

We date from the first of January, 1601. This era is called the Era of Man (E. M.), to distinguish it from the theological epoch that preceded it. In that epoch the earth was supposed to be flat, the sun was its attendant Light revolving about it, a boy was Heaven where God ruled supreme over all potentates and powers; on earth ruled the Pope as the vicergerent of God; below was the kingdom of the Devil, Hell. So taught the Bible. Then came the New Astronomy, the astronomy of Copernicus, Galileo and Bruno. It demonstrated that the earth is a globe revolving about the sun; that the stars are worlds and suns; that there is no "up" and "down" in space. Bruno sealed his devotion to the new truth with his life on the 17th day of February, 1600. During the 17th century, Prof. Galileo wrote the first work upon international law.

LUCIFER

THE

LIGHT BEARER

OUR NAME, LUCIFER, comes to us from Astronomy. Its etymology—LUX (Lucifer's Light), and FERRE, to bring or bear. It was originally applied to the Morning Star. To show how his illustrious name was bedimmed by theologians, see Webster's Dictionary, page 702—note by Henderson, (See also page 101).
"Lucifer is, in fact, no profane or satanic title. It is the Latin Luciferus, the Light-bringer, the morning star, equivalent to the Greek Phosphorus, and was a Christian name early in times, borne even by one of the popes."
As the Night of Theology wanes, and as the daylight of Science advances the grand old name will regain its pristine significance. Will Luciferus be hailed "Son of the Morning"? Herald of the Dawn?—the language of the Good Time Coming!

NEW SERIES, VOL. VI., No. 2.

VALLEY FALLS, KANSAS, FRIDAY, APRIL 27, E. M. 288.

WHOLE No 218.

LUCIFER--THE LIGHT-BEARER.

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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, advice or statements made by him.

Entered at the Valley Falls Post-office as second class matter.

THE PRISON BUILDER.

"Oh, the pity of it, Iago. Oh, the pity of it!"
"Pissin' by."
"Ho, toll-worm workman wan, with hard and rooked hand.
For what are these stones quarried, for what these atoms built planer?
Is it a palace that ye build in, which a knave shall sleep
Or shall from top of castle tower, arm soldiers watch the deep?"
WORKMAN:
"No palace pierces to the clouds in murky spaces like these,
Nor castle that no vessel plows the Northland's frozen seas.
No,—what the workman, silently, with bent back slowly rears,
He builds in weary sorrow cementing it with tears.
Hard times have come upon us, our babies cry for bread,
And so we work on prisons; our children must be fed.
We build a prison for the brave who dare to strike at wrong,
We build a prison and a grave, we build it deep
Our babies will live a little while on the bloody wage we win,
But our brothers will rot in the cells we build to wall them up, within.
They have said that he who sows the seed ought not to lack the bread;
That he who reaps the harvest ought to share the feast, when spread;
They preach and the gospel to the poor, that all who worked should eat,
And in the ears of starving men the words were atravely sweet.
They preached that he who works, the cloth should wear on his back;
That only those who would not build should roof-tree shelter lack;
They bade us not to bulge our knives in the blood of our fellow men,
They bade us love our fellow men. For them we build their grave."

HUNNETT G. HASKELL,
In Kansas Commonwealth.

BRIEF CORRESPONDENCE.

WORK ON, WORK EVER.

HADMAN & WALKER: Dear Friends: Word from E. W. Chamberlain to-day announces the joyful news that "the indictment is quashed" in your case. I congratulate you heartily and all lovers of liberty and right. We may really hope that "sanity is returning." If you wish to do so, send me copies of LUCIFER giving statements of the denouement of the long drawn out torment of your persecution, and its climax, and I will forward to some members of Congress. We must follow on to the death of the un-American institution of censorship of the mails.
Thankfully yours,
LUCINDA B. CHANDLER,
Dadesville, N. Y.

NEVER TIRING.

DEAR FRIENDS: I hear the indictments are "quashed." I fear it's too good news to be true; but I am hopeful, and send my fullest congratulations to you. I never was more glad save when I was freed myself, and yours is far more of a triumph, for you are publishers of "so radical a sheet. I have only one name and a ten cent donated since I wrote you. I guess friends think the trial being ended the need for money is also ended. But I think you will find costs will cover it all as it more than did in my case.
Having been "through the mill" (and not out of it even yet) I congratulate you most heartily that you are spared a trial and, perhaps, conviction, as one can never tell how law will shape itself. I trust the whole thing will work for your good and the good of Free Speech and Free Press and Free Mails as well as of the elevation of scientific sexual physiology into the respectable public prominence which so important a subject deserves.
EMMA.

Such a Thing as Enough.

"Brick" Pomeroy.
Too much is always more disastrous than none at all, as too much brings contempt for the thing itself and a dulling of the zeal for something else as well.
One of the curses of this country is too much legislation. The man who minds his own business, and in minding it concedes the same right to others, has more friends, more comfort, more success, and more happiness, than does he who is constantly slopping over.
Meddlesomeness is inexorable in individuals, and intolerant and hateful in legislation of law-making for the multitude. Freedom, liberty, and such words are found in dictionaries, but each year marks a decrease of the original article. As a man strangles or puts a band around a horse, and draws it till he kills the horse or breaks the band, so are the people of this country, by the chain of legislation, denying liberty and paving the way for the clouds of evils that arise from too much law.
In this country it is already a fact that, when a man cannot personally force his ideas into the life of a neighbor, he sets about fixing up a legislative proppant that shall bind the victim, and then, with the help of those who skin on shares or work for fees, pump the objectionable in or draw the milk out.
If you wish an appliance that will shorten the freedom of your neighbor, go to the legislature and have it made,—that is, if there are none already in stock. There are some places on the skin not yet covered by some kind of legislative plaster. A very few breathing pores left open. A few places where the stomach pump of taxation has not been inserted for the benefit of the inserters, but these spots or places are fast disappearing under the operation of the legislative cauterizer and puncturer.
Here are a few things that could once be done by man, which must now be done by law, or with a tether:
A child must not be conceived till a priest or magistrate has had his fee and granted a permit.
The mother of a child cannot be attended by a midwife or physician unless selected by the Legislature.
She cannot take medicine that is not prescribed by the legislature, nor can she have her feet or head or body rubbed save by some person to whom the legislature has sold a sheepskin or diploma.
The child must not attend school or study from other books than those set up by law.
The cure of the child is natural with its parents or guardians, but legislation steps in and says where the child must and must not go, what amusements it can have, and all this regardless of the rights of the parents to control their children till they pass the equatorial line and engage for themselves.
As he grows, he finds that he cannot kiss a girl, except in conformity to law. That he cannot have a tooth pulled or plugged except by legislation. Cannot eat bread that is not made by legislation. Cannot use butter, gravy, syrup, hair oil, or axle grease on his bread without legislation. That he cannot own cattle without applying to them a legislative brand. That he cannot play billiards, play cards, use tobacco, drink beer, or do chores on the Sabbath without a permit from legislation.
As he becomes a man he learns that he cannot stand a moment in front of another man's house, enjoy a ride behind his trotting mare, see the belligerent roosters wrangle in the barnyard, get into or out of his place of business, luncheon for Jackson or Blaine, or float a log down stream to a saw-mill, without

