

# LUCIFER

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### THE IMPENDING CONFLICT.

The Republic stands poised on a pivot ready to plunge into the darkness which overwhelmed Rome and Greece. No power can save her but an enlightened and virtuous people, in whose hands the white ballot shall represent their consciences as the white lightning stands for the will of God. All questions in this republic are settled at the ballot box. There is no other place to go. Young men drop your ballots for righteousness.—Mrs. Mary A. Woodbridge, Secretary of the National W. C. T. U., in her lecture at Brooklyn, N. Y.

Most lamentably true, Mrs. Woodbridge. "The darkness which overwhelmed Rome and Greece" was the darkness of governmentalism—the darkness of despotism; it was the darkness caused by ignoring and invading the natural right of all men and women to own and control themselves and the fruits of their labor. It was the darkness resulting from the extinguishment of man's natural right to the soil and to what the soil produces and covers.

True, again, when you say, "no power can save her but an enlightened and virtuous people." As a people we lack both enlightenment and virtue, especially the latter. The highest virtue is to mind one's own business and allow all other people to do the same. A virtue for which the W. C. T. U. was organized to encourage and illustrate, as we all know!

But the next sentence puzzles us. How can "the white ballot represent their consciences as the white lightning stands for the will of God"? If the white lightning stands for the will of God, then the said divine will is without a conscience; it has no moral quality whatever. Lightning strikes wherever physical conditions invite the stroke. The house of the good man or the temples dedicated to the special service of "God" are quite as apt to be struck, all insurance men will tell you, as are the houses of the worst sinner in the land. Does Mrs. Woodbridge mean that the ballot should pay as little attention to moral questions as the white lightning does? Certainly not, for in the very next sentence she says "all questions in this Republic are settled [should be settled, she doubtless means,] at the ballot box; there is no other place to go!"

But whatever may be the lady's understanding or meaning in regard to the "will of God" as represented by the white lightning, we agree that the evils of drunkenness, and intemperance generally, can no more be cured by the ballot than can the goodness or badness of the dwellers in a house be determined by the presence or absence of the lightning's stroke. The important feature of this authoritative utterance of this leading apostle of the National temperance movement is the EVIDENT DETERMINATION TO SETTLE ALL QUESTIONS BY MAJORITY RULE! When once this National Prohibition party with which Mrs. W. is now co-operating, gets control of the government, then individuals and minorities will no longer have any rights that the majority is bound to respect!

"Young men drop your ballots for righteousness." So say we. Righteousness means that which is right. Judge Branscombe, the prohibition candidate for governor of Kansas, said in his speech in the park, "It is your right to chew and smoke tobacco, and to drink whisky." Then young men, if you vote on these questions at all, you will "drop your ballots for righteousness" when you vote to let every man exercise his right to choose for himself in these and all other personal matters.

But "righteousness," as used by the "W. C. T. U." "National Reform" and other kindred organizations, has a specific meaning. It is a "polarized" word. Its meaning is similar to that of orthodoxy, which as everybody knows, has long lost its original significance, and now means simply "my doxy." Just so, righteousness does not mean that which is right in the nature of things, or equal rights for all, but simply that which I and my party call right. Righteousness with the Hebrews was to offer burnt sacrifices to Jehovah and destroy or enslave the worshippers of all other gods. Righteousness with the medieval Christians was to burn incense to the saints, mortify the flesh and persecute unbelievers and misbelievers or heretics. Righteousness with the Prohibition Christians means to take away every man's right to choose his beverages, and ultimately force him to bow the knee to King Jesus. H.

The best way to live if you don't want to work is to get in between two men who do work, and handle their money for them, carry goods from one to the other, and levy a tax on them for the interchange of goods. The last way is that of the protectionist.—Prof. Sumner.

One dollar at compound interest at 4 per cent for one hundred years would produce a sum equal to our national debt.—Robert Lugesol.

