

# LUCIFER.

## THE LIGHT-BEARER.

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VALLEY FALLS, KANSAS, SEPTEMBER 17, E. M. 280.

Whole No. 107

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### NOTES.

Anything for human rights is constitutional. No learning in books, no skill acquired in courts, no sharpness in forensic dialectics, no cutting and splitting of hairs, can impair the vigor thereof. This is the supreme law of the land, anything in the constitution or laws of any State to the contrary notwithstanding.—Knoxville (Tenn.) Express.

This is the uncorrupted gospel of Autonomism. Above all "vested interests," above all statute laws, above all judicial decisions, are the indefeasible rights of persons. States are nothing, governments are nothing, society is nothing, weighed in the scales against the integrity of the Individual. When the Unit is degraded, the mass is corrupted.

At his church last Sunday night, Rev. Taylor, speaking on the liquor question, quoted a certain passage as wholly from Col. Ingersoll. The closing part thereof is a forgery on its face. Ingersoll is made to talk of "god" and "the devil" as though he was a believer in those myths. Any man of ordinary acumen would at once perceive the absurdity of attributing such theological expressions to the Nativist. As a matter of fact, Col. Ingersoll has distinctly, over his own signature, repudiated the authorship of the last half of the famous "Whisky" passage. I charitably infer that Rev. Taylor was not aware of this fact.

Now the question is, will Rev. Taylor inform his congregation of his great mistake in thus making Col. Ingersoll stultify himself? If he does, he will establish the fact that he is more of a man than a theologian.

And I hereby request this public teacher to give us his authority for the assumption that the abolition of slavery in this country was the work of the church. The use of LUCIFER's columns are hereby tendered him for the purpose. And I will give him this cue to my position: During the great Anti-slavery struggle, the Church, as the organized force of Christianity in America, opposed, actively or passively, the agitation of the question, and was, by all odds, the strongest bulwark of the abominable institution. Almost every great division of that mighty army fellowshiped slaveholders, and through ostracism and direct persecution, drove from its shelter and comradeship nearly all of its own daring souls who spoke for freedom when it was unpopular so to do.

And another question for Mr. Taylor and his confreres of Valley Falls. By what authority does he and do they talk of "Christian temperance?" LUCIFER will print in full every text which they can find in their Infallible Oracle, the Bible, which is favorable to temperance or to prohibition. And for every passage of that nature which they find I will, in the same Infallible Oracle, find five that contradict it, that teach the opposite of temperance or total abstinence.

Now, gentlemen of the ministry, if you are honest in your advocacy of "Christian Temperance," you are woefully ignorant of the contents of your Bible, and will accept my challenge. If you are dishonest, you will not accept it, but you will remain in faucied security behind the ramparts of your pulpits, refusing to come out into the open field. Which course will you choose?

The spread of Co-operative ideas and practices is highly gratifying. "The Co-operative Manufacturing Association," Kalamazoo, Mich., is composed of twenty practical mechanics, and is engaged in the manufacture of mail carts, road carts, and other wheeled vehicles. Success to this and all other self-helpful enterprises.

To Mrs. Slenker's long article I have, neither space nor time to make extended reply, nor is such reply needed. Individuals differ, and while there are doubtless many who are not perceptibly injured by long separation from those of the opposite sex, it is still more certain that many of these would find their sexual vigor much impaired by a course of Dianianism, if long continued. I know there are some who are less healthy when associating as Mrs. S. thinks best than when they are entirely away from the other sex. It is the continual stimulation without its natural outcome that does the mischief, and this regardless of how self-controlled the parties are.

Judging the sentiments of the American people by the tone of the American press, one is irresistibly led to the conclusion that the thing least desired by said people is freedom of speech. The only remedy proposed by our Sir Oracles of the popular journals for ill thoughts and unhealthy expressions is force, force of the most cruel, intolerant kind.

### AUTONOMY-SELF LAW.

#### What Are Its Demands.

(Continued from last week.)

As corollaries to the theorems stated, and, as we think, sufficiently demonstrated in last issue, we now formulate the following:

(1) There are no rights except personal rights. Therefore, there can be no crimes except those committed against persons.

(2) The state, not being a person, has no rights; and therefore there can be no such thing as a crime against the state. Treason against the state is not a real crime—it is only a constructive one. It is no crime, in the nature of things, to rebel against or kill a state.

(3) The only legitimate office or function of the state is to help secure the individual person—man and woman—in the enjoyment of his or her natural rights and faculties. That is to say: The only use or excuse the state can claim for its existence is that it helps to secure and defend the Autonomy of the individual citizen—man and woman. Whenever it ceases to do this it has outlived its usefulness and should be sloughed off as a snake sheds its last year's skin; or, when it becomes itself the invader of those aforesaid rights of men and women it should either be abolished entire, else its invasive features should be eliminated.

Man's Natural Rights have been thus summed up: Life, Liberty and Pursuit of Happiness. The right to life includes and implies the right to the means of supporting that life. Liberty and the pursuit of happiness imply and include the right to choose the means, agencies and methods of securing and promoting happiness. This is simply another way of saying that man's natural rights are summarized in this one word, Autonomy—Self Law.

Among the means, methods and agencies herein alluded to may be mentioned the natural appetite for Food and Drink, the appetite for the Beautiful in nature and art, and the appetite for Sex-association, or what is commonly known as the Amative faculty. Does our present state—our statute laws—help to secure and defend the citizen in the exercise and enjoyment of these natural appetites? and does it never invade the autonomy of the individual—his natural right of choice in these matters?

Let us particularize:

1st. As to Food.

The State does not directly interfere with the right of the citizen in the matter of food, as to kind or quality, but it does so indirectly as to quantity or source of supply. The earth, the soil, is the chief, if not the only source of supply of food. The state (or nation) claims and exercises the right of eminent domain—the right to give or sell a title to this soil—this basis of food-supply. Under the operation of these statute land-laws a few men, or even one man, may by greed and superior cunning, own and control all the land, and thus own and control the food supply of all the people; thereby reducing the masses of the people to starvation or to slavery.

As Autonomists, then, we Demand that the statute land laws be eliminated, reformed or abolished, as violating the fundamental bill of rights.

Drink: The state does not directly invade the citizen's rights in the matter of drink, as to kind or quality. A man may drink whatever he chooses provided he can get it! But many of the states do interfere as to quantity or source of supply. Our state of Kansas assumes to do this, not only indirectly, by restrictions and hindrances, but also by direct prohibitions against manufacture and sale. These statute drink-laws, therefore, invade the fundamental bill of rights, guaranteeing liberty and pursuit of happiness, and, as Autonomists we demand their abolition or repeal.

3d. As to the right to the enjoyment of the Beautiful in nature and art the state interferes in various ways, under pretext of guarding public morals. It undertakes to dictate to the citizen in regard to what is and what is not modest, chaste or moral in pictures, in statuary and in drapery or clothing of living persons. All such laws and their attempted enforcement are direct infractions of the aforesaid bill of rights. They put the state, which is only the servant of the citizen, above its master, its creator; and therefore all autonomists demand their removal from the statute books.