legislation and a red tag of some kind that costs him more or less, paid to the fee snatcher. That he cannot practice medicine, sell a work of art, dispose of a book, put an advertisement in a newspaper, buy a ticket at a church fair, guess on the weight of a hog or the number of beans in a bag; grind wheat or have it ground, kill the dog that kills his sheep, get on or off a railway train, establish a drinking fountain, or bury his dead without legislation. That he cannot express his opinion of a public thief, print an account of a lottery, or engage in a co-operative business without legislation.
That he cannot skate with his sweetheart, be free from his wife who has run away with another man, keep a house for the entertainment of travelers, build a bridge across a creek or river, open a highway, pay a note, employ a servant, or settle the estate of a deceased friend or relative without legislation.
That legislation has forbidden him to read a book printed in another country, wear a coat, use a coffee mill, take pills, use a corn plaster, play on a mouth organ, ring a bell, thread a needle, wear jewelry, or use any article, except papers, made in other countries, without legislation. That he cannot put his business card on the outside of an envelope or wrapper, pay a debt, deposit money in a bank, give an order payable at his own store, circulate printed notes, wear a low-necked shirt, dress in female attire, or turn out on the public highway, without the direction of legislation.
That a person cannot express his ideas of God or man, good or evil, religion or people, without legislation. That he cannot remain on earth or get to heaven without legislation. That he cannot establish a park, or kill hens, or hang a sign, over his store door without legislation. That he cannot sell apples, pears, nuts, slice strings, or lilies on the streets without legislation. That he cannot go into another State to sell goods, buy and own a tract of land, insure his life, dispose of short-weight silver dollars, even if we trust in God, without legislation.
Between the legislation and law-making that is going on by heads of families, heads of churches, societies, fashion, manufacturing monopolies, trades unions, Knights of Labor, boycott associations, boards of aldermen, town officials, county officials, State legislatures, Congress, and Almighty God, one is justified in thinking it barely possible that there is already too much of a good thing, and that liberty, freedom of conscience, and self-government are a job lot up for sale as relics, it not already parted with.

How Women Would Vote.

Woman's Tribune, Washington, D. C.
[In answering the question as to how the women would vote on some of the important questions now before the American people Mrs. Stanton undertakes to say this, among other things, for the Woman Suffragists of the United States.]
As to a treaty with Russia, to send back her political prisoners to be tortured in her prisons and in the mines of Siberia, our verdict would be no; no, America must ever be the great university in which the lovers of freedom may safely graduate with the highest honors, and under our flag find peace and protection. The able student of Stepiak, the Russian nihilist, laid before our Senate, should be carefully read by all of us, that our influence may be used intelligently against all treaties, compromising, as they would, the honor of a nation upholding the right of free speech and free press in the criticism of their rulers by the people.

As to the overflowing Treasury that troubles the conscience of our good

President, our wisest women would double say, pay the national debt and lighten the taxes on the shoulders of the laboring masses. As to the amendments of the Constitution now asked for by a body of the clergy, to recognize the Christian theology in the Constitution and introduce religious tests into political parties and platforms, in direct violation of article 6, clause 3, of the National Constitution, I think the majority of our Woman Suffrage Associations would be opposed to all such amendments, as they would destroy the secular nature of our government, so carefully guarded by our fathers in laying the foundation of the republic. This freedom from all ecclesiastical entanglements is one of the chief glories of our government and one of the chief elements of its success. We cannot too carefully guard against all attempts at a retrogressive policy in this direction. If there is one lesson more plainly written than another in the institutions of the Old World it is the danger of a union of church and state; of civil and canon law; of theological speculations in the practical affairs of government.

The Cause of Discontent.

There are not two billion dollars all told, of lawful money in this country, and yet somehow labor is mortgaged to Shylock to the amount of twenty billion dollars more than that sum. Here is the great cause, here the fountain of labor's robbery and the source of discontent.
This state of affairs proceeds directly from the halls of Congress where for more than twenty years the usurer has reigned almost supreme. The treasury of the United States has danced when Shylock added. Lincoln saw this with prophetic eye in 1863 and gave these words of warning to his countrymen: "I affirm it as my conviction that class laws placing capital above labor are more dangerous to the Republic at this hour than chattel slavery in the days of its haughtiest supremacy." There would be less cause for complaint on the part of the toilers in this respect if new laws were not constantly passed adding more and more to the exactions of the usurer. The whole power of the national government since the passage of the confiscation act of 1863 called "the Credit Strengthening Act," seems to have been spent in trying to prevent the nation or its people from getting out of debt. It has collected in taxes hundreds of millions of dollars and locked it up in the vaults of the treasury instead of paying off bonds on which bankers were drawing interest at both ends. Every dollar of this money so taken for circulation and locked up, makes it harder for the toiler and easier for the usurer. A careful review of the financial legislation for the past twenty-two years by which the entire indebtedness national, state and individual, have been more than doubled when measured by any leading products of labor, makes me wonder at the patience and forbearance of the farmers and mechanics of this nation. Such patient submission to even legalized robbers, was never known before.

Under a government and religion recognizing in rational beings the rights of conscience and judgment in matters pertaining to their own interests, above all authority of Church and State, it needs no argument to prove the sacredness of individual rights, the dignity of individual responsibilities. The solitude of every human soul, alike in our moments of exaltation and humiliation, in our highest joys and deepest sorrows, into which no other one can ever fully enter, proves our birthright to supreme self-sovereignty. As in all the great emergencies of life we must stand alone, and for final judgment rely upon ourselves, we cannot overestimate the necessity for that liberty by which we attain our highest development and that knowledge that fits us for self-reliance and self-preservation.

In 1868 a bushel of wheat would pay two dollars and more of interest, but in consequence of the laws I have referred to the farmer must now hand over to Shylock four bushels of wheat to liquidate the same two dollars. What is the result? Our farmers East and West are becoming mortgage slaves, and the wages of mechanics are so low they are unable to more than pay their way. If they are employed all the time, while if sick or forced from work by a shut-down they must rely on charity or run in debt. Once in debt and unable to extricate himself his manhood receives a set back, and the chances are he becomes reckless and will get trusted for goods he never intends to pay for. I have known in my business hundreds of such cases, and it has caused me to curae from the bottom of my heart our financial system that constantly robs and degrades the men to whose patient toil we owe all our wealth as a nation. My surprise is that with a full knowledge of the iniquity of the laws the discontent does not find voice in open revolt at the ballot-box or in some other way.
The second main cause of menace of defrauding labor is the monopoly of "nature's bounties," by which labor must submit to blackmail for an opportunity to enter nature's inexhaustible store house.—HENRY C. BALDWIN, as reported in Chicago Sentinel.

Force the Nature of the State.

Geo. Schuman, in Liberty, Boston, Mass.
Human liberty consists in the unrestricted and harmonious development of the individual unto the point where the equal liberty of other individuals begins, and justice consists in the equal, free, and untaxed usufruct of the natural resources of earth and society in so far as the individual may require it for the complete development and exercise of his being. Liberty and justice thus defined man first lost with the rise of the State. It is indeed claimed that civilization traces its origin to the rise of the State, but it is a mistake if it is meant to imply that it was the State that originally made civilization possible and fostered it. It is not conceivable of true civilization, of any real growth of humanitarianism, without the most scrupulous regard for universal and equal liberty and justice. Civilization based on force and slavery is no true civilization. Talk as much as one pleases of historical necessity, I cannot see therein any palliation of State aggression and coercion. True civilization is not to be thought and spoken of where barbarous and brutal forces usurp the office of mutual reasoning and free contract. No, the State, askdown to us, has neither called forth nor fostered human civilization. The very opposite of this is the case. What measure of human civilization has been achieved, has been achieved in spite of the State. There are many persons who in all seriousness ascribe the efflorescence of the natural sciences to the churches and monasteries. But this view is not less tenable than that which credits the State with the fostering care and rise of human civilization. Neither view can abide the test of history. State and Church have ever represented organized ignorance and aggression,—in one word, organized barbarism. The development of human civilization proceeded in spite of Church and State; the growth of a truer view of the world, of a view more nearly in conformity with the nature of things, and of a higher order of life, took place essentially outside of Church and State, acting on those institutions by virtue of the law of reciprocity in a refining sense.
We see this readily when we consider more closely the nature of the State. According to the investigations of the most celebrated historians and philosophers, remarks a defender of Statism, "it was always and everywhere an act of conquest through which the State was founded. Not an occupation of an uninhabited country, not a conquest and the subjection of a country already occupied."
(Continued on fourth page.)

