

LUCIFER

THE LIGHT-BEARER.

NEW SERIES, VOL. 4, No. 20.

VALLEY FALLS, KANSAS, AUGUST 13, E. M. 286.

WHOLE No. 102

LUCIFER

PUBLISHED WEEKLY.

TERMS:
One copy, one year, \$1.25
One copy, six months, 75c
SPECIMEN COPIES FREE.

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

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

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

C. H. GILLMAN,

D-E-N-T-I-S-T.

Valley Falls, Kan.

E. L. SENFT,

PHYSICIAN AND SURGEON.

Valley Falls, Kan.

Dr. Senft uses "Eclectic Specifico Medicino. Office over Evans' Store.

DR. FRANK SWALLOW,

(LATE OF CHICAGO.)

VALLEY FALLS, KANSAS.

Office, corner Maple and Broadway.

Ad calls promptly attended to. Night or day in town or country. Will continue to give special attention to chronic diseases and diseases of women and children. Guarantees a cure in every case of Rheumatism.

RUPTURE

RELIEVED and cured without any operation or detention from business by my treatment or money refunded. Send for circular and should you come here for treatment and not find testimonials of ours as represented in the circular will pay all expenses coming to and going from Emporia.

DR. D. L. SNEDIKER,

Emporia, Kan.

DOOLITTLE & CO.

Dealers in

Hardware, Stoves, Tinware, etc

—AND—

BARB WIRE,

VALLEY FALLS, KANSAS.

H. F. NOLKER,

Groceries.

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

QUEENSWARE!

The largest stock and lowest price in the city.

J. H. SHULER,

AT DELAND'S OLD

STAND ON BROADWAY.

Has a large Stock of

Furniture!

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

JOB WORK.

Our friends will please remember that we are now prepared to do job printing, such as Cards, Notes, Bill-heads, Envelopes, Circulars, Pamphlets, &c. Satisfaction guaranteed. Please send in your orders.

ASCETICISM.

"My kingdom is not of this world." So a legendary hero is reported to have declared, and millions of his followers in the attempt to live the letter and spirit of this and many similar precepts, commands and injunctions, did all they could to make their own and the lives of their earth brothers painful and unhappy. For ages Asceticism was rampant in Europe. From the fens and swamps of human ignorance rose the deadly miasma of Christian anti-naturalism. In it virtue died, hope expired, health vanished, and hundreds of millions of human existences were swept into the awful cavernous mouth of Plague.

To suppress every natural instinct, to deery every natural pleasure, to crucify every natural desire, to renounce every tender tie and obligation of human love and sympathy, to dwarf the intellect, to ossify the heart, to starve and torture the body, to condemn the earth-home and its joys, to shun and slight its duties, to torture and massacre all who could not accept this Christian scheme of folly and nature-hatred, and to do all this that an objective heaven might be won by and for the insane devotee—this was Christianity, the Christianity of our forefathers, the Christianity that has, through heredity, bequeathed to us this fateful inheritance of hypocrisy, sham virtue, mock modesty, distrust of physical culture, and real or assumed hatred of pleasure.

In those dark ages of fear and faith whatever was natural was "carnal," a "deadly sin, something that tended to wean the soul from heaven and make it in love with earth. Good food, good clothing, comfortable homes, the sweet joys of human love, adornments, sports and games, admiration of Nature's beauties and sublimities,—all, all these were to be eschewed by the true believer, for the love of them or the desire for them was simply an evidence of his sinful nature, of his depraved condition, and to actually enjoy them was to jeopardize his immortal soul. Study of the universe was discouraged in every way possible; what little literature remained was an unmeaning jumble of super- or anti-naturalism; the verse-makers rhymed only of hell and heaven, of gods and devils, of sins and sorrows; the painters spread upon the canvass only the gloomy imaginings, the horrible conceptions, of the Christian theology, and, in fine, the doctrines of total depravity, self-denial, and the carnality of joy, well-nigh blotted the nations of Europe from the map of the world and their peoples from among the races of men.

Once it was a deadly sin to be happy in any way, all pleasure was "carnal," and the chief end of man was to glorify god. To a certain extent, we have outgrown these false ideas, but not wholly, nor nearly. The last stronghold of this baleful superstition is our sexual nature. Here it is yet firmly entrenched. Very many who have cast down all the other gods of Christianity, still worship this horrible idol of sex-hatred. Study of our sexual system is looked upon with distrust or disgust by the great majority of the people. They still believe that ignorance is bliss, that "knowledge invites the fall of innocence." Then there are others who are more enlightened and who believe that we should know all possible about this most vitally important part of our beings, but who yet cling to the thought that the more nearly we can suppress and kill every sexual feeling and impulse the more safe, virtuous, healthy, and happy we shall be. This is a survival of the old gospel that it is better to suppress than to train and guide, that denial to ourselves of the joys of the body is an evidence of the refinement of our minds and the sinlessness of our souls; and it is asserted that if we shall keep on in this way long enough the race will at last reach a plane whereon all pleasures shall be purely intellectual or of the soul. In other words, these good people still cherish, undoubtedly largely unconsciously, the old Galilean superstition, they are yet in their blood and aspirations anti-natural, they are trying to get away from this world, to escape from the conditions of their existence. They mistake the evils that have flowed from the false teaching of the church, from a denial of liberty, from the subordination of woman, and the consequent perversion of our sexuality, for the legitimate fruits of the healthful, temperate, free, association of the sexes. Inheriting the physical life, the mental predilections, the moral limitations and prejudices, of ancestors who for more than a thousand years were distorted, degraded, withered, and poisoned under the awful Ypas tree of Christian Asceticism, it is not much wonder that the Alphites are deluded with the idea that the diseases produced by Asceticism are to be eliminated by a still larger dose of Asceticism.

When our good friend Mrs. Stenker first embraced the Alphite "philosophy," she went the full length of the tether, if I have not misread her writings, and took the position now occupied by Mrs. Whitehead, that there should be no union save for propagative

purpose. But her natural common sense soon drew her out of this quagmire, and so we find her at this time contending with Mrs. Whitehead concerning the present applicability of this principle, she holding that the race is not yet prepared for the exalted gospel of Alphasism. Alphasism is "highest and best," she still thinks, but we must "grant to poor human nature some favors, privileges, and rights." It is evident that Mrs. Stenker has not forgotten the fact that feelings and impulses change as we travel along the pathway of life; she knows that the old man who can no longer take part in the active sports of youth is both foolish and unjust when he says that his grandchildren shall not or should not do so, and she reasons likewise in regard to this question. It seems to be different with Mrs. Whitehead.

Mrs. Stenker admits that many women are passionate in their futures, and she adds, "for passion is not all confined to one sex, and thousands of women are sexually intemperate from heredity and false training just as well as men are." If Mrs. S. means by this simply that men and women, both of them, are sexually intemperate, no one, I think, will deny the truth of her proposition. But if she means that sexual passion, *per se*, and sexual intemperance are the same she could not be more mistaken. Sexual passion is as natural to the desire for food, and women are as strongly sexed as men, relatively to the general health possessed by them as compared with men. No doubt this will be denied by many, by millions of those who find keepest delight in love's consummate union, for it has been sedulously taught them, and their mothers, that all manifestation of passion is indecorous, immodest, and that passion itself is an evidence of the sinful nature inherited from mother Eve and is a consequence of her "transgression." For this denial of nature and for this pernicious hypocrisy, we are indebted to the Galilean imposture.