4th. Sex-Association. If the state transcends the legitimate sphere of its duties and powers when dealing with the food question, the drink question, and that of the beautiful in nature and art, much more does it transcend its just powers when assuming the role of parent or guardian in matters pertaining to sex-association; and if its interference in the three departments just named has been disastrous to human welfare (which position we are prepared to maintain,) much more has its interference in the department last named been disastrous.

(Continued on Second page)

## LUCIFER

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From the Irish World.

### THE DAY OF JUDGMENT.

Look and listen, oh! ye tyrants; mark the murmurs and the tears  
Of the much-enduring peoples, who have borne a thousand years  
Patiently, the yoke of despots, crushed beneath the heavy wheel  
Of the chariots of the monarchs—juggernauts of gold and steel.

Look and listen—ye are thoughtless while an outraged people think;  
Gold and steel are unavailing—for a little printer's ink  
Spread upon a slip of paper, speaks in more than thunder tones;

Speaks until the kings of Europe tremble on their guarded thrones.  
For the secret they have cherished is emblazoned on the sky,  
And the thrones that they have stolen shall in smouldering ruins lie.

For those gilded thrones are pilfered, and the kings are simply thieves  
Who have robbed—who rob the people while offended Justice grieves.  
Look up Russia-ward and listen. Ah! the whirlwind coming forth  
From the icy plains and mountains of the bleak and frozen North!

Awful in its frowning aspect, solemn in its mighty tread,  
Sweeping all mankind together underneath its flag of red,  
Spreading like a burning forest, and no man can bid it stay;  
Crushing every step and barrier, everywhere it makes its way.

Nothing like old ocean in its grand resistless flood,  
Shall lay the Russian empire low in ashes and in blood.  
Think ye Germany and England can escape the tidal wave  
When the Russian despot's minions fall into a bloody grave?

Look at home, old Hamarek, thousands in Berlin have pledged their words  
That against the German Empire, and naught else, they lift their swords.  
Make your laws as hard as iron, hug the bubble while you may,  
For the fuse has long been burning, and it will explode some day.

Salisbury! go call your soldiers from their wars in distant lands;  
You will need them, for your empire reels and totters as it stands.  
Labor-strikes and Tradesmen's Unions are the first forewarning breath  
Of the awful coming tempest that shall blow a blast of death.

For the people are uprising; gilded sceptre, jeweled crown,  
Throne and palace, king and courtier, shall alike be trampled down.  
Europe soon shall be awakened by the roll-call of the drums,  
And the kings shall hear and tremble, for the Day of Judgment comes.

SANTA BARBARA, CAL. MELVIN SNOW.

But when government interferes with production or exchange of products under ANY PRETEXT, notwithstanding the open protest of many citizens, and levies taxes on each one, and compels some to bear arms against their wish, to carry and enforce such interference; this is not co-operation, it is coercion, it is not SELF-GOVERNMENT, it is GOVERNMENT BY FORCE, it is tyranny, it is invasion of the rights of the individual.—Westrup's Financial Problem.

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## PERSONAL.

Our readers will please excuse the delay of this issue of the paper. Friday, the 17th, was our publication day and this is now Monday, the 20th. Meantime an event has occurred of a nature personal to two of LUCIFER's workers, that deserves perhaps a passing notice. After mature deliberation Lillian Harman and E. C. Walker have united their fortunes in what may be termed an autonomistic sex-relation or union. Believing that legal or statute marriage has no foundation outside of theology, and since we as secularists have nothing to do with theology, the authority of church and state have been simply ignored by these contracting parties. While we freely grant to all men and women the right to marry and be married in their own way we most explicitly claim the same right for ourselves.

As explanatory to any who may care to know, we would say that no stereotyped ceremonial was used on the occasion just referred to. No catechizing of candidates, no "license" asked for or issued by authority of any assumed higher power. As secularists and autonomists we know of no power—natural or supernatural—higher than the individual man and woman, and therefore we would simply have stultified ourselves by calling on church or state for permission to enter upon this entirely natural and proper personal arrangement. A simple statement of general principles or views held by us in regard to this matter, was made by the writer of this; which statement, or the substance thereof, will be found in another column of this issue. Then the parties to this compact made a brief but plainly stated announcement of the relation already agreed upon by the selves, for the information and satisfaction of mutual friends and family relatives.

In addition to the foregoing, we are authorized to say, by and for the parties aforesaid, that, neither of them proposes to change his or her relation to the work to which for several years their time and energies have been devoted. And also to say that neither of them proposes to change his or her name.

The last preceding paragraph of explanation is given by direction of the parties themselves. Now for myself, as the father and natural guardian of one of the parties and as Senior editor and responsible publisher of LUCIFER, I would just say that if any reader, whether Liberal or Christian, wishes to criticize the views in regard to marriage as put forth at some length in this issue, he or she is hereby invited to do so

through our columns. But, please remember that we want argument, not misrepresentation and abuse—reason, not dogmatism and denunciation. This treatment we certainly have the right to expect from Liberals. From Christians, sad experience has taught us to expect nothing but misrepresentation, slander, defamation, and abuse. They will not reason; they dare not argue the case on fair and equal terms. Their weapons are falsehood and force! Falsehood backed by religion, and brute force backed by invasive statute law. M. HARMAN.

## ARRESTED!

Scarcely was the foregoing in type, and as the forms were getting ready for the press, our sanctum was invaded by an officer of the great state of Kansas armed with a document authorizing him to arrest E. C. Walker and Lillian Harman, charged with "feloniously" violating the statutes of said state. From rumors on the street we had been aware that a storm of some sort was brewing, but we did not suppose it would come to a head quite so soon. We are already so far behind time with the paper that we shall not delay the issue longer than just to say that the prospect of our comrades seeing the inside of the county jail is decidedly good. No bondsmen as yet have been obtained.

Is this free America, or is it Russia? Rather, we should ask, is it not a revival of the Spain of two hundred years ago? The old Inquisitors arrested and imprisoned people for crimes that were not crimes at all, in the nature of things. They were simply artificial, law-made crimes. These pretended crimes could not be shown to be injuries to any human being. Is not this precisely what is done today in Kansas, and in direct violation of the bill of rights which guarantees to every human being the right to life liberty and pursuit of happiness? H.

## FRIENDS OF LIBERTY, ATTENTION!

This morning, Sept. 20, only a few minutes after we had reached the office, Jasper Boles, constable, came in and at once produced a warrant for our arrest. Here follows an exact copy of the complaint:

STATE OF KANSAS,  
JEFFERSON COUNTY, ss.  
W. F. Hise, of lawful age, being duly sworn, on oath says, that on the 20th day of September, A. D. 1886, in the County of Jefferson, and State of Kansas, E. C. Walker and Lillian Harman did then and there unlawfully, feloniously, live together as man and wife without being or having been married; contrary to the form of the statute in such case made and provided, and against the peace and dignity of the State of Kansas.  
Signed by W. F. HISE.  
Subscribed and sworn to before me, this 20th day of September, A. D. 1886.  
R. D. SIMMONS, J. P.