LUCIFER--THE LIGHT-BEARER.

VALLEY FALLS, KAN., April 27, 1888.

M. HARMAN, Editor. E. C. WALKER, M. & G. S. HARMAN, Publishers.

OUR PLATFORM.

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

The Defense Fund.

Statement of Receipts and Expenditures in "Autonomistic Marriage" case and in first Comstock case.

Previously acknowledged \$673.53 J. E. Phelps, West Sutton, Mass. 3.56 Alex. Henry, Maywood, Minn. 25

Elmina's Dime Fund, \$677.33 56.82 \$734.15

Dr. Expended in Walker-Harman "Autonomistic Marriage" Defense previous to April, '87, and in purchase of books, etc., used in repayment of loans included in above sum, 426.50 Attorneys fees in Comstock case, 200.00 Paid for car fare, hotel bills, printing, fees, etc., in Comstock case from Feb., '87, to date, 76.30 702.80

Bal. on hand Ap. 25, '88, \$31.35 That we have a credit balance to show us due to the deep interest which Messrs. Overmyer and Clemens take in the cause for which this money was contributed. Measured by the importance of the services they have rendered, and compared with the sums usually charged in such cases by attorneys of equal ability and prestige, their fees are very small indeed.

Elmina's Dime Roll of Honor.

Number of Dimes previously acknowledged, Five Hundred and Fifty-Two Seven-Tenths, \$55.27 Lottie A. Carpenter, West Sutton, Mass., 1.00 W. Denton Phelps (aged 9), West Sutton, Mass., 10 COLLECTED BY ELMINA. F. J. Gage, Middleton, Mass., 10 Joseph E. Coy, Sedus, N. Y., 10 John A. Murray, San Angelo, Tex., 25

ANARCHISM implies No Chiefs, No Rulers--An, No, and Archon, a Chief, a Ruler.

No Chiefs, no rulers, implies Liberty for All.

Liberty for all means Justice and Equality for all, since if all be free justice and equality will be denied to none. Therefore, Anarchism means Liberty, Justice and Equality for All.

RE-INDICTED.

In the midst of the many warm congratulations upon our release from the clutches of the modern Inquisition, some of which are published in this issue, we regret to be compelled to report that we are again indicted. The Topeka dailies of last week contained unofficial mention of the fact, and on Saturday we received, in answer to inquiry, a telegram from our attorneys saying: "Come with bail on Monday." Accordingly, accompanied by three substantial citizens of Valley Falls or vicinity, and one living in Topeka, we appeared before the U. S. court now sitting in Topeka, and gave bond in the sum of \$1,500 for our appearance for trial at the October term of court to be held in Leavenworth, Kas.

We are now no longer in doubt in regard to what the indicted matter really is, for the publication of which we have been subjected to so much prosecution and--as we must term it--persecution. The articles complained of are set forth in full, verbatim et literatim, in the indictments. They are four in number, not five as last year. The first is the letter of W. G. Markland, printed in LUCIFER of June 18, '86. The second is "Mrs. Whitehead to Elmina," in the issue of June 25, '86. The third is "Family Secrets," July 23, '86. The fourth, "Comments on Chavannes' Article," by "Elmina's Correspondent," Jan. 14, '87.

Our cases were continued, or postponed, by our attorneys for reasons which seemed good to them, rather than because of any suggestion from us. This is the first continuance asked for by our side, and it is not certain that we could have had a trial this term if we had asked it.

I have said that we regret to re-

port the re-indictment. Personally I will just say, by way of explanation, that while I sincerely regret that others besides myself are put in jeopardy of liberty and property, and also that we shall be compelled again to call on the friends of free speech and of inviolable mail to help us fight this battle to a successful termination--while I deeply regret all this I am not sorry that there is now a prospect that the cases will be tried on their merits. The issues involved are are of too fearful import to be evaded or shoved aside on mere technical grounds. These issues must be fought out sometime, and upon the result of that contest must largely depend the hopes of future improvement for humanity. II.

OVER AGAIN.

The battle is to be fought over again. There was barely a moment's breathing spell between the quashing of one set of indictments and the finding of another. It has been determined in certain quarters that Free Speech shall be crushed in the West. Official spies and informers and self-selected guardians of "morality" have united their forces and set themselves to the, to them, congenial task of worrying and misrepresenting. And they would, if possible, destroy the business and imprison the persons of the comparatively unpopular and defenseless. The iniquitous Comstock law is the weapon to be used against those whose lips are not shaped to utter the popular shibboleth.

Lucifer has, therefore, no choice, even if one were sought. It must defend itself and the cause to the advancement of which it is devoted. And it can stop at no half-way measures. Comstockism is a vile, tyrannous thing, and must be destroyed. There is no possible middle ground. The Comstock postal statutes under cover of which the obscenists and meddlers are shooting their poisoned arrows at us are without excuse. They are unconstitutional and invasive and resulted only in the promotion of sexual impurity and the public fattening of the Comstocks and McAffees.

Until the courts of the West shall have clearly admitted the natural and citizen right of investigation of all questions by the unconditional discharge of these state prisoners (bond prisoners though not yet behind the bars), both Lucifer and Fair Play must align the bulk of their forces in battle array against the hosts of Comstockism. The right of every person to speak, write, print and mail his or her thought must and shall be defended. At last the most malignant and unscrupulous enemies of the right will be obliged to retreat from our determined front.

Comrades! This is your fight as well as ours. Fall in! Every Liberal editor is vitally interested. Every success of the Comstock gang emboldens it and makes it ambitious to strike higher and higher. Comstockism is the deadliest of enemies to liberty, justice, fair play and self respect.

Comstockism is the spy in the citizen's house, the thief in the mail bag, the inquisitor in the court room.

COMSTOCKISM MUST BE DESTROYED. W.

We need to recognize that the broadest possible liberty is the greatest possible good, and that the liberty to think is the highest good of all.--Helen H. Gardner.

OUTRAGED LAW.

Lucifer to Confront the Outraged Law Again.

It is safe to say that the publishers and editors of LUCIFER have been re-indicted, and that three indictments against them, separately and one jointly, comprising about 160 counts were returned. The district attorney received a petition counter to the one sent from Valley Falls, asking that the Lucifer management be not proceeded against further. Neither petition, however, induced Mr. Perry as it was his intention, and he so declared it to be at the time the other indictments were quashed, to bring the cases to the notice and consideration of the present grand jury.--Topeka Commonwealth.