Had it not been for amittiveness, never a child would have been born, and Mrs. Stenker, when she dreams of Alpha abstinence, fails to consider that the element or force is not active only once in eight or ten years, or no oftener than considerations of prudence will permit of an addition to the family. Only among a people utterly exhausted, overworked, physically and mentally, might it be possible to put in practice, for a short period of time, the Alpha principle, and then only because of the absence of normal conditions, because there was not left vitality enough even for love endearments short of the complete union, to say nothing of that. And this is nothing unusual, this overworking of one set of faculties to such an extent that the normal use of the others is not possible for quite a length of time. I very often find men and women who declare to me that they are so tired and worn out by their physical labors when night or Sunday comes that they cannot read, cannot think. Here there is no balanced use of muscle and brain, and the result is an imperfect man or woman. And upon the other side, we have the overworking of the brain of the student, of the business man, and this results in soft flesh, in weak muscles, in poor blood, and all in misery, in physical, moral and mental degeneracy. It is well to work hard, to think much, but not too hard, not too much, and the Alphites will find that when they really and honestly try to make hard hand and brain work take the place of all sexual association save for procreative purposes, they are engaged in a work of unbalancing and distorting which will end only in impotence and disaster. And while nude and much association otherwise, advocated by Mrs. S., is indispensable in bringing the passions within the control of reason and in ministering to human happiness, such association, unless complemented by temperate complete union, leads directly to impotence. Total denial, under these conditions, means, ultimately, total inability, for most and I think for all.

But this whole question of Alphasism is a side issue. The two things absolutely necessary in bringing about a better condition of society, in reducing the excessive indulgence on the one hand, and the equally excessive abstinence on the other, are these:

- 1st.—The overturning of the existing and the establishment of a new industrial system, wherein each shall have all that he earns, and woman shall no longer be compelled to sell herself for a night or for life to procure food, clothing and shelter and the satisfaction of her love nature and her love of the beautiful.
- 2nd.—The general recognition that woman should have the first and final word in all matters pertaining to her sexual nature, whether she desires complete association only as a love manifestation, or only for the sake of offspring, or for both. And each woman, of course, to decide for herself, not for her sisters, nor they for her.

The battle of to-day is for the right to choose methods: after that is won, we can decide the relative merits of the methods, but not before.

ANARCHIAL GOVERNMENT?

The Freethinkers Magazine for August contains an article under the above heading by J. Wm. Lloyd, of Granburyville, Fla., that voices our own views so nearly that we think we cannot do better than reproduce it entire in Freethinkers. In an explanatory note Mr. Lloyd says:

The reader must understand that there are Anarchists and Anarchists. Those here spoken of are of the individualistic, peaceful, evolutionary Anarchists proper, sometimes known as Boston Anarchists and are to be carefully distinguished from the communistic violent, revolutionary Anarchists often called Chicago Anarchists. Tucker, the Kelly's, the Walker, etc., Liberty, Lucifer and the Galveston News, represent the former; Most, Parsons, Spies, et al., Freiheit, and the Alarm the latter. Between these two is not only sympathy, but much intense, and even bitter antagonism.

We specially commend this article to those of our readers who still think that Anarchism means "confusion and disorder."

Advocates of individualism divide all mankind into two classes, Archists and Anarchists, or invaders and defenders of personal freedom. In the present state of our language it is difficult to convey a new meaning or shade of meaning, and there are many who delight to use words to produce startling and paradoxical effects. Anarchism has its fair share, and more, of these paradox-producing. Consequently it is much misunderstood. Perhaps the commonest of these errors is the supposition, that Anarchists hate order and desire lawlessness, and the abolition of all rule and method, all authority, all restraint, all positive principles and institutions. It cannot be denied that this mistake has been more or less fostered by certain reckless Anarchistic writers who take a somewhat malicious delight in waking the sleepers in the land of conventionalism, but it is a mistake, nevertheless. The fact is, there is a dangerous looseness in ordinary political nomenclature, typical of the existing social confusion. Thus the word, Liberty, is continually used to express license and non-restraint, and the word, Government, at one moment means the present compulsory state, at the next, social order, or defence of liberty, or method in action, or co-operation, or what not.

But in the mouth of the radical and consistent Anarchist (unless he expressly states to the contrary) liberty always means Equal Social Liberty, and Government always means Tyranny and nothing else. He is bitterly opposed to tyrannical governments, that is, to all attempts by single or combined individuals to control the conduct of their anarchic fellows against their consent. Therefore, always using the word government in its restricted sense, he declares himself a believer in An-archy, or no-government. But of the many other things to which the word government is often loosely fitted,—to self-government so-called, to the persuasive control of superior human beings over inferior, and to the confederation of free individuals to protect their freedom, to voluntary co-operation, order, method, rule and system in free action—the Anarchist is not only not an opponent, but he is usually, and almost invariably, their ardent supporter. To authority, in the ordinary sense of the term—the invasive, arbitrary, compulsory authority of Church and State, and of fashion, custom and formulated law—Anarchists are opposed, but to the rightful authority of true science they are most loyal. Believing that all formulated laws are necessarily defective, because of the fallibility of human knowledge, sure to be misunderstood and misinterpreted because of the present impossibility of conveying exact meaning from man to man, and absolutely without rightful authority except as accepted in liberty, Anarchists declare their enforcement upon non-consenting people an act of tyranny. Mark this, they do not condemn the formulation of laws but only their enforcement regardless of liberty. In their faith in and obedience to Natural Laws of Harmony no man excel them. To authority accepted in liberty, to the right of any man or set of men, to accept voluntarily any law, rule, regulation, or institution, not invasive of others' liberty, no Anarchist has anything to oppose; nor against governments where the governed consent, thus agreeing squarely with the Declaration of Independence

[Continued on next page.]

"Wesstrup's Financial Problem," price 50 cts. For sale here.

LUCIFER

VALLEY FALLS, KAN., AUG. 13, 1896.

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

OUR PLATFORM.

Perfect Freedom of Thought and Action for every individual within the limits of his own personality.
Self-Government the only true Government
Liberty and Responsibility the only Basis of Morality.

LIST OF OUR AUTHORIZED AGENTS.

- Carthage, Mo.—E. S. Galloway.
- Weir City, Kan.—Dr. J. C. Cooper.
- Scammonville, Kan.—J. McLaughlin.
- Omaha, Neb.—James Griffith, 1712 Dodge St.
- Leavenworth, Kan.—H. H. Hutchenson.
- Joplin, Mo.—J. Henrichs & Bro.
- Joplin, Mo.—(East)—Geo. H. Hutchenson.
- Humboldt, Kan.—Wm. Rath.
- Burlington, "—Chris. Brown.
- Garnett, "—C. Gregg.
- Ottawa, "—W. W. Frazer.
- Cedar Junction, Kan.—J. C. Collins.
- Burlington, Iowa.—Werner Boehlich.
- West Burlington, Iowa.—James Toft.
- Success, Kan.—Chas. Dinmy.
- Salina, Kan.—J. M. Hiten.
- Scranton, Kan.—John F. Young.
- Carbondale, Kan.—James S. McDaniel.
- Preston, Iowa, John Durant.
- M. O. Hicks, Silom Springs, Ark.

THIS PAPER may be found on file at Gen. P. V. Carrington (30 Spruce St.), where advertising contracts may be made for it IN NEW YORK.

TIPSTAFF.

On the fourth page, in the article of V. C. Yarros, the name, "Walker" appears twice. In each instance it should read, "Walker."

PUTNAM'S LECTURES.

Change of Time.

As first announced, Mr. Putnam's lectures were to begin on the evening of Tuesday the 21st, but as he is billed for Seward, Nebraska, on the 23rd, Mr. Butts, of the Santa Fe, tells us that it will be impossible for him to reach Valley Falls before noon of Wednesday. We therefore announced that the lectures will begin on the evening of the 25th.