It may be noted in passing that the complainant is a step-brother of Lillian Harman, one of the defendants.

We at once proceeded to the office of Mr. Simpson, where we found that L. A. Myers was retained as counsel for the prosecution. We asked for a continuance until Monday, Sept. 27, which was granted, and a bond in the sum of one thousand dollars was made out for our appearance on that day.

We need not go into further details at the present time. Mr. Harman's articles in this issue—"Autonomy—Self-Law," and "Personal"—will sufficiently explain the cause, which led to this prosecution, and the basic principles of right and liberty upon which we stand, and upon which we shall fight this battle to the last.

We offer no excuse, we have no compromise to make, we do not regret and we are not ashamed of our action. We did not seek this conflict, we did not desire it. We simply did what we had a perfect right to do, what justice, liberty, purity, and loyalty to ourselves, made it our imperative duty to do. We stand for the inalienable natural rights of men and woman; for the dignity of the Person; for the indefeasible Right of Choice and of Contract; for the progress and ennoblement of the race.

What will our comrades do to help us and imperilled Liberty?  
E. C. WALKER.  
LILLIAN HARMAN.

It is reported that a Belfast priest named O'Brien, is in the habit of having a slate with him at confession upon which he sets down every sin with the price opposite. A notorious "patriot" recently entered the confessional. "Ah, Father, I was so busy at Springfield I forgot to come to mass." "That's a shame," and down it went on the slate. "And then I cut off the tail of Larry Kelley's cow." "That's negligence." "I've blacked my wife Biddy's eye." "That's treachery." "I hit an Orangeman." "Whoa," says the priest, rubbing out the score, "that cleans away all the rest."—London Free-thinker.

## BRIEF COMMENT.

The utterances of the Chicago Anarchists at their meeting on Sunday, show that they do not intend to rest at that city. Just day and hemp will have to pull together before things are amicably adjusted in Chicago.

The above is clipped from a recent issue of the Leavenworth daily Times, and is a fair sample of the "utterances" of the capitalistic press in regard to an open air meeting of the Chicago Socialists held in northern Indiana some two weeks ago. One of the leading speakers at that meeting was Mrs. Parsons, wife of A. L. Parsons, now under sentence of death. When it is remembered that her husband has been condemned not because he killed the policeman at the Hay-market, not that he advised any one to kill them, it is certainly no wonder that Mrs. P. used strong language at the grove meeting alluded to in the above clipping. Several of the city papers are loudly calling for the "suppression" of Mrs. P. One of these papers is so very pallant (?) as to call her "the she-devil!" Has it really come to this that an American woman at a grove picnic, cannot speak her mind freely without danger of arrest for using "incendiary language?"

"Justice and hemp must pull together," says the Times. Well, admitting that these two should go into partnership and "pull" somebody, is it quite clear to the Times man as to who it is that should be pulled? When a gang of ruffianly police undertake to break up a peaceable meeting (as was sufficiently proved at the trial) and some of these assailants get hurt, must the assailed party be pulled because they resisted the invaders?

To put it more correctly: should the assailed party be hung because the person who threw the deadly missile cannot be found? We mildly suggest to the Times, that he advise the proposed partners in the pulling business to go a little slow, lest peradventure they pull the wrong person. Again we ask the Times and his confederates of the capitalistic press, are you quite sure that the Chicago trouble can be "amicably adjusted" by the hanging of a few "Anarchists" or even all that are now named as such? Have these zealous champions of "the law" never heard of the proverb which says, "The blood of martyrs is the seed of the church?"

Our limited space will allow us to quote only one more editorial utterance from our exchanges of this week. Take this from Dr. Mamford, editor of the K. C. Times, as a pointer to show whether we are drifting:

It seems that the anarchists at Chicago have been indulging in many threatening utterances against the press of that city. This has drawn forth grave rebuke from several of the leading papers of that city, who point to the fate of their convicted associates and gravely assure the leaders still out of prison, that in the event of any more violence they will be promptly dealt with by the authorities. It is coming to a pretty pass, indeed, when a handful of reckless criminals dare to try and throttle the press of a great city. It is getting high time to suppress these people in a very summary manner before they inflict more damage to life and property. The influence of such utterances is pernicious in the extreme. The doctrines of the anarchists may gain sufficient recruits to render their suppression in the future a work of more than ordinary trouble. It is better to strike down the monster before it grows to formidable proportions?

"Better to strike down the monster" says this editor, "before it grows to formidable proportions." This has been the motto of despots and tyrants ever since the dawn of human history, as Dr. M. well knows. Our readers know that we have always deprecated the use of force so long as freedom of speech and of press remains, but while capitalists, through their organs, can put forth the most cruel and blood-curdling threats against laborers, if these latter must keep their mouths shut or be suppressed—stricken down—for their utterances, then there remains no alternative but to meet force with force.

## AUTONOMY—SELF LAW.

What Are Its Demands.

(Continued from first page.)

The state—the agent or servant of the individual, man and woman—assumes the right and the function of guardianship over the morals of its principals, its creators. This agent or servant sets up an artificial, an anti-natural standard of morals, of virtue, and assumes the right to punish those principals or creators, by fines and imprisonment, when they dare disregard or violate the artificial standard. Do men in ordinary business submit to such usurpations of authority on the part of their agents or servants? Certainly not; then why should they submit so slavishly, so meekly and cowardly to the domination of their servants in this the most important business of their lives? Who will answer?

To be more specific: Let us first inquire what is morality, what is virtue in the sex-relations of men and women? In general terms, an act is moral and virtuous which produces human happiness, and that which produces unhappiness is immoral and vicious. Again: the invasion of the rights of any human being is immoral and vicious, if not also criminal; and conversely, any act which does not invade the rights of a human being is not immoral or vicious. Sex-association is a natural, a necessary act—necessary to the full happiness of men and women, and necessary to the continued existence of the race on this planet. Now suppose two persons, a man and a woman, of mature age and of sound minds, decide of their own free will and choice to live together as partners in the sex-relation—they find this relationship mutually promotive of happiness—nature sanctions their union by giving healthy, well-formed and intelligent offspring. Now we ask, is the conduct of this man and woman—these autonomists—immoral and vicious?

"Yes," says the advocate of state-paternalism, "their conduct is not only immoral and vicious, it is also criminal! The state must punish all such with fine and imprisonment, and so say the statute laws of Kansas!"

Any persons living together as man and wife within this state without being married, shall be deemed guilty of a misdemeanor, and, on conviction thereof shall be fined in the sum of not less than one hundred dollars, nor more than five hundred dollars, or be imprisoned in the county jail not less than thirty days nor more than three months.

But this sex-union, as we have promised, has pro-

moted the happiness of the parties immediately concerned and is therefore moral and virtuous, according to one of our accepted definitions; it then devolves upon the objector to show that some human being's rights have been invaded. Can he do this? He will probably say that society has rights in the matter and that these rights have been disregarded. Then let "society" come into court and show how its rights have been invaded. Of course, society will do nothing of the kind, and if the judge issues a summons for the appearance of plaintiff, said plaintiff cannot be found. Society is a myth; it is not a person, and therefore it has no rights that any person is bound to respect.