### The Woman's Bible.

A number of English and American women are now in correspondence for the purpose of organizing a committee to revise the Scriptures, and to bring within the smallest compass all the texts that refer to woman under the Jewish and Christian dispensations. To this end the committee will study the Old and New Testament, both in the original and translations, and give short, concise commentaries on chapters in their regular order.

The few who have inaugurated this movement are already in communication with women distinguished for their knowledge of Hebrew and Greek, and their general scholarly attainments.

Women are told that they are indebted to the Bible for all the advantages and opportunities of life that they enjoy to-day, hence they reverence the very book, that above all others, contains the most degrading ideas of sex. This anomaly in human experience can only be accounted for on the assumption that women do not know what the Book really does say.

Man has written, translated and expounded for centuries his highest ideal of the great First Cause and his manner of dealing with the race, and assumed divine inspiration for his compilations. He has claimed a full knowledge of the eternal past and future, and bound his crude speculations together under the title of "The Holy Bible." With advancing civilization he has revised his creeds and dogmas, and from time to time thrown out texts, chapters, even whole books, and interpolated new theories at his discretion. Many revising committees of learned men, at different periods, have been organized for this work, but none have as yet seen fit to modify one letter of the law, to secure justice, liberty, or equality for woman. Throughout history, sacred and profane, the one sorrowing, heavily-burdened figure, ever fleeing from the wrath to come, has been the mother of the race.

While scribes and Pharisees have left her among thieves on the highway, no good Samaritan has as yet risen to shoulder her burdens, or to hold up her drooping head. No revising committee of learned men have as yet prepared an expurgated edition of the Bible, eliminating all passages invidious to woman, but on the contrary all the obscene records of her status in a barbarous age, are published and republished, bound up in sacred volumes, and scattered the world over, spreading their baleful influence over every civilized nation.

All these they collect, printing those passages too obscene for the general reader in Latin, giving chapter and verse for those who wish to prove that the text is correctly quoted.

Every civilized nation has now its representative class of educated women, and the time has fully come for them to revise the Scriptures that men claim to be of divine authority, and decide for themselves whether they will accept "thus saith the Lord" that makes woman the author of sin; marriage, a condition of slavery; maternity, a curse; a badge of degradation everywhere, even in the burnt offerings of the Jewish ritual.

Believing that the source and center of woman's degradation is the religious idea of her uncleanness and depravity, as set forth with innumerable reiterations in the Old Testament, and the contemptuous directions for the regulation of her life in the New, the committee feel it to be their conscientious duty to investigate the authenticity of the Scriptures.

If convinced that they emanate from the customs and opinions of a barbarous age, and have no significance in the civilization of the 19th century, they hope to free women from the bondage of the old theologies, by showing that The Woman's Bible rests simply on the authority of man, and that its teachings are unfit for this stage of evolution in which the sexes occupy an equal place in the world of thought.

Man must build his own heaven. He must begin to build it here. Does he spurn the earth, and look upon it as coarse and groveling in its aims and pursuits? And does he look with longing eyes up to a heaven of his imagination to which he expects to ascend by virtue of some moral fitness after he has shuffled off the mortal coil?

If so, he is postponing his life to the future, and losing the present time. To lose the present is to lose all. There is no time but Now. There are no tools with which a man can work but the tools within reach of his hands, and he who refuses to take hold of these tools and go to work, virtually surrenders everything, and lazily hopes to be tided over time, and crowned with a golden crown in the prospective heaven of his imagination.

But why should such a man expect to be crowned? What has he done to expect a crown? Has he prayed for it? He may think so, but there is no true prayer separated from work. Prayer is the aroma of work, and as it ascends it puts us in communication with outside unseen forces, and brings to us the blessing of greater knowledge.—Allen Wilman.

### PROGRESS.

With the following poem, Dr. D. L. Sneediker concludes his excellent treatise, "Social Problems of the Day; or the Mormon Question in its Economic Aspects." This pamphlet is for sale by Walker & Hartman, price 20 cts.