The subjects of lectures sent us by Mr. P. are as follows:

- 1st night.—Universal Mental Liberty.
- 2nd night.—The New Heaven and Earth.
- 3rd night.—American Democracy.
- 4th night.—The Glory of Infidelity.

As under the new arrangement Mr. P. can deliver only three lectures one of these will have to be omitted.

Again we bespeak for the distinguished lecturer a full house, a fair and candid hearing by all truth-loving people. To all who fear to attend Liberal lectures lest their ears be shocked by the utterance of extreme radical views we would say that Mr. Putnam has the reputation of being a conservative rather than a radical. He is the lecturer of the American Secular Union whose platform ignores if not antagonizes radical reforms in governmental and social relations. Some idea of Mr. P.'s methods may be gathered from the following, reproduced from the Bozeman (Mont.) Avant-Courier of a recent date:

S. P. Putnam was greeted with a large and appreciative audience on Sunday night last, and if close attention, interrupted only by frequent rounds of applause, indicate anything, nearly all present felt that they were enjoying a rare intellectual treat and more than compensated for their time and attention. Putnam is a calm, clear-headed liberal thinker, a sound reasoner and an eloquent speaker, and is apparently incapable of giving offense to any person who is an honest, earnest seeker for truth. We regret that want of time and space this week will not permit us to give even a brief synopsis of his very interesting and logical lecture on "Universal Mental Liberty." But as he will lecture at the same place on Sunday night next we advise all thinking persons to go and hear what he has to say on the subject of "The New Heaven and Earth." Mr. Putnam does not arrogate to himself the right to coerce anyone into the conclusions of his own reasoning; he simply presents the truth as he understands it, and asks to be heard without bias or prejudice.

Mr. P. lectured at Denver, Colo. on the night of the 8th inst. The Denver Daily News of next morning published a column synopsis and thus comments on his lecture:

There was a good audience at the Tabernacle opera house to listen to an address by Mr. Samuel P. Putnam, of New York, secretary of the American Secular League of which Col. Robert G. Ingersoll is president. Mr. Putnam is an eloquent, attractive and entertaining speaker, and his remarks were frequently interrupted by applause.

Itch, Prairie Munge and Scratches of every kind cured in 30 minutes by Woolford's Sanitary Lotion. Sold and warranted by Beland & Tutt, Valley Falls.

BRIEF COMMENT.

Our old friend Alfred Taylor, of Lawrence, Kas., has issued a circular on the "Labor difficulties and their Remedy," which seems to be the outgrowth of a controversy between himself and Col. Leonard of the same place. Of this circular the Leavenworth Daily Times of August 10, has this to say:

Col. Taylor suggests that all corporate and wild lands be taxed equal to surrounding improved farms, and that the salaries of public officials should be graded down on an equality with reasonable skilled labor, favors the eight hour system because it would give more men and women employment.

It would abolish the contract convict labor in every state in the union, prohibit the contract system on all public works for the use of the people and debar child labor.

In addition he would tax all incomes over certain prescribed limits, abolish all official sinecures; and amend the swindling bond system of every grade.

Mr. Taylor sees in the near future a terrible war on the part of labor against capital, and the above and other measures, he suggests as means of preventing the same.

Some of his ideas are good and will be indorsed, but in the main he is inclined to go to extremes in outlining a disruption between capital and labor, that does not now and will not exist in this generation.

Just so, Mr. Times, did the slaveholders and their allies talk—"not in this generation," said they—till the nemesis of civil war rudely broke their dream of peace and safety.

About this time—that is to say, August 15th—six years ago, our little giant, our "Son of the Morning," was born into the world of journalism. For some months previous to that date the said youngster had been undergoing the foetal stage of his development in the form of a series of "supplements" to the Valley Falls New Era, and therefore we may say that it is largely due to the liberality and fairness of the then editor of that paper, Mr. G. D. Ingersoll, that our Lucifer ever saw the light of day. Not that Mr. I. was responsible for the matter contained in said supplements, but that he was fair-minded enough to allow it to appear in connection with his paper. The young hopeful was christened The Valley Falls Liberal. This was soon considered too local a cognomen; then Kansas Liberal, and when subscribers began to come in from nearly every State and territory of the U. S., and also from beyond the "briny waves," we began to look about for a name that would more nearly represent the cosmopolitan character of the paper. Most of the good modern names having already been appropriated we finally selected the classic cognomen it now wears. If not original with us we are the first, so far as we know, to publish a journal in the English language under the grand old name and symbolism of the Morning Star.

We should like to present our readers with a short history of the struggles and conflicts through which our LIGHT-BEARER has been compelled to pass while climbing to his present height above the horizon, but time and space for this issue forbid. We must, however, in this connection not forget to thank the tried and true friends, both near and far away, who have so nobly aided our little climber in his efforts to reach the zenith. We know not what the next six years may have in store him and for us, but if the friends who have thus far stood by us through evil as well as good report, will continue to send us their words of cheer and their supplies of oil for Lucifer's lamp, we shall hope to see much greater advances made before August of 1902 than have been made since August of 1890, E. M.

WHAT KIND OF GOVERNMENT.

We are constantly in receipt of questions, suggestions, admonitions and objections similar to the following:

I have loaned a lot of Lucifers to a few of my neighbors who have read other Freethought works, but they do not think that it is possible to get along without government. They think that self-government is a failure. And then the word Anarchy is not understood by many. Neither is the word Liberty. In view of these facts it is a wonder that you get enough subscribers to enable you to run your paper. Of course I have not written these things to teach you, but in the multitude of counsel there is safety. I hope you will not think hard of me if I give you my humble opinion about these things. I think if you must hold on to the names Lucifer and Anarchy you had better give a full and clear definition of the words in each number of the paper, as you know the people are very ignorant. Also I think you should define very particularly in each number just what kind of a government you want. I think that if we were done I could get subscribers to your paper. Yours, J. H.

Certainly, we never take offense at kindly meant advice; we quite agree that in "multitude of counsel there is safety." Neither do we retort as did a certain 3rd of July orator in our hearing, lately, in Valley Falls: "two heads are better than one, even if one is a sheep's head!"

Before again restating our definition of terms, we would ask, what do our Texas friends mean when they say "self-government is a failure"? Do they mean that what is known as the American Republic, as founded by the Revolution of '76, is a failure? This Republic was regarded as an attempt at self-government—an attempt to secure order, justice, peace and harmony without kings, lords and rulers, in the authoritarian sense. In this sense we think it must be admitted by every thoughtful observer that our so-called republic is a FAILURE, and always has been so. Instead of having a government "of the people, by the people and for the people," that is, a government of the many, by the many and for the many,—a government in which all have equal rights and privileges,—we have a government of the few, by the few and for the few! and we have never had any other kind of government.

We well know that this statement will be stoutly denied by perhaps the majority of our readers. Briefly let us see: A government of and by the people would be one in which the people make, expound, interpret and execute their own laws, or at least choose a portion of their number for that purpose. But do the American people—the masses, we mean—do this? Do the masses make, expound and execute their laws? Was Grover Cleveland the first choice of the American people for chief magistrate? Until nominated by the political machine, Grover Cleveland's name, even had scarcely been heard of by one tenth of the American voters. And if he had been a man of national reputation, and if the primaries, all over the land, had instructed their delegates to vote for him in convention, would this have shown that he was really the people's

choice? Anyone who knows anything of politics knows that this conclusion would be totally unwarranted. The primary voter can know but little of the men or the measures for which his vote is asked. He has neither time, means nor brains to fit him to choose for himself intelligently. Even if unbiased by corruption or intimidation he must necessarily depend for everything upon his party leaders, so that it is not really he who votes but the local politicians—the few not the many—who vote at the primary election.