Some person, then, some individual, must come into court and show how his natural rights have been invaded by this act of ignoring the authority of the state in their domestic arrangements, by this man and woman. If no such person, no such individual can be found, then the prosecution falls to the ground, and the defendants should claim and recover damages from the prosecutor, on the ground of malicious prosecution. Autonomists, therefore, demand that the above mentioned law be abolished or repealed as violating the fundamental bill of rights.

We have said that the state sets up an artificial, an anti-natural standard of morality by which to judge of the virtue or viciousness of men and women in the sex-relation. What is this standard? Briefly stated it is that *legality makes virtue in the sex-relation*, and the lack of legality therein constitutes both Vice and Crime! That is to say, if the priest, the parson or other officer clothed by the state with such authority, shall have muttered his abra-ca-dabra over the twain their subsequent sex-association is moral and virtuous, while such association an hour previous to such legal rite or incantation, would have been immoral, vicious and even criminal.

We have said, or at least intimated, that the interference by the state in the sex-relations of men and women is productive of disaster. How can it be otherwise? For, consider:

First, that this interference by the state or its officials with the private and personal affairs of the individual is in itself an immoral act. It is an assumption of authority by the state, the servant, over the citizen or creator of that state. It is therefore a plain case of usurpation. All usurpations of authority are immoral acts in their nature, because invasive of the rights of others, and all immoral acts must sooner or later be productive of disaster.

(To be continued.)

## STATEMENT OF PRINCIPLES IN REGARD TO MARRIAGE.

Marriage—by which term we mean the various attractions, sentiments, arrangements and interests, physical, social, material, involved in the sex-relations of men and women—is, or should be, a distinctively a personal matter, a strictly private affair. There are, or should be but two parties to this arrangement or compact—a man and a woman; or perhaps we should say a woman and a man—since the interests, the fate, of woman is involved, for weal or woe in marriage, to a far greater extent than is the fate or interests of man. Some one has said, "Marriage is for man only an episode, while for woman it is the epic of her life." Hence it would seem right and proper that in all arrangements pertaining to marriage woman should have the first voice or control. Marriage looks to Maternity, Motherhood, as its most important result or outcome, and as dame Nature has placed the burden of maternity upon woman it would seem that marriage should be emphatically and distinctively woman's work—woman's institution.

It need not be said that this is not the common, the popular and especially the legal view of marriage. The very etymology itself of the word tells a very different story. Marriage is derived from the French word *marir*, meaning the "husband." And never did the etymology of a word more truly indicate its popular and legal meaning than does the etymology of this one. Marriage as enforced in so-called Christian lands, as well as in most heathen countries, is preeminently man's affair—man's institution. Its origin, (mythologic origin) declares that woman was made for man, not man for woman, not each for the other. History shows that man has ruled over woman as mythology declares he should do, and the marriage laws themselves show that they were made by man for man's benefit, not for woman's. Marriage means or results in the family as an institution, and the laws and customs pertaining thereto make man the head and autocrat of the family. When a woman marries she merges her individuality as a legal person into that of her husband, even to the surrender of her name, just as chattel slaves were required to take the name of their master.

Against all such invasive laws and unjust discriminations, we as autonomists hereby most solemnly protest. We most distinctly and positively reject, repudiate and abjure all such laws and regulations, and if we ever have acknowledged allegiance to these statute laws regulating marriage we hereby renounce and disclaim all such allegiance.

To particularize and recapitulate:  
Marriage being a strictly personal matter we deny the right of society, in the form of church and state to regulate it or interfere with the individual man and woman in this relation. All such interference, from our standpoint, is regarded as an impertinence and worse than an impertinence. To acknowledge the right of the state to dictate to us in these matters is to acknowledge ourselves the children or minor wards of the state, not capable of transacting our own business. We therefore most solemnly and earnestly repudiate, abjure and reject the authority, the rites and ceremonies of church and state in marriage as we reject the hummeries of the church in the ceremony called baptism and at the bedside of the dying. The priest or other state official can no more prepare the contracting parties for the duties of marriage than he can prepare the dying for life in another world. In either case the preparation must be the work of the parties immediately concerned. We regard all such attempts at regulation on the part of church and state as not only an impertinence, not only wrong in principle but disastrous to the last degree in practice. Here, as everywhere else in the realm of personal rights and reciprocal duties, we regard intelligent choice—untrammeled voluntarism—coupled with responsibility to natural law for our acts, as the true and only basis of morality.

As a matter of principle we are opposed to the making of promises on occasions like this. The promise to "love and honor" may become quite impossible of fulfillment, and that from no fault of the party making such promise. The promise to "love, honor and obey so long as both shall live," commonly exacted of woman, we regard as a highly immoral promise. It makes woman the inferior, the vassal of her husband, and when, from any cause, love ceases to exist between the parties, this promise binds her to do an immoral act, viz: It binds her to prostitute her sex-hood at the command of an unloving or unlovable husband.

For these and other reasons that will readily suggest themselves, we as autonomists prefer not to make any promises of the kind usually made as part of marriage ceremonies. It

## Liberal, No., Once More.

(First sent to The Truth Seeker.)

ED. TRUTH SEEKER: I rise to make a remark or two with reference to Mr. Walsers's letter in T. S. July 31, '86.

I will not question the scientific accuracy of the distinction he makes between belief and intellect, though I am sure there are many intellectual believers, and also many beliefs of an intellectual character. Well, though not accepting Mr. Walsers's distinction as infallible, I am certainly willing to let it stand as correct in his own case. He "believes" for instance, that his land in and near Liberal is worth \$50,000! This belief is one of Walsers's "sacred songs" which he has been singing all along in the ears of duped Liberals; but no intellectual person will take the bait this time, I trust. He also believes, or pretends to believe, that he is right in the Replogle vs. Autocracy case. This belief most certainly has its origin and existence not in his intellect, diminished and biased as that may be, but in his passion for lordship, his combativeness, which he has manifested all along against Christians and infidels alike, whenever they dared in the least to question his infallibility. You may happen to think of the church mobism at Liberal, in 1882, in which Walsers played a most prominent, though at the same time, a rather humiliating part, and for which "he was quite as much, if not more to blame," than any of the bigoted Christians (?) themselves. This case, of which I was an eye witness, would prove Walsers's statement in his letter to you, viz: "that nobody was yet persecuted in Liberal for opinion's sake," rather doubtful; for did he not persecute those Christians for building that little "Jesus shanty" (as he politely called the little church there), and did he not use all legitimate and illegitimate means to tear it down?

In this connection, I would like to refresh Mr. Walsers's memory on some other points. I hope there are no "Ladies" present, as I now come to the terribly outrageous question of Free Love itself:

1. Was not Dr. O. "waited upon" by a "committee" and told that he must leave the Liberal town within twenty-four hours, because of a suspicion that he was practicing on the free love theory? But may be Mr. Walsers will not have anything to do with that, either. I wish he would have the kindness or the hardihood to say so.

