dulingence, it may be called usury, and the public pay interest on watered stocks, or magninary capital, it is extortion, it is usury. When congress protects a few thous and manufacturers at the expense of fit by millions of customers, it creates monopoly and it leads to usury. It gives power to expital to establish autocratic prices for their goods, regardless of their prices for their goods, regardless of their prices for their goods, regardless of their their varies, the laborers are left to compete with the laborers in the struggle for existence.

But after deducting the abuses which or compete with the laborers in the struggle for existence.

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But after deducting the abuses which the laborers are a shell to requilate prices to untit their varies, the laborers are left to compete with the laborers in the struggle for existence.

But after deducting the abuses which the labor closes, or magninary the significance which the laborers in the struggle for existence.

But after deducting the abuses and with the same from the public the corner-stone so the which was not the public the corner-stone which was not a warrent to the quite of existing the public the corner-stone, with great pomporal to the statistical transport of the public the corner-stone, with great pomporal to exist the public the corner-stone, with great pomporal the structure. The market proper than the question of receiving inter

If I could pass as swiftly as a thought
The leagues that lie between us two tonight,
And come beside you in the lamps clear

light, weary with the work the hours have brought,

ou rest beside the hearth; if I could stand And lean on the broad elbow of your chair, And pass my fingers through the cluster-

ing nair,

And whisper very softly in your par,
Some phrase to us, and to us only, known
And take my place as if it were my own
Beside you—would you bid me welcome
dear?

... All the Year Round.

After Death What? A. C. Stowe Refuted in his Own Words.

BY T. R. KINGET, M. D.

[Concluded.]

[Concluded.]
But let us examine a little further. It is true, "that matter as whole can be neither increased nor decreased," but is it true because "matter cannot change in respect to quality? Certainly not, for change as repeated quantity? Certainly not, for change is tatemed on the face of everything, or size, according to Mr. Stowe's own statement, how could matter be mutable? All matter, both animate and innimate, is continually undergoing change as to quality. This is an established fact. But Mr. Stowe has entirely overlooked the universal law of action and reaction, hence both the body that acts, and the body acted upon, ara. modified or changed. If this law were suspended only for an instant, universal univ mould reign. What then has Mr. Stowe to say about the immutability or unchange ability of spirit? It will not be allowable to say, that change applies to matter, but not to say, that change applies to matter, but not to to say about the immutation of underlanged ability of a pitti? It will not be allowable to say, that change applies to matter, but not to spirit; for Mr. Stowe says, that "the spiritual organism is like the material one, only the matter of which it is composed is exceedingly fine and attenuated, and fills the material organism as water does a popuge." Now if it be a universal law that all matter must undergo change, and Mr. Stowe admits that apirit is "attenuated matter," or matter ry fine, then, Mr. Editor, can any one of your intelligent readers escape the conclusion plast spirit is subject to change? It this betrue, what becomes of the doctrine of immortality? In what way does "the apirical organism survive the catastrophe of cendie". Besides, 3 all forms of matter, whether dine or course invariably depend upon conditions, Conditions are increasurily changing, theretor all jums of matter, changing, theretor all jums of matter, changing, theretor all jums of matter, changing, theretor all jums of matter,

syndre the or come hard new years, whether the or consequently changing, therefore all forms of matter, optimize included, are incessantly changing. Lafets one change, death is mother. After death what' why, other changes to be sure. Again, if the spiritual organism be like the material organism they must both have something in common, for only things which have something in common, for only things which have something in common, or affect seah other, or stand to such other in the relation of cause to sefect. Hence all forms or pades of matter are dependent upon their conditions. If you modify the conditions of spirit, spirit must be conditions, spirit must be satirely changed, and hence consistions identity must be lost.

"Mr. Skowe says that "spirit is ever mould-

tity must be lost.

"Mr. Stowe says that "spirit is ever moulding matter into its own image and likeness."
But he nowhere informe us wint the image
and likeness of spirit is, except that it is like
the material one only thinner. May I not ask
him whether the story is not "too thin" al-

together?