So much for the chief Executive. How is it with the other "co-ordinate" branches of the general government? Do the many choose the Senate? How many of the readers of LUCIFER ever voted for Senator of the United States? or how many ever instructed an agent of his as to how to vote for Senator? And the Supreme Court—how many of the readers of LUCIFER ever voted for a judge of that court? Of course we do not need to tell our readers that the Supreme Court is not chosen by the many—by the masses of the people; that this most important branch of the general government—the branch whose business it is to expound and interpret the law, and whose decisions are final—is simply the CREATURE OF THE PRESIDENT AND THE SENATE! The president appoints and the senate confirms, and the judges hold their offices "for life or during good behavior"—that is, during the pleasure of the few who elevated them to their exalted position.

How is this for a government of and by the people? Again: A government for the people must be a government for the masses—a government in which there are no privileged classes or orders. Have we such a government? If so how comes it that a few men who by good fortune or fraud, have come into possession of gold and silver or of United States Bonds—how is it that men holding this kind of property can issue notes of credit which they can lend at interest and circulate as money, while other men whose property consists of houses and lands, machinery, etc., are prohibited under severe penalties from issuing such notes of credit? Does this look like a government for the many or for the few?

Again: Take our tariff laws. Is there no discrimination shown here in favor of the few and against the many? Why should the few who make sugar be "protected"—that is, fed and pampered—at the expense of the many who do not make sugar, or the few who make iron at the expense of the many who must buy iron?

These are but samples of the many instances that might be mentioned to show that the claim that ours is a government of, by and for the people, is not true; but that on the contrary it is a most stupendous falsehood,—a cheat, a colossal, MONUMENTAL LIE!

But it is probable that our Texan correspondent means that his neighbors think that self-government from the stand-point of individualism as against collectivism, or self-sovereignty as against state or national sovereignty, is a failure. If so we reply that so far as self-government as against government by authority has been tried it is NOT a failure but a triumphant success. The freethought movement is simply a denial of authority in matters of religion, and statistics show that freethinkers are by far the most moral class of society. Prison statistics show that those who lean most upon authority in matters of faith, as Roman Catholics, Orangemen, Methodists, Episcopalians, Baptists, etc., are most frequently found invading the rights of others, not only in matters of faith but of person and of property. While those who depend LEAST upon authority in matters of faith, as Universalists, Unitarians, Agnostics and Atheists, are least addicted to invading the rights of others in matters of faith, person or property. The man who is a law unto himself in matters of faith, if he is consistent and logical, is also a law unto himself in all other matters and hence he needs no statute laws or rulers,—no sheriffs, governors or jails to restrain him from violating the rights of his neighbors.

It is true that a few freethinkers have been imprisoned and fined by the courts, but in nearly every instance it has been not for the commission of REAL crimes, but for the commission of law-created, constructive crimes, as in the case of Bennett, Haywood, Foote, Lant, and several others. In these cases the men convicted of crime had simply asserted and acted out their claim to equal rights with their Christian neighbors, and hence the judges and other officers were the real invaders, the real criminals.

This, then, so far as it goes, is our answer to inquirers such as our Jacksboro correspondent. We want every man and woman to be a consistent, a logical freethinker and free actor then there will be no use for sheriffs and jails, for governors, legislators and penitentiaries. When a man claims the right to think and act for himself he is logically bound to grant to every other man the same right. But no man can be free to think and act for himself so long as his equal rights of person and property are invaded by others, by authority of statute law or in defiance of such authority. Hence we say LIBERTY IS THE ONLY CURE FOR CRIME. The principle or law which impels a man to claim and fight for all his natural rights is the only law that the freeman needs to restrain him from invading the equal right of his neighbor.

But we shall doubtless be told that all men are not logical freethinkers, and until they become such by natural course of evolution, what are you going to do? Do you propose to abolish our present laws against crime and criminals, pull down our court houses, jails and penitentiaries, abolish legislatures, governors, Congress, Presidents and Supreme Court?

Once more we reply that violent revolution is no part of LUCIFER'S program. We are not the apostles of Force, as a means of securing our rights, so long as free speech and free press are allowed. If these should be assailed then we should probably defend our rights. Concluded on third page.

FOR LUCIFER.

"THE FIRST SHALL BE LAST."
"Lord visit the widow," prayed old Deacon Shirk;
Then went to the bank with his gold;
"I'll visit the widow," said Inheld Work;
Taking bread, meal, potatoes and coal.

CHORUS—So the "first became last," for prayer is a Shirk,
And the "last became first" for the gospel means Work.

"Lord, visit the sick one," whined grand lady Shirk;
Then called on her fat, lazy priest.
"I'll visit the sick ones," said grand Madam Work.
An hard hearts were softened that day.

CHORUS—So the first, &c.

"Lord, keep me unspotted," minced grand Lady Shirk—
In velvets and diamonds and lace.
"I'll live unspotted," said good Madam Work,
While soul-diamonds glowed in her face.

CHORUS—So the first, &c.
When the sheep and the goats to the judgment are called
O who will appear on the right?
For the "first will be last," if the judgment is just,
And Shirks will be brought to the light.

JEREMIAH HACKETT.
Berlin, N. J.

"OUR ONLY LEISURE CLASS."

The New York correspondent of the San Francisco Argonaut writes to his paper as follows:
"Snobbery is rampant now, and no line is drawn more finely than that which separates the world of fashion from trade and from 'the city,' as the business part of the town and its inhabitants are now called. All this is quite about it, that a New Yorker finds to admire in respect for old residents of the town and its contempt for every other society. It snubbed an Earl and blackballed a Lord at one of its clubs last month without a moment's hesitancy. Its members form the only leisure class we have in America. They detest trade.

The doctor is regarded as "Society's servant," and by "society" is to understand this "only leisure class" we have in America, the do-nothings of New York! What an exalted estimate these drones do have of themselves! Need we wonder that the dynamitar arises in his wrath? And is it not well that he should arise? Of what use is this leisure class? What do its members do to justify their existence? They will not work, "they detest trade"—consequently, they are human leeches, having no claim upon the suffrage of honest mental or manual workers. Do not these men just as surely and disastrously prey upon society as do the burglars, the pickpockets, the common thieves, the highwayman? Assuredly they do. But the best way to get rid of them is by the surely eliminative process of education, an education that shall teach as its first and infinitely most important lesson the truth that he who can work and does not, has rightfully no claim upon humanity for food, clothing, home and happiness.

Credit Poncier of Sinaloa.

A. K. Owen, Boss of the Credit Poncier of Sinaloa, recently announced: "We permit no religious sect to exist in our colony." One of the colonists, foreseeing a dangerous breaker, ventured to ask for an explanation. Mr. Owen vouchsafes one. He says that as sect means a part cut off, and co-operation means joint operation, and integral means entire, and as "we are to organize under the name of 'Integral Co-operation' we cannot permit a religious sect or secret society, firm, co-partnership, corporation or any two or more persons to organize within our organization." Though not personally desirous of joining any religious sect or secret society, I nevertheless am thankful that I am not going to Sinaloa. I prefer to stop co-operating a little short of integrality in order to preserve somewhat of my individuality. "Integral Co-operation" seems to be a very pretty name for absolute despotism—Liberty.

Two columns of ordinary argument could not have more effectually exposed the gentleman of color in the Sinaloa woodpile than Mr. Tucker has in these few lines. Mr. Owen is growing, but hardly fast enough.

(Continued from last week.)