2. Was not the co-responder in that case, and even her sister, ostracised to such a degree that they were obliged to sell out their little place at a nominal price and leave the town? Mr. Walsers possibly did not have anything to do with that, either, except in most trifling way which is commonly called "foreclosing the mortgage."

3. E. B. and his wife, able, honest, straight-forward people as over "the sun shines upon" and the man strong and willing to work, with an excellent trade. How about them? They had been legally married in Muscatine, Iowa, but were ostracised in every way by Walsers and the "elite" of Liberal, because they sympathized in theory with the free lovers, which latter in Mr. Walsers's vocabulary necessarily means free rulers (according to the maxim, I should say, "that to the pure all things are pure.") So the B's. had to go.

4. Mrs. E.—age, a poor old lady, 70 (seventy) years of age, happened to come to Liberal in "Dress Reform" habiliments, by which, however, you must not picture to yourself a wardrobe in a Dr. Mary Walker, but simply short cut hair, a somewhat short skirt, and man's boots, which latter she wore out of modesty; not to display the white drawers she was also waited upon by a committee and ordered to change her dress. This case in particular is too ridiculous to be said, but then it is too sad to be ridiculous.

5. Concerning myself, I will not say much. Only I will state that but for the interference of a few friends (the late Adolph Minski among them) I would have been put out of "Universal Mental Liberty" Hall, because I expressed my doubts about the absurdity of a picture claimed to have been taken in the spirit world. It was at the time when Tom Winter's tormenting spirit (in the body) tormented the spirits rather sadly in 1882. I refer the readers of the Truth Seeker to my article in that paper (June, 1882) entitled: "What is freedom? what fanaticism?" and also in The Age (Dr. Monroe's paper), a letter I wrote September, 1882, which Dr. Monroe headed: "Wants 'Em to prove things, be liberal and show forbearance." Both articles I wrote from Liberal; the last, just before I left that place—for good.

Now, whatever my beliefs on the Free Love question, I neither preached nor practiced it while in Liberal, and still the place was made rather "hot" for me simply because I dared to acknowledge myself a materialist, and the population of Liberal at that time being made up largely of spiritualists. But this is getting altogether too long. I must stop right here. If possible I hope you will give this in your paper. If not, please to return it for which purpose please find stamp enclosed. Yours for truth, RUDOLF WEXLER.

## Asceticism.

Our friend "W." in LUCIFER of August 13th, seems to think Mrs. Slenker is in favor of asceticism because she preaches Alpha and Diana Continence as the highest life.

I do not think he understands the theory of true continence if he connects it with the idea of asceticism. I know that few are less ascetic in opinion than myself. I believe this life is our only life, and whatever we miss of joy, happiness, peace and love, as we live our one life, we miss forever and forever, and hence I fully and firmly believe in enjoying in its completeness all that adds to the great sum of bliss. I want every throb of joy, hope, exultation and aspiration to be cultivated, educated and garnered up for the benefit of humanity.

Above all else, I desire the sexual education to be full, complete and perfect. "The horrible conceptions of Christian Theology" are as hateful to me as they are to "W.," or any other Free Lover or Lover of Freedom. Freedom is the watch-word of evolution, progress and reform, but it must be educated freedom, and the right kind of education.

I do not desire or approve of ascetic continence, of martyring any appetite, passion or longing, just for the sake of an imaginary god in some future world, or for glory or fame in this world. I want more, and not less, of love and a sexual blending and mingling of the male and female elements.

But where parentage is not desired, it is better to let the love run in other lines than continence.

All appetites should be tempered by prudence, reason and judgment. The young couple who court for years, are just as happy during those years as they are after marriage has given them a license to further indulgences, and if the courtship has lasted say four years, and the marriage has continued four more, I think a great majority of the women at least, will say the love passion was stronger during the first four years than it was during the last four. It is true there is a different feeling, a closeness that continual companionship gives, that draws the truly married in a more affectionate nearness. But what I mean to convey is, that love does not depend upon the sexual act half as much as it does upon the general conduct and appreciativeness of each other as friends, lovers and companions.

There are more people to-day who are starving for kind words, a loving touch of the hand and true friendly sympathy, than there are for this one "need" (?) "W." pleads so earnestly for, and fears the dread doom of impotence if it is not given.

In all this busy world of people, probably the "needs" of not more than one-third are now supplied them. All the old widows, old bachelors, single women of mature age, young men and women, sailors, soldiers, shepherds, and plenty of others—many even among the married—have no provision made for them and their "needs." True, a great many of these unprovided-for-ones, seek illegitimate satisfaction, but a majority of them are doubtless continent, and I have yet to hear of a single case of impotence resulting therefrom, while from the illegitimate source of supply comes a never ending train of venereal diseases which have poisoned the very fountains of life, till those who are born free of the foul taint, are few and far between.

Think you, friends, that a wise and temperate continence is not far better than the wholesale destruction of health and a healthy heredity?

I have never gone back from my first position, that Alpha Continence was the highest life. But I have not once claimed that for each individual, and under all circumstances, it was practicable or best.

I know too well it is not so. When a man or woman is full of passion, full of sexual fire and eager desire, and cannot be gradually educated, schooled and led into some safe channel where those passions can be diverted into other lines, terrible suffering, even to insanity, will supervene if relief cannot be had.

Think you I have been writing on Alpha and Diana Continence all these years, and received no "confidences" from married and single that have not shown me this?

Some of the modes of relief resorted to are positively appalling, and so also is what is called infidelity in married life, and notably in high life among the upper ten of society.

The little that leaked out about Beecher and Downs, is only the mere scum of the surface, only a part of two small eedles, and of millions which are behind

the veil. I see no remedy short of "No cohabitation save for parentage." Giving to woman freedom, self-support, money, power and place; giving her control of her sexuality and the right to say when and by whom she will become a mother, will do much, but it will not satisfy the great sexual starvation of the race, nor supply the passionate "needs" of the abnormally developed sexuality of the age. Sexual passion yielded to and cultivated, grows and increases far beyond the means of gratifying it.

In a condition of what friend W. would term "Freedom," one woman would seldom "satisfy" a man. All the favors of the kind a single woman would be able (physically) to give, would be comparatively few and far between, if she were sexually temperate. Only a few among the more favored males would have a chance in this new field, where all women are free, educated and independent. How will W. dispose of the others, since he claims that force is "active" so often?

He is mistaken in supposing Alphaism wishes to eliminate amativness. I, for one, would rather increase it. That is, I would give more of it to the thousands who are devoid of it, and less to the abnormally endowed, and thus even it up, but not let the outcome be coition unless parentage is the aim.

All love, friendship, admiration and true sympathy between the sexes, grow out of amativness. The truly amative man or woman is the best loved by his or her own sex as well as by the others. It is the very essence of love. I would place amativness the highest among all attractions, eclipsing even a beautiful form and a fair form. To be well-seeded and strongly-sexed is a grand gift and a heredity to be proud of. While we would not get rid of amativness by any manner of means, we would educate it into safe channels and sure outcomes.