Here it is gravely assumed that "law" has been outraged by Lucifer--that is to say, by the "Lucifer management." If so, will some one kindly inform us what law, or whose law it is that has been outraged by us? Is it a natural law, or is it a human law founded on natural law? Let us see: The article most complained of, so far as we know, is one that condemned an inhuman outrage upon a married woman by her husband. Now, we ask, in what way can we be accused of commit-

ting an outrage upon law by publishing said condemnatory article? Is it because the law is on the side of the husband and against the wife, and against all who would defend her? In other words, is it true that woman has no legal protection as against the enforcement of his marital rights by her husband? And is it true that whoever would dare to maintain a woman's right to such protection against the abuse of her husband, becomes thereby a violator, an outrager of law?

It will be replied, doubtless, that it was not so much the matter as it was the manner of the Markland letter, that constitutes the outrage upon law. That in describing the cruel treatment of a woman by her husband Mr. Markland used language that the law calls obscene, and in this way the writer and the publisher committed an outrage upon the law.

To this we reply that the law nowhere specifies what words shall be reckoned as "obscene" and therefore criminal. While it specifies what acts shall constitute the crime of murder, arson, etc., it utterly fails to tell us what words or what class of words shall be reckoned as constituting the "crime" of obscenity.

But admitting for the argument that there are words that in themselves are obscene and therefore criminal, we had and have good reason to believe that the words used by Mr. Markland could not be reckoned as belonging to the criminal class. Every word used by Mr. M. is found in all standard dictionaries and in most standard works on medical science.

Again, it may be objected that although suitable for medical works and dictionaries the words used by Mr. Markland were not suitable for a public journal.

This objection might be valid if we were considering questions of taste or of propriety; but the accusation against us is not that we have outraged the canons of taste or of propriety, but that we have outraged statute law, and therefore the objection is not pertinent to the case in hand.

NOT A PETITION.

The Commonwealth speaks of two petitions having been sent to the district attorney from Valley Falls, one "asking that the Lucifer management be not proceeded against further." There was no "petition" sent to any one by us nor for us. We do not petition nor beg for justice at the hands of the public servants. There was, however, a remonstrance or protest in our behalf, sent down to the district attorney, with the expectation that it would be presented to the grand jury, should our case be brought to their notice for consideration. We knew that a few officious meddlers and self-appointed censors of press and speech were trying to secure our re-indictment, and believing that the wishes of our fellow-townsmen ought to have weight in the matter we circulated the following paper:

"We the undersigned citizens of Valley Falls and vicinity, (Kansas) are acquainted with the editors and publishers of LUCIFER and while far from indorsing much that appears in its columns, are opposed to the present attempt to re-indict M. and G. Harman and E. C. Walker, believing said attempt to be inspired by personal animity and spite instead of any sincere desire for the public good."

This remonstrance was signed by one hundred and thirty-six citizens of Valley Falls and vicinity including a majority of the city officials and a majority of the professional and business men.

THE GRAND JURY.

From the statement of the Commonwealth it would appear that the district attorney paid no attention to either petition or remonstrance from citizens of Valley Falls, and that he "declared it as his intention to bring the cases to the notice and consideration of the present grand jury." As much as to say that it is none of the business of the neighbors of the accused to say whether or not they have done anything deserving further molestation involving loss of time, costs of lawyers, costs of travel, mental worry and damage to business, not to mention trouble and expense to bondsmen. Is it not legitimate to ask, Who are these men that compose the grand jury? Are they better qualified to judge as to what constitutes the "crime" of obscenity than are the citizens of Valley Falls?

Have they been selected for their present position because of their superior fitness to decide such difficult questions? And if they have been so selected, who selected them? So far as we know the jury is composed of average citizens, endowed with average intelligence and encumbered with the average amount of ignorance and prejudice. Knowing little or nothing of the law the jury must depend upon the instructions of the district attorney and if he should be, like most men, controlled by his prejudices and his desire to magnify his office, the chances are that the action of the jury, in cases where the offense charged is constructive--as in the present instance--will be governed by the preconceived opinions and ambitions of the district attorney. II.

Blessed are they who mind their own business.--I forgotten Beatitude.

BANK INJUSTICE.

That any irresponsible person should have it in his power to enter a complaint and thus institute a criminal action against a peaceable citizen or, which amounts to the same thing, induce a law officer to begin such criminal proceedings, and then, when the slow-moving machinery of the courts has at last released the suspected man, go free of all responsibility in the premises, is one of the strange facts and most crying wrongs of our system of jurisprudence. No man has a right to jeopardize the life, liberty and reputation of another without cause. If the prosecutor has any property of which the law can get hold he may, in rare instances, be compelled to make a partial restitution to his victim, but a suit for damages in a case of malicious prosecution is a very uncertain, tedious and expensive way of trying to obtain justice. But probably in the majority of cases when a prosecution is begun through the officious activity of some revengeful meddler there is not even this small chance for redress, the prosecutor being no more responsible financially than he is reputable morally. In all such cases the wronged man must pay his own expenses and suffer all losses caused by the baseless prosecution, no matter how completely the courts may vindicate his character and reputation.

Every would-be prosecutor and every instigator of a prosecution should be compelled to give a good and sufficient bond, before an arrest is made or a warrant sworn out,--a bond that will, in case of a failure to convict, throw all costs, expenses and attorneys' reasonable fees upon the super-serviceable prosecutor or his sureties. The innocent defendant should not be compelled to bear these burdens; neither should the people. W.

VERY IMPORTANT ADVERTISEMENTS.

"Rev. Dr. Young J. Allen of Shanghai, China," for nearly thirty years a missionary of the Methodist church of that country, is now on a visit to his native land. From statements in the Kansas City Times of the 21st inst., Dr. Allen was for many years superintendent of Methodist missions in China, and for ten years was connected with the educational work of the kingdom under the Chinese government, and is now a mandarin or high class Chinese official. He is the president of the Anglo-Chinese College, besides has numerous other religious and official duties."

These points are mentioned with such particularity to show that the witness just named has had abundant means of knowing whereof he speaks, and also from his official standpoint as a Christian missionary to the heathen he would not be inclined to testify that the heathen are already better educated and more truly moral in their conduct than are the nations that yearly spend immense sums to convert them to Christianity. Here is the significant part of the testimony of this distinguished missionary, as reported in the Times aforesaid:

He says the people over here who are known as Chinese are only coolies, and stand in the same position to the Chinese as the freedmen do to the white people of the south. They are the lower class. The other class are highly educated and are very intelligent. Their university men are better educated and smarter than either the English or the Americans. In brief, they are a brilliant people but little understood by other nations. They are honest, and their word is as good as their bond. In fact they never heard of note until the custom was introduced by foreigners, and Dr. Allen says that there are millions of dollars' worth of business transacted with them in which their word is the only note given, and they never default. They are not avaricious. To fail is dishonor, and not a few of them have committed suicide rather than meet such a fate.

From time out of mind we have been told that the Bible is the only source of true morality. Religion the basis of

morality, and the Bible the only source of true religion--hence the necessity of sending the Bible to the heathen to teach them true religion and true morality.

Some months since the London Secular Review quoted from The Dragon, an East Indian Regimental journal, the statement of Capt. H. Blackburn in regard to the Japanese, as follows:

Finally, in going out of the beaten tracks you find the Japanese as they really are, a pleasant, honest and merry people, and not what they have become under foreign influence. For example, while the treaty ports were awarded with honors I walked through some five hundred miles of country without seeing a single beggar.