§appose we admit for the sake of his arguments, that "that which improves a thing must be above and more perfect than the thing improved, can be legitimately, reasonably reach the conclusion that that which improves and unfolds is infinite? If so, by what logical process? Is it because "there seems to be no limit to the improvement of things cancically the higher organically in the seems to be no limit to the improvement of things cancically the higher organically in the seems of the "there seems to be no limit to the improvement of things, especially the higher organisms?" What a moddle we have here. Surely that which improves a thing must be the cause of that improvement, and the improvement itself must be the effect. But according to Mr. Stowe, "spirit is the higher organism," and therefore as there is no limit to its improvement, this also must have a cause, which must be above and "more" perfect than the fixing, or the spirit improved. But that which improves must change. How then can spirit be immutable, especially How then can spirit be immutable, especially as all things without exception whether fine thick or thin, are ever changing or coarse, thick or thin; are ever changing? The spirit which is the cause of the improvement, must have been an effect, for coarse and effects are reprized or interchangeable. Every cause to-day, is an effect of that which preceded if yesterday, and every effect to-day will be the cause of that which successed; it to-morrow. Here we perceive that all contamily and perpetuity or conscious criatings after death from a rational or philosophical platform uppears an according to the coarse of the coarse o absurdity

Before Mr. Stowe can prove his assertion that there are "two things in the universe" or that the universe consists of two things or substances, he will have to recall his asor substances, he will have to recell his as-simption that the spiritual organism is like the material organism, for then as before remarked in another relation, both having something in common with each other, the one is only a continuation of the other, only another form or mode of the one great ex-stance or substance called the universe. Jin order to prove two existences, things, or

substances, he must show two things to-tally unlike each other, having nothing in common with each other. He must show a break in the continuity, that is, a disconti-

common with each other. He must show a break in the continuity, that is, a discontinuity. But as soon as he does this, if it were in his power, his proving would be fated to his doctrine of immortality, or confinued conscious existence after death.

Thelieve I have shown condujviety that the assumed "two things in the universe" cannot be like each other, and hence are not two distinct things or substance but one thing or substance only. It now remains for me to show that these said "two things" cannot be unlike each other. now remains for me to show that these said "two things" sammy be unlike each other, which is proved thus: If these two things are unlike each other, then they cannot have anything in armmon with each other, and cannot hold to each other the relation of cause to effect. "They cannot affect each other. Hence they emply as stajed be co-dermal or inseparable sub-stances and hence there are not two, but l be co-eternal or inseparable sub and hence there are not two, bu one substance or being, which is known as the Universe, and the attempt to prove immortali tv. is a failure.

### Natural Rights.

In the January 30th number of Luciers, S. R. Shephard asks some interesting questions, to which you ask for brief answers. I hope these questions will lead to a thorough discussion of the foundation of the so called natura

ights.
To Mr. Shepherd's questions, I will an To arr. Snepherd's questions, I win am-swer, first: That man possesses no solution roll functions not possessed by the horsein a lesser degree Second: That it is right for a man, be cause of his superior intelligence, to deto slavery, and to render him no equivi-lent for the vast amount of wealth he

shall say furthermore that in my estimation it is foolish for a person who be-lieves in Evolution and in the struggle

shall say furthermore that in my estimation it is foolish for a person who believes in Evolution and in the struggle for existence, to suppose that men have any rights that other men are bound to respect, and to fail to peograize the fact that in this world, at least—whatever may be in the next—right is founded on might.

We are placed here in a condition where we are compelled to take part in the struggle for individual self-under the contract of the contra

rant and despoiler, the sums.

LUCIPER.

The only natural right that man possesses is that which belongs to all creatures, the right to fight to the best of his ability for his life and for all that which have been supported by the conclusion of I believe in the laws of Evolution, and that man differer from other animels only in having developed a greater degree of intelligence,

ALDERT CHAVANNES.

# Different Aspects of Competition.

Different Angests of Competition.

The Galveston News, an organ of intelligence intermediary between the anarchimal principle and that of the Democratic party as distinguished from the Republican, ably exposes certain socialist fraliceise concerning competition though without exhausting the subject, for in advanced stages of organization for labor, competition will be regulated and tempered by concert among the Trade Unions so that there shall be no more depression from expossive production of only sort.

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Liberty must be its own physician.

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# THE COMMUNIST

THE COMMUNIST

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