What we need is a true sexual basis to build upon. I do not think breaking up our homes, dissolving all marriages, and ignoring our present social relations, will give it, or I should long ago have yielded to their my approval.

I do not think the highest happiness of the race will grow out of what is now termed Free Love, unless this freedom is based upon some kind of Alpha and Diana continence.

If "W." can explain how all can have sexual satisfaction whenever "the element or force is active," and Nature abhors "denial" without being sexually intemperate, I shall be very glad to be enlightened.

I admire sex in all its belongings, but with Whitman, I believe in conservation of forces that sex may be pure, clean and wholesome, and remain so—

"Sex contains all.  
Bodily and spiritual, feelings, passions, desires, results, promulgations,  
Songs, commands, health, pride, the maternal  
mystery, the sensitive milk.  
All loves, heterosexuals, bestivals,  
All the passions, loves, longings, delights of  
the earth.  
These are contained in sex, as parts of itself,  
and justification of itself."

Without shame the man I like knows and vows the deliciousness of his sex.  
Without shame the woman I like knows and avows hers.

ELMIRA DRAKE SLENKER.

For LUCIFER.

From a Veteran.

I have read carefully your meritorious articles in behalf of universal liberty, both mental and physical, and some of the rantings of those inclined towards slavery of one or the other. I can say truthfully, that your views agreed with mine on all important live issues that affect us as a free, intelligent people, and none more so than in behalf of the so-called Anarchists now under sentence of death by the verdict of one of our misnamed courts of justice. What a contrast between your humane, heroic and sensible articles in behalf of humanity, (if indeed they erred at all) and some of the billingsgate, caricaturing, scycphantic accounts of them in the disorderly, mischievous, political and religious newspapers. As you assert, there is no proof that either of them threw the bomb, and if they had it would only have been self-defense if done by the law bullies sent to break up their meeting. Or if it had been done by the time-serving political managers' tools and fools of the money power, or the tyrannical capitalists themselves, in case working people ("trash") had attempted to disturb their deliberations, it would have been heralded all over this, and other so-called free countries, as good work done in the service of god, man and country. Has it not been thus since time immemorial, that right has been called wrong, and wrong governments with their laws and religions, right? How many crimes within our own narrow scope of history, have been committed in the name of law and order against those whose poverty, caused by the robbing of labor by capital, did not admit of hired counsel? Or, in other words, where money was lacking to influence our honorable, virtuous Courts

of Justice, whose decisions are given on the side of money, popularity and perjury. How much longer must such mockery of justice disgrace us and our posterity, as it has our ancestry? and how many men in this numerously populated country will say it must stop now? And not only say so, but see that it does stop? Here is my name to head the list: how many more will say with me, that the men under sentence at Chicago shall not be executed like so many dogs, for no other purpose than to perpetuate slavery and serfdom in our country? All the while these despoilers of human rights, liberties and lives are crying for law, order and peace, they are committing legal murders of the most shocking and repulsive nature. Peace, forsooth! "The peace the owl gives to the dove," the peace of the lion to the roe-buck, gazelle or giraffe, and the mercy and leniency of the judicial hand that follow in their trail, i. e. the counselors at law, law bullies, etc.

Has it ever been known in the history of any country governed by anarchy, (religion, and laws to agree with and enforce its teachings) that the so-called common classes, or body politic, had any rights that the ruling classes—government—were bound to respect? And have such rights ever been conceded them unless corrupt rulers were forced to do so through revolution? and is ours—"the best government the world ever saw or had" (?)—any exception to the rule? We need a few Greeks and Romans among us now, to rid us of the Caesars and their scycphantic minions; and I repeat it, I for one am ready. How many more, fellow sufferers? How long are our citizens to be murdered in the name of law and order, and we called on to sanction it or be styled outlaws, and fit only to die with them? O, how long! Let us say to them, hold, it is enough! Peaceably if we can, but forcibly if we must. In conclusion, I will say to our tyrannical money and land lords, and their tools of every kind and description, here is open defiance of your unjust and dastardly laws, the end of which is money. "Make the most of it." Yours fraternally, JAMES BARSON.

## Criticism.

Some Anarchists are generous with statements but miserly with proof. I assert repeatedly that State Socialism is in harmony with individual freedom. Oh, no it isn't, any they; it is despotism. In law the burden of proof would rest on them. Show your reasons; give the writer, book and page, leaving for a moment your old opinion of State Socialism which was formed without reading anything on the subject. W. thinks that State Socialism will not allow private ownership. He is exactly wrong. How can Plumb Line claim Paine as an Anarchist, after the quotations I gave? Paine said: "What is government more than the management of the affairs of a nation?" and "Government has of itself no rights; they are altogether duties." This is State Socialism. Is it despotism? Anarchists need a statesman such as State Socialism. I can prove it by argument; only that would be "childish." In "Mutual Banking," a book designed to show what "you anarchists are driving at," I found the whole scheme dependant on a state. A member of the Mutual Bank must have real estate, and mortgage it to secure his notes. A mortgage cannot exist with Anarchy. Ships and houses that are insured, in short anything that may be sold under the hammer, may be the basis of Mutual money."

I suppose that Plumb Line will contend that a sheriff's hammer implies the total absence of authority. Insurance is meaningless without power to collect losses. Proudhon, the great master, places his bank of exchange "under the guardianship of the state." Anarchists, weep! Please show me a hard fact to refute my conception of State Socialism, so that I may call it "silly." Let me advise Anarchists to study up State Socialism, and then try and not be above vulgar argument; it shows a possible lack of sincerity. ZENO.

## Reminiscences.

Profoundly convinced as I am that the radical grounds you take with the increasing thought and intelligence of the people, form the only highway to their rights, I more than welcome your journal to my table.

Long will I remember the two months' stay made with the Freethinkers at Valley Falls. That our faithful Bro. Harman has continued to keep his nice little craft afloat is a credit to him, no less than to the true friends aiding him. Kansas is a thinking, progressive state, and V. F. equal if not superior to its better parts. The discussion held some years ago by the common sense citizens on the one part, and Bible religionists on the other, did much to displace the superstitious born of ignorance with solid facts, science and reason. The good start then made has through the fidelity of those making it and to the encouragement of all genuine Truth lovers, kept on, with accelerated motion. The best of us may

be quite backward in appreciating the power of truth. So fast as this is done and the truth wisely and persistently advocated, will it prevail. Since "Labor conquers all things," so must Truth conquer all errors as it is wisely applied. The forces of nature act and interact as they come together. The mysterious law of attraction increases as matter mutually approaches and decreases as it recedes. Even so must mortality approach, the nearer the better to attract. We have oceans of truth and legions of minds to apply it, only lacking the faith, the bravery and the skill for its application. As we get these Ingalls requisites distressing errors will be swept from deluded humanity, as dried weeds before the strong prairie winds.

In this grand philanthropic work, I am confident Lucifer, as it is supported will do its full share of the ground work. I enclose a years subscription.