For ages the Chinese and Japanese resisted all attempts of Europeans and Americans to open their ports and admit western trade, western manners, morals and religion. Does not such testimony as that of Rev. Dr. Allen and Capt. Blackburn go far to show that the Chinese and Japanese had good cause to dread commercial, moral and religious associations with Christian nations?

Incidentally I would here remark that the worst vice to which the Chinese coolies are addicted is the opium habit, but who is it that is chiefly responsible for the prevalence of this vice among the otherwise irreproachable Chinese laborers? Who but Christian England! Who but her Christian Majesty, Queen Victoria, whose cannon forced the opium trade upon the protesting Chinese government?

Personally we do not want paternalism in religion or government, but as between the paternalistic religions and governments of Christian Europe, on the one hand, and the paternalistic religion and governments of China and Japan the fruits of the two superstitions are certainly not flattering to Christian Europe and America, Christians themselves being the witness. H.

LAW AND GOOD CITIZENSHIP.

Carry the news to Patrick. More "manifest dissatisfaction" in the camp here. Two petitions have been in circulation this week; one in the interest of the LUCIFER outfit, one in the interest of law and good citizenship.

Better call things by their right names, neighbor Robinson. There was no "petition" in circulation in the "interest of the LUCIFER outfit," as you are pleased to call us. There was a manly remonstrance circulated and numerous signed, protesting against the further prosecution of the editors and publishers of LUCIFER, and there was a petition circulated and signed by one of the city officials and by some others who seem to make it their business to prosecute, or more correctly speaking, to persecute those who differ from themselves on religious, social and governmental questions.

As to which class of signers are the better advocates and representatives of "law and good citizenship" there will probably be a difference of opinion. Those who signed the remonstrance aforesaid thereby put themselves on record as in favor of the law that would secure equal rights to all, and in favor of that kind of citizenship that minds its own business and allows other people to mind theirs. I have not seen a copy of the petition aforesaid but if rightly informed as to its wording it means that those who sign it put themselves on record as the advocates of the kind of law that denies equal rights to all, and of that kind of citizenship that would punish by fine and imprisonment all who dare to teach doctrines different from those held by the petitioners themselves.

Again we say, let the tree be judged by the fruit it bears. Let the record of the "Lucifer outfit" be compared with the record of the man or the man who got up the petition to urge the re-indictment of said publishers and editors, and let the "good citizenship" of those who signed the remonstrance be compared with the good citizenship of those who signed the petition. H.

COMMENT.

WHICH IS FIRST?

In speaking of the "Cause of Discontent" (see first page) Henry C. Baldwin puts the monopoly of debt-paying and interest-paying money as first, and the "monopoly of nature's bonities" as second. There seems much difference of opinion as to which of these two is the greater cause of our troubles. A close investigation shows that land monopoly and money monopoly are the Siamese twins of oppression; destroy one and the other cannot survive. Without legal tender laws, and without debt-collection and tax-collection laws, land monopoly would be impracticable, if not impossible; and on the other hand, free land would break the power of the usury; and of the wage lord more effectually than anything else could possibly do. But few men would enslave

themselves to the money-lord or to the wage lord so long as they could find free land, free forests and free mines of iron, coal and other necessities of life.

Of the two it must be said that monopoly of "nature's bounties is the older and the more palpably wrong. It does not need a Blackstone to tell us that no land titles will bear investigation. Man did not make the land, any more than he made the air or the sunshine, consequently his right to land rests upon the same basis as his right to air and sunshine: the right of Need and the right of Use.

It will, therefore, as I think be much easier to work up the public conscience to the point of demanding the abolition of land-monopoly than it will be to get it to demand the abolition of money-monopoly. Let the agitation of land-reform, then, be the first and chief plank in the workingman's platform. Let no Congressman be elected who is not pledged to work night and day for the repeal of all laws by which land monopoly is made possible. And if Congress refuse or neglects to do its duty, or if it pleads constitutional limitations, let the people discharge the whole batch of faithless and unprofitable servants! Then let a new constitutional convention be elected, with instructions to give us a constitution strictly in accordance with the preamble to the Declaration of Independence. That preamble, among other things, says:

"When any form of government becomes destructive of these ends [life, liberty and pursuit of happiness], it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

Mark well the words. Not only is the right to change the form of government recognized but also the right to abolish it, whenever that form of government becomes destructive to the inalienable rights of man. Has not that critical time, "in the course of human events," once more arrived? Let the millions answer whose natural right to free land has been taken from them by our form of government. Liberty and pursuit of happiness become meaningless when a landlord stands between us and one of the chief essentials of life—the soil.

Will bigots never learn that "The blood of the martyrs is the seed of the church" and that every persecution lights a thousand beacon fires of liberty?

Comrade Stevens asks: "Don't you think that there is some justice in law yet?" We are supposed to have reached this conclusion because the government, having tormented us without cause for more than a year, released its grip temporarily. (Since he wrote it has recommenced the torturing process.)

Professor W. Kingston Clifford, in his "Ethics of Religion," speaking of the claim of the church that during the Dark Ages she preserved learning, remarks:

"Quite so; a man burns your house to the ground, builds a wretched hovel on the ruins, and then takes credit for whatever shelter there is about the premises."

Mr. Stevens, being a Freethinker, can make his own application, I, being a Freethinker and also an Anarchist, make mine.

G. S. Robbins, in The Arbitrator, Denver, Col. Love needs no law. Its only rule is the principle of love which dwells within the heart, which needs no enforcement, for it voluntarily acts out itself in deeds of generosity. Love never compels but gently leads. Love is freedom and generates freedom everywhere. It is the silken chord which binds more strongly than the band of iron. It is the silver line, so fine, that reaches from your heart to mine."

J. M. Wheeler, in Freethinker, London. The central principle of evolutionary teaching has been summed up in Herbert Spencer's famous phrase, "The struggle for existence and the survival of the fittest." It is not strange, then, that the busy objector should see in it only a struggle of brutal forces, and should regard the maxim "Might is right" as its logical outcome. But this view is entirely superficial. All the sentiments of tenderness, sympathy, and concern for the suffering, which are happily growing, are as much the result of evolution as the selfishness which acts as a restraint upon these sentiments.

A SPLENDID OFFER. The "Weekly Capital and Farmer's Journal" and LUCIFER for \$1.50. This splendid offer is for cash, and enables every reader of LUCIFER to secure a valuable paper from the capital of Kansas and LUCIFER for a trifle more than the price of one subscription. Subscribe at once.

CONGRATULATIONS.

Just as Welcome as Though There Were No New Indictments.

OUR SECOND INDICTMENT ANSWERS THE QUESTION.

Messrs. HARMAN & WALKER: Allow me to congratulate you on being free from the coils of that cobra (Comstock) which the hypocritical vice society let loose on the community. His power to crush innocent victims is almost over, and his venomous fangs have lost their deadly power. The people are becoming enlightened as to the real animus of this infamous fraud.

E. A. STEVENS, Sec'y A. S. U. Chicago, 4-20-'88.

P. S. Don't you think that there is some justice in law yet?

BUT IT WAS NOT THE LAST. EDITORS LUCIFER: Please accept my hearty congratulations on your release from the indictment held against you by Comstockism. It looks a little strange that the people of the United States will overlook such proceeding against free speech and free press. Why in the name of common sense, will such a man as Comstock be allowed to carry on his dirty business? Why, any other man that was guilty of the acts that he has would be indicted for forgery and sent to the penitentiary.

Hoping this may be the last time you may be called upon to defend yourselves from such infamous attacks I remain your friend in the interest of freedom. T. B. CHANDLER. Burlington, Iowa.