A few old women, servants of the Defendant, were first arrested in Philadelphia for praying for the abolition of slavery; hypocritical money changers, with the help of Lucifer, carried the work too far--until slavery was destroyed. The devil thought he was working for himself when he was only a tool in the hands of wise Jehovah. The plaintiff was not sharp as he thinks he is. He couldn't rule the people in righteousness if the jury should grant his prayer.

Jehovah never approved of slavery, but through his prophets and apostles he taught his people to be patient until in his own good time he could turn the devil loose on the slave holders. Until such time it were better that the Gospel of Christ should preserve its reputation for good. When peopling the earth was of the first importance, God permitted slavery, because thereby the lives of persons taken in war could be saved. So when a Jew "smote a servant that he died," he was not punished with death, because the property interest (he is his money) is taken as proof that the master did not intentionally kill.

"The wife hath not power over her own body but her husband." The Jewish marriage was a compromise between the worst heathen and the natural marriage that Christ speaks of. It was permitted by Moses because of the "hardness of your hearts," but from the beginning (nature's marriage) it was not so. The Jews were surrounded by people whose low female infants, saving the males for war, and only a part of the females for wives for rulers and prostitutes for the extra large male population. I care nothing for the surroundings of Zeno, only that he keeps "reasons as plenty as blackberries" ready for use. If Zeno will visit a physiological museum he may be able to see the most repulsive forms of diseases in every stage of progress. I might say the devil and "liberty" is the cause. He might say Bible Marriage is the cause. The real fact is: Humanity is yet unfinished. Zeno and his crowd can't wait for God to do his work in his own way. Zeno may write a big book some day; if some one should discover it half finished and make himself happy over it, poke fun at it and rush into court with a complaint that he has been kept out of his rights and want to be put in possession of the copyright, Zeno would study out a new comical name for the silly usurper. His school of philosophers trace all evils and consequent sufferings to a priest. The strong have oppressed the weak in all ages, and wars existed where the Jewish or Christian religions were never heard of.

There is real progress in Christianity, though ignorant priests are continually putting on the breaks. "Get wisdom," is the language of the Holy Scriptures; "Reason and compare," says the rationalist; "Break the idols," says the infidel; "Kick Jehovah out and put Satan (Lucifer) in his place," says Zeno. If the court please, I move that plaintiff and his counsel be indicted for bringing a malicious law suit. JOHN SMITH, Advocate for Defendant.

For LUCIFER.

A Distinction without a Difference

In Mr. Warren's rejoinder which appears in your issue of July 30, in speaking of the probable action of the "self-styled Anarchists," he fears they are about to "launch a system of banking based on credit instead of cash."

Now it appears to me that in making this statement he makes a distinction without a difference. It I understand the nature, use and functions of "cash," or money, it is simply public "credit," a perpetual public debt or check, regardless of the material or substance upon which it is coined or stamped, and to be redeemed by labor and its products, but never to be cancelled or paid.

When the masses learn this fact, together with the fact that notwithstanding our government officials have all constitutional authority to stamp and pay out this "cash" for value received to carry on the expenses of the government, they have hitherto persisted in transferring it by law to individuals and corporations without consideration, and then hire it of said corporations for public use, and through taxation compel the industrial element to pay interest on it not only for public use, but to either hire it of said corporations for private use or sell their products at prices established by said corporations in order to effect exchanges. When they learn these facts, I say, they (the masses) will demand that the government assumes its constitutional prerogative of issuing cash to carry on its expenses without interest or other modes of taxation; then there will be no use for Anarchists, Communists, or Socialists, for all industries will be monetized alike; and we will have no privileged classes to support, which will eventually unite, and harmonize all humanity. C. DERRON.

Continued from second page.

by every means that nature and science might place at our command. But we should regard the necessity of such resort to force as the greatest calamity that could befall the Freethought movement. The immediate effect upon the cause would be of necessity terribly disastrous. We are a nation of law-worshippers. We have leaned so long upon government, upon authority, that we as a people have not the mental or moral muscle--we have not the "back bone" necessary to stand up and fight for right against law--for justice against government--and hence the first effect of a resort to force will be to array citizen against citizen, brother against brother, worker against worker, with the probable result that the government will prevail and the clock of progress be set back a century at least.

No, the revolution sought for by us, labored for, prayed for, (work is prayer,) is a peaceful, an evolutionary one, not a bloody one. We can not force people to accept Autonomy (self-law) instead of Archism or government of RULERS. The desire, the appetite, the longing must come first. This appetite is evidently growing. The masses are beginning to see and realize that though we have not a king in name we have all the bad features of monarchy. We have monopolized enthroned behind and above our falsely called popular government; we have our privileged classes, and in the form of chartered, tariff-protected corporations we have an enemy of liberty and equality far more to be feared than was the old law of primogeniture so much feared by our revolutionary fathers.

As this article is already much longer than originally intended we close with a restatement of definitions.

"Anarchy" or Anarchism does not mean ANTI-government, ANTI-law, ANTI-ruler, as most people seem to think. The word is Greek. Turn to Donnegan's Greek lexicon and we find that it comes from *Archein* "to be the first; to begin; to command; to be a chief or Archon." *Arche*, "the beginning; first cause; object; foundation, elements--the act of leading; hence, magisterial rank." *Anarchia* "anarchy,--a, priv., n for euphony, and *archo*."

These are the entire definitions as given by Dr. Donnegan in his standard Greek lexicon; and hence it will be readily seen that we who claim the name anarchy to mean autonomy or self-government, have a clear, etymological right to do so. Mr. Warren says if we claim a good meaning for Anarchy we must fight the lexicons. We answer no; we do not have to fight the only lexicons that have the right to be heard on this question. It is true we must fight the English lexicons, just as we must fight the Encyclopedists and the pulpiters. English dictionaries, as well as encyclopedias and sermons, are made to sell, and in order to sell they must pander to popular prejudices.

According to Donnegan, Anarchy means simply the absence of commanders, of "chiefs, archons" or rulers. It means the denial or rejection of all who hold "magisterial rank." "Magisterial" is from the Latin *magister*, meaning a MASTER. An Anarchist is simply one who wants no commanders, no masters, no lords nor rulers. Anarchism means opposition to or denial of government only so far as that government is one of masters, lords or rulers. Hence as explained by J. Wm. Lloyd in another column, Anarchism is perfectly consistent with co-operative self-government--that is, government by consent of the governed.

Just what form that government may take must of course be determined by those immediately interested; and this choice of forms cannot be made until governments of force, or by authority shall have been eliminated or removed.

For a definition of LUCIFER we must also refer our Texan friends to the dictionaries of the language to which the word belongs. Lucifer is a Latin word, Ainsworth's Latin dictionary defines Lucifer as "the morning star." The adjective LUCIFEROUS is defined as, "That brings light."

Where could we find a more beautiful symbolism or a more appropriate name for a reform paper? etc.

THE GOD HORROR!

Lois Waisbrooker is right; the great, overshadowing, curse of our time is godism, the worship of enthroned depravity. The most immoral tenet of the theological creeds is the asserted necessity of belief in a god. The man who believes in a god of infinite power and of moral excellence is out of moral or mental plumb. By that belief he justifies in his god-fetich conduct that would send the human criminal to prison or the gallows. "God" created the Universe, says the Christian or so-called "Liberal" Theist. The Chicago Socialists did not create the policemen whom they killed, they are unlimited neither in power nor knowledge, they are the children of and subject to circumstances. Yet the god-worshippers say that they should be hung. But when the earthquake in Java whelms a hundred thousand palpitating human hearts in rushing waves of flame and water, they say nothing of the immeasurable wickedness of the wholesale murderer, who, according to their theory, did the cruel and dastardly deed.