W. PERKINS.

## What is Expected.

A learned, wise and good man chides me for entering upon an evil way in deriding conscience and duty. Yet I can perceive, I think, that his conscience is only the natural instinct of a well bred and intelligent man. My learned friend's motto is "On doit—on ne doit pas." Now you may expect me to translate thus: "We ought—we ought not." But I shall translate it as an ego: "It is expected—it is not expected." The capitalist says: "My money ought to bring me more than six per cent." Do you say it ought, my Anarchist friend? He expresses the idea that if it did not there would be a deviation from the rule. "There is an ought" for every authority and power which makes rules. Words must undergo the same modification or be dismissed as views change. The Christian has much to say of justification, redemption, grace, sanctification, etc. The Liberal does not require all this vocabulary but he requires another. The ego does not require all the supernatural liberalistic vocabulary. He is not fettered by the ideas "I ought—I ought not." They mean either conformity to authority or to reason or to general expectation. Ought is from to owe, that which is owed, a debt, due, duty—there words are all closely related.

When Admiral Nelson said: "England expects every man to do his duty," he was tautologous. What was the duty expected? To kill French marines and sink French ships. In what sense was that a duty? It would not have been in any sense a duty if England had not desired it. Frenchmen's duty was to kill English marines and sink English ships. If they had a duty to perform in fighting it was because they were paid to do it, ordered to do it and it was expected of them. It was therefore their alleged duty to do what by the standard of my esteemed friend's admirable reason is wrong. England therefore simply expected every man to do that which England had commanded and expected. She expects him to do his duty, and his duty was to do as she expected. It all depends what is your authority and your standard to create and determine what is due and owing. "We ought—we ought not." There lurks sometimes a superstition, sometimes an ambiguity. There is a large opening to ring in slavish submission of mind. Let other men make their demands upon me for correct behavior so plain that I must. No man shall wrong me with impunity. Meanwhile the instincts of an ego will pan out better than the conscience of a believer. But we know that believers do many excellent acts which they attribute to belief, yet such acts proceed from natural impulses of their organization.

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## A FAMILY AFFAIR.

BY THE LATE HUGH CONWAY.

With such a doctrine, doubly dreadful when joined to the assurance of its personal application it is no wonder that Sarah Miller's mind was not quite so well balanced as that of an ordinary happy-go-lucky believer in the efficacy of a simple death-bed repentance. The wonder is that there should be men and women in this world who hold views all identical with Mrs. Miller's and still remain sane. But the more one studies the religious side of mankind the more mystified one gets.

This then was the emissary who went forth on behalf of Beatrice, this, the bearer of the flag of truth between her and Maurice Hervey. A strange intermediary yet possessing some valuable qualifications for the office, inasmuch as she was devoted to her own side, hated the foe, and, above all, was full of the belief that in some unknown way she would be guided so as to enable her to bring the negotiation to a satisfactory issue.

She listened with apparent attention to Beatrice's many and clear instructions; but her thoughts were in reality far away. In this matter she believed she was called upon to act more the part of a principal than that of an agent. Beatrice, who was anxious to know how Hervey was to be found, had to rest satisfied with the assurance that Mrs. Miller would experience no difficulty in tracing him. Provided that Hervey was still in London her assurance was justified, for as his time on ticket-of-leave had not yet expired, his address could no doubt be obtained upon application in the proper quarter.

This was about the only detail Sarah had as yet stooped to consider. She had not yet thought how her end was to be gained, whether by threats or by entreaties. She felt that all she had to do was to meet the man face to face, and then she would find herself guided to act for the best.

Beatrice, who had some misgivings on the score of allowing her faithful servant to make so long a journey unprotected, had carefully looked up routes and trains. She fancied that Sarah would travel in greater ease and safety if she went to England via Paris, by the great through express train which runs across Europe from Constantinople to Paris, stopping only two or three times in each country which it traverses. So Mrs. Miller traveled in such luxury as a railway train can offer.

She reached London without any mishap. Here she went to a friend's, the one to whose care Beatrice's correspondence had been intrusted. After a night's rest had dispelled the fatigue of the journey, she began the first part of her mission—that of finding Maurice Hervey.

The task was a simple one. She inquired until she ascertained where the register of ticket-of-leave men resident in London was kept; then, upon applying at the proper office and satisfying the authorities that she sought the man for no evil purpose, the address was given her. She took a cab and drove straight to it.

Hervey, who had by effluxion of means been thrown from the lap of luxury on to the hard floor of bare existence was housed in what was little more than a garret. Indeed the money which Mr. Field paid him on behalf of Frank Caruthers was the one plank between him and starvation. He had parted with his rings and other valuables. All that he could call his own was a decent suit of clothes. This he had clung to tenaciously, knowing that if it comes to begging, a fairly-dressed man has a better chance of awakening sympathy than one who is in rags and tatters. The contrast between decent broadcloth and empty pockets is so painful that when asked, one feels compelled to do something to tone it down.

He was sitting in his cheerless, sordid room, smoking his short pipe and working out schemes of vengeance and plunder much as he had worked them out in his secluded state in Portland Prison. He was cursing his own clumsiness and want of foresight, as indeed he cursed them at least a hundred times a day. He was unwashed and unshorn, and his right arm, although nearly maimed, was still in one of those shiny black slings. Altogether the man was in a condition of body and mind far from enviable.

For hours he had been sitting and thinking of the glorious life he would lead as soon as he could ascertain the whereabouts of his wife. Then he would be able to soar out of this slough of poverty, and eat, drink, and be merry. No wonder then when after the ceremony of a slight knock, Sarah Miller opened the door and stood before him, a cry of absolute joy sprang from his lips. Next to Beatrice she was the one he most wished to see. Now that she was here, Beatrice must also be accessible. His cheek flushed, his eyes brightened. If the privations which he had been enduring had at any time urged him to promise to himself that if good fortune brought him again in communication with his wife his hand should rest lighter upon her, the thought vanished as his visitor crossed the threshold. His time of triumph was at hand, and his one idea was to wring all that could be wrung from her whose youthful folly had linked her life to his. He felt contempt for her weakness in having given

him, by sending her servant to seek him, the chance he so sorely needed.

Sarah, with her white, thin face, as usual thrown into strong relief by her sombre garb, stepped towards Hervey and stood looking at him with that peculiar rapt expression which at times came over her features. As soon as he had recovered from his surprise at this unexpected-for visit, Hervey eyed the woman curiously, but for a while there was silence between them. Still she continued to gaze and gaze at the man, not in anger, not in fear, but as one actuated by motives of curiosity. It was a kind of gaze which no one could be expected to endure for long without showing symptoms of impatience.

"What the devil are you looking at me like that for?" asked Hervey. His rough voice brought Sarah back to herself. She drew her hand across her brow.

"It is there, it is written there," she muttered.

"What is written there, you old fool?" asked Hervey.

She made no reply, but her thin lips moved, and again her eyes glanced at him with a strange, wild look.

"Sit down," said Hervey sharply; "and try and talk like a sensible woman, and keep your wits from wandering."

He pushed a chair towards her. She sat down and seemed waiting for him to speak again.

"Well, what do you want?" he said. "I suppose you sent me?"

"Yes, my mistress sent me."