HIS FEARS WERE PROPHECIC. M. HARMAN: Dear Comrade:—Your comforting letter of the 14th of 3d month and postal of 11-1, are at hand. But yesterday I read in the Truth Seeker the joyful and glorious news your indictment was quashed, and on the spur of the moment I congratulate you on the error of my fears in your case and my joy in your release, even on technicalities. This is no real victory. The law still exists. It will reach them to be the more careful in the future. Now the spikes are pulled out of your guns, load the heavier and fight the harder. Your radical friend. ARNER J. POPE. Rochester, N. Y.

NO, IT DOES NOT ENTIRELY FREE US. HARMAN & WALKER: Allow me to congratulate you. I cannot say, on your escape from the coils of your enemies, as the quashing of the indictment against you does not entirely free you. But the prison walls do not now loom up so gloomily as before. It is to be hoped that your liberty will not again be menaced under the same absurd charges. Again congratulating you, I subscribe myself. Your Comrade. J. W. COOPER. Cooper, Colo.

"THE DAY IS DAWNING." Let there be rejoicing all along the line! The LIGHT-BEARER has been spared to still shed its light through the darkness of superstition and bigotry. Yes, the new heading is nice, but the matter under it is much more interesting. I was afraid that the sixth volume would never be commenced. I am too rejoiced over that "quash" to write much. "Furnish a bill of particulars," indeed! It is, and has been, the Christian sentiment at all times to gain their point at all hazards, whether fairly or unfairly and no matter who has to suffer. "The day is dawning." Yours fraternally, B. J. DONAWAY.

BUT AGAIN THE SHADOW LENGTHENS. MY DEAR COMRADES: Please accept my heartfelt congratulations at your escape from the tentacles of the saurian monster, Comstockism. Let us hope his power to harm is diminishing and his baleful shadow growing less and that Truth and Justice will place upon the brow of Human Freedom "The royal diadem, and crown him lord of all." "Let law die, but let human beings live." May you prosper and the LIGHT-BEARER shine brighter and brighter to the perfect day. H. J. HUNT.

THE RIGHT OF INVESTIGATION. DEAR FRIENDS: I have just received a letter from E. W. Chamberlain stating he had got a telegram from you to the effect that the indictments against you had been quashed. That is good news. I congratulate you personally and hope it will be the last of the persecutions to which you have been subjected of late years. And I feel to congratulate myself and all believers in free investigation and in free publication upon gaining another

victory over conservatism and ignorance. I have felt confident all the time that if you and your friends showed a bold front you would not be prosecuted. The time is coming fast when the persons who believe in the necessity of investigating sexual science, and in doing so with precisely the same methods, and with the same directness and minuteness as are used in investigating any other science, are numerous and strong enough to compel respect, and are willing to unite for self-defense. The happy results which have attended their efforts in Mrs. Slenker's and in your case are good omens for the future.

With many good wishes for your success, both financially and editorially, I remain Your friend, ALBERT CHATANNES. Adair Creek, Tenn.

NOT SAFE WHILE THE LAW REMAINS. DEAR COMRADES: Lillie's card received Tuesday. LUCIFER last evening, all we have had concerning the trial. I feel like saying "Thank the Lord!" and if that means what is good I will say it. Your victory is a hopeful sign that the cause of Truth is advancing. Comstock has met with so many defeats lately he will be obliged to change his tactics, and no doubt he will. We cannot feel secure while the obscurists have the power to suppress. It is quite plain they don't want to suppress obscenity or they would work in a different direction, the Bible for instance, or among the preachers and church members. It is also encouraging that so many of your townsmen are remonstrating against further persecution. It shows that they are not all vicious or that they have repented and want to sin no more. I am not sure that I am pleased with the change in LUCIFER's appearance. It may be more "aesthetic" and pretty, but it is not so appropriate. The bleak, rocky hills and barren wastes, typify the fields of superstition and bigotry over which LUCIFER in the dawning sunlight of Science is rising to redeem and make glad. The old picture is also typical of the reform editor's life, which is necessarily over rough, pathless deserts with only now and then a glimpse of clear waters and green trees. The new title page has swept them all away—would that it were so in fact!

I wonder if you had been convicted would you have received as many letters of sympathy as you will now of congratulation. Again expressing joy for your freedom from the "suppressors" (modern inquisitors.) Radically, LILLIE D. WHITE, Halstead, Kas.

A WORK FOR HUMANITY. EDITORS LUCIFER: I have just learned from Mr. Chamberlain that your indictments are "quashed" and I feel to send you my hearty congratulations. You have made a good fight and have won the battle. Your brave logical positions, so nobly sustained are doing a work for humanity for which future generations will bless your memories. Fraternally yours, JULIET H. SEVERANCE, M. D. Milwaukee, Wis.

Indictment quashed. Truth Seeker, New York.

We heartily congratulate the two Harman, father and son, and E. C. Walker upon getting out of the clutches of the Comstock crowd in Kansas. The quashing of the indictment by the judge is one of those acts of justice which law sometimes commits. But we feel sure that had Benedict been upon the bench no escape on that plea would have ensued. Mr. Bennett's indictment was faulty in the same regard, but he was tried, convicted, and the conviction upheld. The technicality, too, which saved Mrs. Slenker would, if shown and allowed, have saved him. We fancy the United States district judges, with the exception of Benedict, are getting tired of being used as cats-paws by the disreputable agents of an ecclesiastical society, and allow its victims to escape by the easiest means possible. We hope it is so, at any rate. Messrs. Walker & Harman are engaged in advocating and upholding personal and religious liberty. It is a splendid occupation, and ought to be the pursuit of every man and woman in the country. The charge that the language used in LUCIFER was obscene is ridiculous. The article complained of was unnecessarily coarse, but that was all; and if rough language is a penitentiary offense who shall remain at liberty? In this case the freedom of the press was menaced because the press happened to be infidel. But the war which Mr. Bennett and his friends maintained in defense of the liberty of printing bids fair to bring

forth fruit, and to finally result in victory. People—seven Congressmen and judges—are beginning to see, dimly perhaps, but surely, that the laws passed at the request of a gang of ecclesiastics can be used for other than legitimate purposes, supposing Congress could legitimately legislate upon the morality of mail matter. Again we congratulate our Kansas friends. Their counsel were shrewd, the judge was an adherent to law, and they were lucky! May they always get out of trouble as easily!

LUCINDA B. CHANDLER. (As a fitting introduction to her generous appeal in behalf of free speech in denouncing woman's wrongs, republished from "New Thought," we clip the following tribute to Mrs. Chandler from the "Woman's Tribune" report of the proceedings of the International Council held at Washington, D. C.,—[E. L.] One of the distinguished pioneers unable to be present at the Council is Lucinda B. Chandler, the well-known moral educator.

For twenty years Mrs. Chandler has given her life almost exclusively to social purity work.

Her pamphlet, "Motherhood," carried the first note of warning to hundreds of homes.

Mrs. Chandler organized the first Moral Educational societies in this country, and has worked, with Josephine Butler through correspondence, for many years.

The Chicago branch, permanently organized in 1882, of which Mrs. Chandler has always been president, has a grand record. Its immense public meeting last year in Central Music Hall, was addressed by several of the most prominent clergymen in the city, all members of its "Advisory Board."

Mrs. Chandler has also written largely in the interest of labor reform, her articles appearing in a score of publications.