Our entire literature is permeated with the subtle and sickening poison of godism. History, biography, fiction, poetry, travel--every department of our literature, is similarly tainted and rendered unfit to minister to the mental and ethical culture of the young. Reading a short story the other day, well written in a literary point of view, I was shocked to find it utterly immoral in its conclusion. It is upon the seashore. A brig is beating to pieces upon the merciless rocks. Upon that vessel is the lover of the heroine. This was to have been their bridal day. She is standing, with many others, upon the beach. With bursting heart and streaming eyes she implores the men to go to the rescue. They will not, it is too dangerous. At length her father appears. He will go. Who will accompany him? No one. But at length two young men, imbued with the courage of martyrs by the alternate taunts and supplications of Gudrun, spring

into the boat. Now I will let the author tell the story in his own language.

"Then the crowd stood breathless; not a word was spoken. All eyes were centered on the boat, which appeared on the lofty summit of a wave only to disappear next moment in the trough of the sea. Gudrun's fair locks were floating in the wind like a cloud flock. The minute gaps had long ceased to echo from the brig.

"Darkness fell and they had not returned. Nothing further was seen of the ship. Night fell. The storm raged on, the waves still battled fiercely, and out yonder those who were meeting their last doom unheeded."

"Unheard? No. There is One that listens and hears."

THEN WHY DID HE NOT HELP? If he exists and thus deliberately murders his children, he is a being utterly unworthy of our love and respect. And whether he exists or does not exist, the theology that tells us to love and respect the assumed-to-be infinite god who thus delights in purposeless cruelty (and all cruelty is purposeless) and whose hourly pastime is murder, is the source of more corruption and crime than aught else in the world.

It astounds me that so many who call themselves Freethinkers yet cling to this fiction of a god of justice and mercy. Such a god could never have made a world like this, therefore no such god exists as the creator and ruler of it, and to teach such a doctrine is to teach falsehood and foster vice and crime.

NOTES.

M. S. Gowin of McCune, Kans., has a short letter in the Truth Seeker of July 31, and it contains some of the most amusing contradictions imaginable. I make this excerpt therefrom:

"We celebrated the glorious Fourth here on the 3rd, and had a big crowd, the largest in this part of the county. I was honored with being made president of the day. We have a host of Liberals in McCune. Most of our business men think for themselves. We have three churches, but no Liberal could get room to lecture in them."

Let us pray.

The "business men" usually arrange for and pay the expenses of celebration of the Fourth. How is it, then, that in McCune, where "most of our business men think for themselves," they had their celebration on the 3d instead of the 4th? If there are such "a host of Liberals in McCune," why in the name of manly independence did they not celebrate the 1th, the natal day of the Republic, the day of Independence? And Mr. Gowin thinks that he was "honored" by being chosen president of the day. Well, perhaps a man who would or could stultify himself by accepting such a position under the circumstances, was honored by its bestowal, but certainly any consistent Freethinker would have regarded its proffer as an insult and its acceptance a dishonor.

The statement that there are three churches in the village of McCune, in none of which a Liberal could lecture, tallies so nicely with the others that there are a "host of Liberals" there and that "most of our business men think for themselves." A valiant "host," indeed! And what an amount of independent thinking and acting they must do! It is pertinent to inquire *who* built and *who* supports these three churches in a town where there are such a "host" of Liberals and where most of the "business men think for themselves."

As a matter of fact, however, there are not half a dozen outspoken, independent, Freethinkers in McCune, and I'll wager that from the pockets of those so many and independent "business men" there go every year ten dollars into the coffers of the church for ever fifty cents that finds its way into the treasury of Liberalism.

If the gentleman who presided at the Fourth of July celebration which was not a celebration on or of the 4th at McCune, Kans., had possessed the grit of a certain Iowa Freethinker, that letter to the Truth Seeker would not have been written, or a portion of it would not, anyway. The Iowa was invited to deliver the oration on the 4th (so styled) in a Dakota city. He answered: "Yes, on the Fourth, not on 3d or 5th." Good for him! Stand by your colors, men and women of Freethought.

The assassination of Rev. Geo. C. Haddock is the theme just now. He was a martyr, it is averred. In Sioux City the sentiment is against the enforcement of the prohibitory law. That law is so stringent that it takes away the right of jury trial and compels judges, under penalty of being arraigned before the legislature, to convict persons who, upon "reliable information," are known to be running saloons. Of course, no really free man would submit to such a law.

Well, under these circumstances and to help enforce this law, Haddock went to Sioux City. He went as a meddler, and every fair-minded person will at once say that he took his own risks, and that no martyr's crown can rightfully be his. One night he was shot down. The Christians and prohibitionists say that it was the "saloon element" that killed him.

This may be so, and then again it may not be so. If it is true, then Rev. Haddock died simply as the fool dieth, verifying a saying attributed to his "savior," that "He who takes the sword shall perish by the sword." He was wielding the brutal club of an unconstitutional law, a despotic and invasive statute, and if one of his victims dealt him a fatal blow in self-defense it is nothing to be wondered at, however much we may deprecate the possibly excessive violence used, and the disastrous moral effects of such acts. The violence upon the liquor side was a natural and legitimate outcome of the spying, tyrannous, and right-defying law upon the other. The sowing of the wind often leads to the reaping of the whirlwind.

(concluded next week.)

Among deferred articles we mention "Chronic Errors" by Theodore Hunt; George and the Land, by Plus Encore; Thought and Morality Regulators, by C. Severance; The Wage System, by A. H. Phelps.

From A. CHRYMES.

EDITOR LUCIFER: Dear Sir:--My attention has been called by some friends to an open letter to my address, published in LUCIFER by Dr. J. Wm. Lloyd, in answer to my last lecture delivered at Walden, the Liberal colony started by S. Blodgett in Marion county, Florida.

The subject of the lecture was a definition of Happiness, and the function of Sympathy. The subject is too large to be treated briefly, my opinions upon it being part of a system of philosophy which I have tried to briefly explain in four pamphlets, entitled 'The Law of Happiness, The Law of Individual Control, the Law of Exchange, and The Law of Environment.'

I would like to say to your readers that if any of them are sufficiently interested in the subject to care to read them, I will send the four free to any address on the receipt of a two-cent postage stamp. Respectfully yours,

ALBERT CHRYMES.

Adair Creek, Knox Co., East Tenn.

From Seward Mitchell.

To E. C. WALKER, editor LUCIFER: I have no words wherewith to thank and bless you for your just and very important remarks in relation to the outrageous conduct of Walsor, Stewart & Co., in Liberal, Mo.--the name ought to be changed to Despotism--in striking down free speech.

What outrageous blasphemy Walsor utters when he says "There is not an intellectual belief in free love on earth." A more damnable slander has not been uttered for five thousand years.

I wish your remarks could be read by a million people, and if G. H. Walsor before he dies does not wish he had never been born, the law of compensation will be dead.

It seems to me that Walsor has started his enterprise in the wrong place; he should have gone to Russia, and in company with the Czar, colonized his subjects in the frozen regions of Siberia.

If Comstock wants a partner, he surely can find him in the person of G. H. Walsor. SEWARD MITCHELL.

For LUCIFER.

Socialists not Anarchists.

The statement that "the Chicago bomb was thrown by a State Socialist," could be made only by one uninformed on the principles of State Socialism and the history of the movement in Chicago. When a split in the ranks occurred about six years ago it was on a question of force as a means of establishing socialism. The Anarchists favored force, and the State Socialists opposed it and have not since changed. The bomb was thrown at a meeting of the Anarchists, or communists if that is more proper. No one ever thought of connecting the State Socialists with the affair for they had not been active. But with W. all who are not Individualists are State Socialists. I am an Individualist, and that is my chief reason for being a State Socialist. The assertion that State Socialism erases growth is still more evidence of lack of information. Communism only may be said to ignore the rights of individuals, and that doctrine is opposed to State Socialism. ZENO.