"What for? Has she sent me any money or is she trying to starve me? Let her talk care. I shall find her again some day."

"Yes," said Sarah, in curious-mechanical accents. "Yes, she has sent you money."

"How much is it? Hand it over."

She drew a small bag from her pocket. Hervey clutched it eagerly. "There is fifty pounds," she said in the same mechanical way as before.

"Fifty pounds!" exclaimed the man fiercely. "What does she mean by sending me a paltry sum like that? Fifty pounds whilst my wife has thousands a year!"

"Take it or leave it, as you choose," said Sarah.

"I'll take it, never fear. Oh, yes, I'll take it. Perhaps it's meant as a peace-offering. Now let me hear what else you have to say. You didn't come here just to give me this wretched sum."

Mrs. Miller rose from her seat and looked down into the man's upturned face. Her voice when she spoke underwent a marvellous change. It absolutely rang with passion.

"No, Maurice Hervey," she cried. "I come to offer you the one chance, to show you the one way which is still open. It may be too late to tread it, but I say to you, show mercy and perhaps mercy may be shown to you. Be warned, I say, and leave that poor girl in peace. Live your life and let her live hers. She is one of God's chosen, Maurice Hervey. Beware how you war against him. His anger is like a two-edged sword."

"Keep your flights to yourself, and tell me in plain English what you mean."

"Take the money she offers you. Go and trouble her no more."

Hervey laughed at his mocking laugh. "My dear Sarah," he said, "your zeal makes you anticipate matters. I must remind you that as yet, I have been offered no money."

"But Miss Beatrice will pay you money," said the woman, eagerly. "Oh, take it, take it! Go away and never seek her again."

"Ah! now you're coming to business. What will she pay?"

"She will give you five hundred a year."

A scowl passed over Hervey's face, but he restrained the oath which rose to his lips. "You are sure that's the best offer, Sarah?"

"She will give no more."

"And if I refuse it, what then?"

Sarah cast a quick glance around, and showed that she fully comprehended the squalor of Hervey's present abode. "If you refuse it," she said, "I shall go back to her and tell her you cannot be found. Then you will be left to starve. Starvation is hard work, Maurice Hervey."

"You hag," cried Hervey; "you would lie to her."

"I would do more than lie for her sake," said Mrs. Miller. "Will you take the money?"

He shrugged his shoulders. "Needs must when the devil drives," he said sulkily. "Yes, Sarah, I can't help myself, I must close with the generous offer. Now tell me where to find my devoted wife, so that I may convey the news of my submission."

"You will take it?" said Sarah breathlessly.

"Have I not said I must?"

"Thank God!" As she spoke she clasped her hands and murmured words of thanks. Hervey watched her with a curious look on his face. She saw it and it startled her. "You will sign papers?" she said.

"Oh, yes, I'll sign anything. Now tell me where to find her."

"No, no. You cannot see her. She will get everything done. The lawyer will get the papers ready, and when you have signed them the money will be paid."

"Very well," said Hervey carelessly. "There's nothing more to say then."

The readiness with which he acceded to her stipulations roused Mrs. Miller's distrust. "Do you mean to play me false?" she asked. "Will you swear on the Bible to keep your promise?"

"Certainly I will, but I am afraid there's no Bible in this house to swear on. A sad state of things which shall be rectified before you come again."

Mrs. Miller made no reply to his feeble words. She opened a small bag which she carried and drew out a well-thumbed, worn Bible. Hervey smiled at her contempt.

"Place your finger between the leaves," she said solemnly, "then kiss the sacred book and swear, so help you God, you will keep your promise."

"It must be a left-handed oath," he said as he obeyed her. She clasped her hand over his, and when with a sneer on his lips he had taken the prescribed oath, she opened the book and marked the verse on which his fingers had at random been placed. "Read," she said, "and be warned." Hervey read—

"God shall likewise destroy thee for ever."

Without another word she closed the book and left the room. As the door closed Hervey laughed a scornful laugh. He waited until she must have reached the street, then ran

swiftly down the stairs. The lower part of the house was used as a kind of marine-store, and in the shop were two lads of about seventeen. He called one of them.

"A lady dressed in black just went out. Follow her and find out where she goes and I'll give you a sovereign."

The boy, who knew something about the state of the lodger's finances, looked amused, but did not budge. "Make haste, you fool," cried Hervey. "Here's the money waiting—see it!"

The sight of a real tangible sovereign sent the lad off in double quick time, and utterly unsuspecting evil Beatrice's ambassador was cleverly tracked to her temporary abode.

Meanwhile Hervey returned to his garret in a joyful frame of mind. However matters might turn out, a comfortable change in his circumstances had taken place. The worst that could happen would insure him a comfortable income, but, so far as he could arrange it, he meant to avoid the worst. He meant to find Beatrice, and by the power he held over her, force her to surrender to him all save a bare pittance. Let her only be once more within his grasp and he would take care that she escaped no more. He ground his teeth as he thought what he had already paid for an act of carelessness. The chance of repaying it was at last within reach. He positively gloated as he pictured the horror with which his wife would greet him when he again invaded her retreat. He laughed in glee at the paternal right which furnished a weapon so sharp to smile, so irresistible, to compel her to yield to his demands. Yes, money and revenge were once more within his reach.

His eye returned in due course. He had earned his sovereign, for he was able to give Hervey the name of the street and the number of the house to which Sarah Miller had gone. Hervey laughed again. He dressed himself, visited the barber's, and then went to keep watch on Sarah's abode.

He watched until midnight. Early dawn found him once more at his post. Noon and evening he was still there, and evening brought him the reward of his patience. A cab drove up to the door, a box was placed upon it, and a dark-robed figure entered it. The door was shut and away rolled the cab.

It was scarcely out of sight when Hervey rang the bell of the house and asked if Mrs. Miller was in. No, she had just left. Ah, that was unlucky; he wanted to see her on important business. Where could he find her?

"You'll have a long way to go unless you can overtake her," said the woman of the house, laughing. "She's just off to foreign parts."

"Going abroad! Where is she going?"

"All the way to Munich, wherever that may be."

His heart leapt. At any rate now he knew where to find his quarry. "Munich!" he exclaimed. "I must try and overtake her before she goes. What station is it?"

"Charing Cross. I heard her tell the man."

He bid his informant adieu with scant ceremony. He halted the first cab he saw, and was soon rattling in pursuit of Sarah. Although he did not know at what time the train started, he was quite at ease as to catching it. He knew the grace which a woman always allows herself in the matter of trains. He had judged rightly, for the first thing he saw upon entering the station was Mrs. Miller at the office engaged in registering her box. He ventured to creep close to her, and heard her with the incredulity which a woman invariably displays when she surrenders personal custody of her luggage, twice inform the clerk that she was going to Munich by way of Paris. After hearing this Hervey slipped away, took his ticket, and having watched Sarah enter the train took his seat in another compartment. So that Beatrice's emissary as she started on her return journey, joyful at the apparent success of her mission, little thought that she was in something of the same position as the man who, according to the old German legend, carried unwittingly the demon of plague into the village which held all who were due to him.

[Continued.]

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