To those of our readers who have a strong personal feeling for this noble woman, we are happy to say that her year's sojourn at Danville, N. Y., has done much to restore her health, which for some time past had been delicate.

Mrs. Chandler's paper for the Social Purity session appears in this issue.

To Liberals, Freethinkers, liberty lovers, lovers of home and freedom, of all shades of thought, what can be done to furnish an adequate financial support to the editors of LUCIFER, of Valley Falls, Kansas?

This is a question of the people, not of individuals. Free thought, free speech, and free press, are the fundamental liberties of Americanism. How shall the means be raised to sustain these persecuted men, and enable them to make the second grand fight for free press?

All persons who have been readers of LUCIFER during these last two years, (I cannot personally speak concerning its previous career) are well aware that its columns have been conspicuously clean while treating of the marriage question. If, as it seems probable, this iniquitous raid has been instituted on a pretext, because of the expose made in it, in 1886, of a flagrant, but by no means extremely rare instance, of legal rape, then every intelligent woman, and every true man in the land, ought to be glad and proud to stand on the side of these outraged champions of decency and humanity.

For one, I would say to Comstockism and Legalism, come on, Macduff. Let us have the contest squarely waged on this question. Does marriage consist in the complete surrender of woman's soul and body, and the legal right of the male to murder his wife by rape?

It is a good time to have the "sanctities" of the "marriage institution" clearly defined. As the case stands in the columns of LUCIFER, by Mr. Markland's letter, and the letter of the mother, which was the occasion of the pertinent questions Mr. Markland propounded, the issue is squarely put, and there can never be a better situation on which to discuss and decide the question. If marriage is not a system that legally upholds the most atrocious crimes, it is easy to discover this, and the questions of Mr. Markland can readily be answered. The "institution" surely should be the most eager to cleanse itself of the dreadful imputations which these questions reflect upon it.

Neither the editors of LUCIFER, nor Mr. Markland created the facts which have occasioned the questions in this and similar cases.

The facts existing, it is for the "institution" to answer, whether the wife has a right to her body, and to protect her body herself, or be protected by law from marital outrage, violation, rape. This is the simple question for all the "sacred" and legal agencies and supporters of the marriage institution to decide. Vital, and inestimable for human welfare and advancement, as is the elucidation and settlement of the legal marriage question, the freethought issue is equally so. LUCIFER should be sustained because it is an exponent of this principle, and guaranteed constitutional right of American citizenship.

What can be done to furnish a sufficient fund? This is the question that surges in my mind night and day, and I hope, and send this communication, because I hope it may impart the same feeling to the readers of New Thought, that every one who chances to read, will be stirred with a sense of personal responsibility, that ways and means will be speedily devised and vigorously executed to pour the dollars into the defense fund.

Cannot some good speakers be induced to give lectures for the benefit of LUCIFER? Cannot entertainments be devised and carried out? Will not every reader pledge themselves in some way \$1.00, \$2.00, \$5.00, \$10.00, \$20.00?

The first duty of lovers of Americanism and humanity, is to prevent the legal crime that would be accomplished by the conviction and imprisonment of the LUCIFER Co.

If it were possible to raise a fund of such proportions as to warrant it, it would be good educational work, a work of real enlightenment, to have published by thousands,—the letter of the mother, and Mr. Markland's pertinent and entirely proper questions relating thereto, and have them mailed to every lawyer, judge, physician, minister, philanthropist, member of humane societies, and the members of every household in the land.

Ignorance, and the perpetuation of barbarism, strangling of thought, or of those who utter thought, has never and can never prevent the thought and the truth from marching on.

Legal rape, and legalized brutality, in the institution of marriage, must be eliminated from human life, and those who are throwing upon the horrors of these legal marital wrongs the calcium light of truth, deserve the most strenuous endeavors of their fellow men and women to protect them from the onslaughts of bigotry, intolerance, and the consolidated vice of Comstockism.

Among the evils which exist today, legalized prostitution and female slavery are glaring ones.—D. M. Bennett.

Score One More Defeat of Comstockism.

Nonconformist, Winfield, Kas. The famous case in the United States Court against Messrs Harman and Walker of Valley Falls has been called up and quashed on the ground that no specified indictment had been brought. It did not get very far, nor would it have stood any show had the case been tried. Comstockism is not in favor in the west. We congratulate the friends of freedom and particularly the parties so viciously persecuted.

KNOWLEDGE FOR THE MILLIONS.

The fourth volume of Alden's Manifold Cyclopaedia contains 122 illustrations, and extends from Baptism to Jilberry,—637 pages, large type, handsome cloth binding, for 50 cents, or in elegant half Morocco binding for 65 cents is not that truly bringing knowledge within reach of the millions.

The great merit of the Cyclopaedia is its adaptation to practical use; giving under each proper head the information most likely to be needed, and in concise, easily available form. Careful examination impresses one with its accuracy, as well as the remarkable fullness of its information. For actual use it abundantly answers the needs of all save those whose pursuits require extensive study of certain subjects. The combination of Unabridged Dictionary and Cyclopaedia is a wonderful convenience. Each volume, as it comes to the reader's hands invariably renews the surprise felt that a book so well got up can be afforded for a price so low. Whoever wants a Cyclopaedia—and who does not?—would do well to order at least a few of these volumes, which may be returned if not wanted. Reduced prices are offered to early subscribers for complete sets, which are to consist of 20 or more volumes, the volumes being issued at intervals of about a month. The work is not sold either by agents or by book-sellers, but only by the publisher direct, which in some measure accounts for the wonderfully low prices. John F. Alden, Manager, 233 East St., New York, or 218 Clark St., Chicago.

THE LAUGH CURE.

All sorts of isms, phobias and "cures" have had their day, their disciples, and more or less success but the "Laugh Cure" we have always with us, or ought to have, for it is sure to benefit even where it may fail to cure. Since the most ancient "chestnuts" will often provoke the heartiest laugh, especially when served up in a new dress, we can afford to hope that a man who has collected many old and new favorites in a paper covered book called "Medical Sense and Nonsense," for ten cents, illustrated. It is confidently offered as antidotal to the "blues," stimulating to the diaphragm, and accelerating to the blood circulation, and is served out by mail, "on receipt of price," by the Merry Fun Publishing Company, 129 East 28th Street, New York.

THE FACTS CONCERNING THE EIGHT CONDEMNED LEADERS.

By the celebrated author, Leon Lewis, is a pamphlet of twenty-six pages containing a succinct summary of the evidence adduced at the "Trial." For sale here; price, 10cts.

AUGUST BRICE wrote to Leon Lewis, concerning his pamphlet on the trial: "Accept our thanks for it. True, concise, and pointed, it is by far the best resume of the modern investigation that has come to my ears. In this time of epidemic cowardice the little pamphlet strikes like a flash of lightning through the laden atmosphere."

A REPORT OF THE GREAT CHICAGO TRIAL. By Dyer D. Lam. Containing 200 pages. Price, 35cts. For sale here.

SPICES SEPARATE.

Auto-Biography of August Spies. With portraits of Spies and Nina V. Z. Spies. Ninety-one octavo pages. Price, paper 25cts. Cloth, 50cts. For sale here.

SPIAK THY THOUGHT.
Speak thy thought out bold and bravely,
Fear not old opinions' laws;
What thy soul in clearer vision
Sees revealed in higher laws
Speak out now and speak out ever,
Though all men shall hate thy cause.

Speak thy thought out loud and clearly,
If thy words of honest worth,
Though all hell excite men's passions,
They will footing find on earth;
If they are but words of folly,
'Tis as if they had not birth.