THE FINANCIAL PROBLEM.

The Right to Issue Paper Money.

But it is a far graver error for a government to suppose it has the right to restrict the issue of paper money, for this is attacking the rights of owners of property to a much greater extent. If one cannot use property to the best advantage, he is restricted in its use. One of the uses of property is to obtain rent, as is done by the owners of coin when they issue paper money to the extent of three, and even ten times the amount of their coin, only, that in this case, they get from three to ten times the amount of credit they are entitled to. If owners of other products do not issue paper money to obtain real credit they must borrow it from those who do. Now inasmuch as this involves the payment of interest largely in excess of what it costs to print and issue paper money, he pays for something he does not get; and as the public, who take all the risk, and should therefore be furnished ample security, derive none from banks which pledge only one-third or one-tenth the amount in coin, which, by the way they retain in their own possession, while they require of borrowers a perfect security in the form of a mortgage or pledge of some product which far exceeds in value the amount of paper money loaned thereon, the issue should be made directly on the property of the borrower; he would then get his real credit at cost, the same as owners of coin do; and the pledge should be made to the public; it would then be relieved of the risk it takes.

To prohibit this under whatever pretext, is to restrict the citizen in his right to the use of his property. It restricts the issue of paper money to any one or two products, even tho' it increased many times more than the amount of such product, is to reduce the amount of paper money to the caprice or interests of those who own and control such product, besides compelling the public to take the risk of loss of both or had arrangements made, allowing such owners more real credit than they are entitled to; and as paper money is the instrument with which exchanges of the products of labor are effected both real credit and exchanges of these products are controlled by those who issue the paper money.--Westrup's Financial Problem.

TIME CARD

Table with 4 columns: Route, Class, Time, and Agent. Lists various shipping routes like California & Mexico, Atlantic Express, and Kansas Central Division.

CORRESPONDENCE

FOR LUCIFER. WHEN I AM DEAD.

For Lucifer. When I am dead. Fold the hands so sadly weary of the cares that life imposed. And with love's touch, soft and tender, press the eyelids closed.

FOR LUCIFER. The Watchword of Reform.

For Lucifer. The Watchword of Reform. I have the greatest regard for our highly gifted and earnest reformer, E. C. Walker, and have often congratulated myself on fusing my views harmonize with his.

Mr. Walker must not think that I object to his advocacy of continence, temperance, prudence, economy, and other time-honored virtues. But this has nothing to do with malthusianism.

does, he is not an Anarchist. We believe that Liberty is the mother of order and the state of crime, vice and disorder. Government, says Spencer, is the product of aggression and by aggression.

FOR LUCIFER. Sunday Newspapers.

For Lucifer. Sunday Newspapers. A consecrated halo often surrounds the beliefs of our childhood, when in after years, amid the stirring scenes of life, at home or abroad, in some far distant clime in jungle, or desert, or on the trackless deep, memory calls up the simple words we once lisped with joined hands at our mother's knees.

And as it is with the world rather than with us, that childish things have been put away. The beliefs of our childhood which fitted so well with its mental environment, are now seen to be ill-fitted to that of the present, even the church of modern "society" relegates our parents' humble and trusting belief to mission chapels and the Salvation Army!

In all ages good men have endeavored to act as breaks on the wheels of progress and to preserve the "good old ways" of more ignorant times. The fight against the Sunday newspaper by Protestant vaticanism to-day, is waged with the same weapons which flashed in the eyes of Luther and Calvin.

And yet, in this last quarter of the nineteenth century, when the sweat of the poor, the toil of the children, and the enforced labor of mothers is halloved as the reward of honest industry, because a small percentage thereof dribbles into the church sanctuary in the shape of pew rents, we need not be surprised to find pulpits habituated to taking their tone from the pews, seeking to imitate king Canute's decree the tidal waves.

In this age of monopoly, embezzlements, rings and clerical scandals, the great danger is--the Sunday newspapers! I am forcibly reminded of Carlyle's description of the Dead Sea as: "There they sit and chatter to this hour; only, I believe, every Sabbath there returns to them a bewildered half-consciousness, half-remembrance; and they sit, with their wizened and smoke dried viuzages, and such an air of supreme fragility as Apes may, looking out through those blinking, smoke-blurred eyes of theirs, into the wonderfulest universal smoky Twilight and undecipherable Dust of Things; wholly an Uncertainty, Unintelligibility, they and it; and for commentary thereon, here and there an unmusical chatter or mew;--trest, tragicst,--Innubig-conceivable by the mind of man or ape! Their worship on the Sabbath now is to react there, with unmissal woeceches, and half remember that they had souls. Didst thou never, O Traveller, fall in with any of these tribes? Meseemeth they are grown somewhat numerous in our day."

Let the learned D. D.'s take hope; in this age of fierce rivalries with truth on their side, and but the Devil on that of the Sunday paper they should wage a more than equal combat, and if all their scholastic ordination still fails to attract the multitude whose daily life and business is not affected by Mrs. Grundy, would it be blasphemy to gently whisper that the lack of attraction to the church must be in the pulpit itself?

A Bargain!

"Comprehensive Commentary of the Bible," in five large volumes, for sale at this office at a bargain.

The two LOANERS, English and German, one year for \$1.60. Send for them

A FAMILY AFFAIR.

BY THE LATE HUGH CONWAY.

"Oh, poor dear! she told me she told me how she had been forced to make her secret known by her husband's claiming the child. My heart bled for her. She told me how no one knew about the baby; how she should have to let all be revealed unless I helped her. She told me how she had longed for her child, and somehow, I don't know how, managed to get it to live with her or near her. Oh, it's such a pretty boy! Such a pretty boy, sir."

A worthy soul Mrs. Howells. Nevertheless, we will now bid her adieu, and hope that the business in Gray Street continues to flourish. But Frank Carruthers! Poor Frank whose researches had led him into such straits. Who had learnt the terrible half truth which by a paradox is often greater than the whole.

He could see how the boy's coming to Hazlewood House had been arranged, through Mrs. Miller, of course. And by his new light he was able to explain a discrepancy which had always troubled him. On the night when she bade him hope and wait, the nurse had told him that Beatrice had saved her years ago from starvation, whereas, Horace had told him, that until she came to the house, she was a stranger to them all.

She, this strangely-named woman, had made him promise to wait. Wait for what? There was nothing to wait for. Even if he, as he scornfully told himself he could, should forget his manhood and be willing to take Beatrice as his wife even now, he knew that a barrier, never to be climbed, would be raised by her. He did not wrong her in this.

She had not tried to win his love. She had not accepted that love when she offered. Too well he knew why. Yet he knew also that she loved him--loved him but would never be his. The thought drove him half mad. No friend of Carruthers's would have known him, as, with heavy brows and bent head, he walked through those quiet streets of suburban London.

But why the slight? No new dread, no new danger could have threatened her. Did she utter all this because he was coming to Hazlewood House? Did she fear that her resolution must give way, and with one breath she must avow her love, and with the next tell her lover that love could not be between them? No. A word from her would have stayed his coming. She had even as good as asked him to come. She was not flying from him.

Then the thought of that man who was seeking her came to his mind. He shuddered and bit his lips; he knew not why. But his first thought was to trace this unknown man and hear why he wanted Beatrice. His mood changed. He would not seek him. He had no more to learn. After what he had this morning heard, all inquiries, all information, could but tend to make him more miserable. There was nothing now left for him in the world but sheer hard work. Work, work, the greatest blessing ever given to man.

So he walked on and on, almost crying in his anguish, almost raving at his utter helplessness to mend matters. But all the while, do what he could to tear his idol out of her shrine, thinking of her as the calm, fair, stately girl he had known and loved, the one of all the world against whom slander should raise no voice.

Before his aimless walk was ended his mood had grown soft and pitying. Anger had simply faded away. All he could now think of was Beatrice and her sorrow. All he asked was to be able to see her and tell her there was one who would ever be as a brother to her. The wild resolve that he would now acquiesce in her disappearance as easily as did her uncles disappeared. He would find her. He would go to her, take her hand, tell her the secret was his, counsel her, and if it were possible stand between her and what she had to bear.

But he knew now, or thought he knew, the utmost that life had to give him, and he saw in it a sorry substitute for what it had seemed to promise only a few days ago.

CHAPTER XXVII. To make up one's mind; to vow to find a

young woman who has disappeared without leaving a trace, is one thing--to find her is another. The world is a place of considerable size, and chance meetings are not so common as the confiding reader is asked to believe. Such was at least the experience of two men, who, from different motives, were equally anxious to find the fugitive. The first Maurice Hervey, the second Frank Carruthers.

Hervey, who, having paid a second visit to Oakbury, had in some way managed to learn that Beatrice the boy and the nurse had gone to London, had a hasty appeal to Blacktown and returned to the capital. The more he studied the situation, the more apparent it became that, to use his own words, he was in a cleft stick. So long as Beatrice could conceal her whereabouts from him, so long was he utterly helpless. He could, of course, compass a certain amount of revenge but the cost would be too terrible. However sweet a thing may be, it may be bought too dearly. He could walk boldly up to Sir Malguy Clauson and prostrate himself in his son-in-law. He could go to these Talberts and show them that he married their niece when she was little more than a school-girl. But what good would this do? His bolt would be shot, and his quiver held no other. It might bring down Beatrice but not her money. He would have to deal with men of the world instead of a woman over whom he held the terror of exposure. He had one article to sell, silence. There was one customer for it, his wife. With her he could trade to advantage, but the moment he broke luck for another market his commodity became all but valueless.

Again, there was that cursed clause in old Talbert's will. Hervey could easily prove that Beatrice was his wife, but in doing so he also proved that she had married, when under age, without her trustees' consent, and the said trustees could do almost exactly as they liked with her fortune. Probably they would throw him two hundred a year so long as he kept out of the way. What was two hundred a year when we know that had he not insisted on bringing some one's head down to the dust, he might have had ten times the amount? Why had he not taken the money and foregone his revenge?

Headache

Often indicates derangement of the digestive and assimilative organs. Persons afflicted with this distressing complaint may be relieved by the use of Ayer's Pills. "I have used Ayer's Pills for Headache, to which I am predisposed, and they invariably relieve me of all pain." C. Webster, Manchester, N. H. "Ayer's Pills are the best remedy I ever used for the cure of Sick Headache. They help me when all other remedies fail." Ida Skinner, 391 Thirtieth St., N. W., Washington, D. C.

Ayer's Pills

for sure and speedy relief. R. M. Coan, Rockford, Ill.

GOLD

FOUNDATION PRINCIPLES EIGHT PAGE SEMI-MONTHLY EDITED BY LOIS WAISBROOKER. Advocates a Humanitarian Spiritualism, and holds it as a

FOUNDATION PRINCIPLE That all gain coming from the use of natural wealth belongs to the party through whose labor it is secured, and not to some other claimant--that no man or set of men has the moral right to hold land not in actual use from those who need it, and that rent taken for the use of such land is robbery, and illegal when measured by the law of natural justice.

John Seckler THE 1-PRICE CLOTHIER.

Would respectfully call the attention of all in want of Clothing, Furnishing Goods, Hats, etc., to prices that DEFY COMPETITION:

Men's Suits from \$5.00, to Tailor Made for \$25.00. Boys' Suits at from \$4.00 to Tailor Made for \$15.00. Child's Suits at from \$2.75 up to \$12.00.

UNDERWEAR IN ALL GRADES AT THE SAME PROPORTIONS!! No Misrepresentations Made to Elude Sales, But Goods Represented for Just What They Are.

We also have a fine Merchant Tailoring Establishment and a fine Assortment of Piece Goods to select from.

A Call is solicited from Respectfully, JOHN SECKLER, LEAVENWORTH KAN. 123 DELAWARE STREET. N. B. A reliable watch (Waterbury) will be presented to every purchaser of \$20.00.

Bible Temperance.

THE BIBLE AND THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

OF THE CLAIM OF MODERN CHRISTIANS--THAT THE BIBLE IS A TEMPERANCE WORK. BY E. C. WALKER.

Refutatory Note: Introducing: 1st A--Passages Unquestionably Condemning the Use of Wine. 2nd B--Passages Commanding or Enjoining the Use of Wine or Strong Drink, or both, or including a plentiful supply of Wine among the Blessings to be Bestowed upon Favored Individuals or Tribes, etc., or including the Deprivation of it among the Punishments inflicted upon the Disobedient. 3rd C--Passages Conditionally Condemning the Use of Wine, etc., upon Certain Occasions, by Certain Persons upon Certain Occasions, etc.

"Every honest and rational movement in favor of temperance is to be commended, but this unsuccessing stuff called 'Bible Temperance' is unbecomable. I have long felt that this sham ought to be punctured. It has been done at last, and most effectually done by the logical pen of E. C. Walker."

Price, per copy...\$0.10. Per dozen...\$0.90. WALKER & HANMAN, Valley Falls, Kan.

DIANA. Sexual Advice for the married, improved. Diana is the road to True Love and permanent happiness. Price 25 cents. Stamps gladly taken. Please order them of GEMIN J. SLENGER, Showville, Va.

AN INDISPENSIBLE BOOK. By Dr. E. B. FOOTE, JR.

RADICAL REMEDY IN SOCIAL SCIENCE

BORNING BETTER BABIES Through Regulating Reproduction by Controlling Conception.

An Earnest Essay on Pressing Problems. 121 pp. Price, 25 cents.

To each present subscriber to LUCIFER who shall pay up all arrearsages and for one year in advance (\$1.25 per year) we will send one copy of this most valuable book.

To each new subscriber to LUCIFER who shall send us \$1.25 for one year in advance we will send one copy of this book.

OTHER EXTRAORDINARY OFFERS! Forty-Three Lectures by Col. H. G. Ingraham, bound in cloth. Lectured in gift out back and side. More of the Colonel's sayings and writings than you can get in any other form for the money. Price, \$1.50.

This Large Book, together with Dr. Foote's "Radical Remedy," for \$1.60. Each old subscriber to LUCIFER who shall send amount of arrearsage and two dollars and thirty cents (\$2.30) will receive LUCIFER for another year and both of the above books.

This offer is good until Sept. 1st, 1886. Do not delay sending your orders. Address, WALKER & HANMAN, Valley Falls, Kansas.

FOWLER'S PAMPHLETS!

CO-OPERATION, its Laws and Principles, 25 pages of splendid reading matter. Just what is needed to-day. Don't miss it!

THE REORGANIZATION OF BUSINESS. In the Store and the Bank, on the Farm and in the Factory. Practical application of the principles of Co-operation.

PROHIBITION. An unanswerable argument against summary methods in temperance reform. Price, 10 cents each, the three for 25 cents. Address, WALKER & HANMAN, Valley Falls, Kan.