What we are has root in thinking,
Thought o'er itself in freedom's van,
Suckle, bind, restrain from action,
Despotery since time began,
While from martyr's scaffold's glory
Thought's fruition comes to man.

Stake and flag, rack and dungeon,
Have no terror for the brave;
Though the scaffold glooms before thee,
Words of truth is what we crave,
For the truth lives on forever,
Aye, when power is in its grave.

Heed nostrumpet clothed in ermine
Spending for the state its word,
Against mankind's progression;
Toll the heaviest, purse-proud lord
That a vital thought once spoken
Hath a life beyond his word.

If the church puts eyes on thinking,
Curse the church and blink its spell;
If the state contract thy help,
Curse the state and ring its knell;
Speak thy thought out bold and bravely,
Spite of all the sons of hell.

Force the Nature of the State.
(Continued from first page.)

occupied as well as of its inhabitants themselves,—that is the origin of the State and of all property,—let us rather amend with Max Stirner, *Fremittum*. This is also the conclusion Herbert Spencer arrives at in his sociological investigations.

Now, as in accordance with the testimony of historians and philosophers, the State traces its origin to acts of violence and conquest, so also has it maintained and perpetuated itself in history by force, conquest, and an utter disregard of all ethics. I refer simply to history. To meet the demand for a *raison d'être*, the State has indeed attempted to fortify its position by the claim of its advocates that its essential function consists in the defense of civil liberty and property. But we all know only too well what that means. That State I should like to know that has ever made the least approach towards conscientiously acquitting itself of this task. Look where you may, study all the countries of the earth, peruse the pages of history, and transpose yourself mentally to all ages; and if you are capable of reasoning in conformity with facts, you will agree with me that where the State took human liberty under its protecting wings, it crushed it in nine cases out of ten beneath its iron heel,—that where it gave property its protection, it did so in order to consolidate it a hundredfold, and that justice could never yet rely on its initiative. The State as the embodiment of barbarism is the denial of liberty, justice, and property.

This will of course not be admitted by the politicians of all stripes, by the State priests of every shade, but this is the conclusion of close observation and conscientious and unbiased thought.

Liberty, however, affirms liberty, justice and property. Therefore it demands the abolition of the State.

As, then, there is no social sensorium it results that the welfare of the aggregate, considered apart from that of the units, is not an end to be sought. The society exists for the benefit of its members, not its members for the benefit of the society. It has ever to be remembered that, great as may be the efforts made for the prosperity of the body politic, yet the claims of the body politic are nothing in themselves and become something only in so far as they embody the claims of its component individuals.—*Herbert Spencer*.

You, in your blindness, think you can stop the tidal wave of civilization an human emancipation by placing a few policemen, a few gatling guns, and some regiments of militia on the shore. You think that you can frighten the rising waves back into the unfathomable depths, whence they have arisen, by erecting a few gallows in the perspective. You, who oppose the natural course of things, you are the real revolutionists. You, and you alone, are the conspirators and destructionists.—*August Spies to Judge Gary*.

FREE PLATFORM.

Erroneous Lucifer: I have noticed considerable discussion in the *Lucifer-Beacon* recently in reference to restraintment. It seems to me that Mr. Ganceon in the issue of Feb. 21 hits the nail on the head in his very short but pithy communication. When we become Anarchists restraintment will be unnecessary. The great work to be accomplished is to convince society that Anarchism is best for all—the highest and truest life and then the necessity of restraintment vanishes like the mist before the morning sun. We are too apt to view things in the light of our present surroundings. If the majority of the world were convinced of the truth and beauty of Anarchism the minority would subside and accept the situation as did the torques of the revolution or the recent slave-holders of the south.

Very Truly,
J. ALLEN EVANS,
P. S. There is no necessity to enact laws in the southern states to prevent a few people in the South from re-enslaving the late chattel slave—the mere opposition of a large majority of the citizens of the U. S. is sufficient restraintment to prevent its attempt.
L.

Ingersoll Against Himself.

FRIENDS HARMAN AND WALKER: The books came safe to hand—thanks. The first thing I did was to read Ingersoll's "Lay Sermon." He says a great many wise things, but he says he is not an Anarchist, Socialist or Communist but an Individualist. Now, then, is he ignorant of what he is talking about, or is he a coward? If he believes what he preaches he is a Communist, whether he knows it or not, and the gib manner in which he handles his subject precludes the idea of ignorance. He says his sympathies are with the laboring class—would like to see each in a happy home of his or her own. But to obtain that and other comforts they must beg the rich robbers for that morsel of stolen plunder. He admits that the rich have no natural right to the good things they monopolize. Then if they have no natural right to their wealth they stole it from individuals and communities. And being stolen property, the individual or the community from whom it was taken has the right to recover their own without cost.

Ingersoll does not blame—he pities the rich. It is the system that he assails, and the poor have only themselves to blame for allowing the system to go into use or to live under it now that it is set in motion. Ingersoll was an active member of the Republican party when the party hatched that system under pretences as false as hell. Was Ingersoll deceived as to the scope and extent of that system that he now condemns and holds the laboring men responsible for? If he saw the fraud at the start, why did he not proclaim it, and kick it ever since? It will not do to say Ingersoll was ignorant of the intent of that fraud. His position in that den of thieves precludes such an idea. That system of plunder was a clandestine fraud, gotten up by those who have profited by it, and now uphold it, and they and only they are responsible for it. The people had no means of knowing, in the silence kept by Mr. Ingersoll and all the great news journals of the nation, until they found themselves and the wealth of the nation fast in the grip of the clandestine thieves. Yet Mr. Ingersoll plies those rich men; he only blames the system. The system that they made, and by which they have reduced the laboring class to starvation and slavery and in behalf of which they hang and imprison men for talking against it. And now in the midst of his crocodile tears over the destitution of the great laboring masses he tells them that no honest man would desire to take any of that stolen wealth without paying the holder its full equivalent in money. As much as to say, a thief's possession is more sacred than the claim of the one who had honestly earned it, or by nature was entitled to it.

Then again, how is the poor man to pay the thief for land and other needs, with money all in the hands of the rich, and he, the poor man, in rags and starving? Or, to make his long sermon short—pay or starve, is the measure of his sympathy for the poor. He says this is the best government on earth, but where on earth can he name another government that has made so many paupers in so short a time? In the large cities and manufacturing districts the wage workers dare not vote against the interest of their employers, lest evictions and hunger be their reward. And suppose they should cast a plurality of votes, where is the city, or where the court, that would not sustain the man and his fraud that would alter the returns? What else is the drift of Mr. Ingersoll's advice to the poor than for them to keep quiet until the last rivet in their fetters is driven so strong and tight that neither time nor war can break.

For a big salary he got the start—route thieves clear, and what he got as hush money in the other case we are left free to conjecture from his plea for their right to hold their stolen wealth until paid its full equivalent in money.
Paten M. Gibson,
Excelsior, Minn., 3-6-'88.

The *Register* says that R. D. Simpson authorizes it to state that he is one of the Councilmen who did not sign the remonstrance against the re-indictment of *LUCIFER'S* publishers. One of those who did not sign? Is he not the *only* one?

Would the *New Era* insinuate that all those who signed the petition not to indict the publishers of *LUCIFER*, are anything but law-abiding and good citizens? How many good citizens on the other side have signed petitions for the release of even convicted criminals? All's well that ends well.—*Register*.

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