Both Progress halt as on revolve the ages  
In man's sad martyrdom to power's lust;  
Has freedom yet no god forgotten by slaves,  
No broader vision worth our earnest quest?  
Did Progress cease when Luther's light was  
ended,  
Or when the king from his high throne  
descended,  
Bequeathing heirs of want and sorrow  
to the tolling millions—but a deafened ear?  
Or is the dream that stirs our inmost being  
To larger vision and exultant seeing,  
A phantom riddle e'er before us stealing,  
Unanswered and unanswerable here?

Blot out the thought! the offspring of man's  
greed!  
That prizes of peace when profits are in  
danger!  
As long as tilters live in enforced need,  
Freedom unto their lives is e'er a stranger,  
Freedom of thought! It was a bold endeavor,  
And millions fell ere mankind could discover  
The fatal bonds which held mankind forever  
Humbled and lifeless in its iron grasp.  
Yet onward in the van with exultation  
Freedom, despite the bigot's lamentation,  
Led freedom forth to further immolation,  
With blood-red hand to other laurels clasp.

When Capet's head rolled 'neath the scaffold's  
blade  
And Franco redeemed rose from her night-  
mare slumber;  
When Yankee patriots marched o'er hill and  
glade,  
That tyrants should no more our shore  
As a conqueror's prey;  
Did we attain to Freedom's full fruition  
In paving paths for partisan ambition,  
While millions still lay bound in serf condition,  
The economic slaves of self and greed?  
Say! ballots bring to such no reparation,  
Nor cease to beat the iron condemnation  
That wages bring, condemned to degradation,  
To unrequited toil and life of need.

The battle is not o'er, the means of life  
From avaricious hands must yet be wrested;  
The right to think and yet ends not the strife  
When right to bread in other hands is vested.  
The priest has passed, his fatal bonds are riven,  
The monarchs flee, by people's wrath out-  
driven,  
And Church and State, to scheming traders  
given,  
In terror stand confronting Freedom's van.  
The tolling millions see the bright day  
breaking,  
The scheming few, in law entrenched, are  
quaking,  
For Freedom draws and strong men are  
awaking  
Resolved to end man's martyrdom to man!

### ANARCHIAL GOVERNMENT (2)

(Concluded from Aug. 13th.)  
When governments let the Anarchists alone they themselves will be let alone, rest assured of that. You may enslave yourself if you choose, just as you may drink, smoke, or otherwise enslave, if you choose, and the Anarchist will not interfere with you, unless your slavery menaces his liberty. He regards your action as vicious—injurious to self—but not necessarily criminal—injurious to others and unless criminal, believes that he has no right to interfere. Voluntary contracts with privilege of secession, and compensation for such loss as may arise from such secession, is one of the corner stones of Anarchism. The attempt is frequently made to logically corner the Anarchist by asserting that if he avows personal freedom he must let the criminal alone, as well as other men; that if constrained their liberty is invaded, and government instituted. Anarchists meet this in two ways. Some admit that in restraining the criminal they do invade liberty, establish government, and commit crime, but defend themselves in saying that when a crime has been committed it must be met by a counter crime, and force being thus balanced by opposing force, the equilibrium is restored, and equal liberty maintained. I myself held this position till lately, but now prefer to say, with a second class of Anarchists, that the ordinary nomenclature of this subject should be amended in the interest of liberty; that every tyrant or company of tyrants constitutes a government, but not so a defensive association of free individuals, that a tyrant is no more free than a slave, that knocking a sceptre from the hand of a tyrant makes him free, just as striking the letters from the limbs of a tyrant frees him. Not that the  
(Concluded on this page.)





TIME CARD

ATLANTA, TOFFKA & SANTA FE.

Table with columns for routes (California & Mexico, Colorado Express, etc.) and times.

Table for Kansas Central Division U. P. R. R. with columns for routes (Passenger and Mail, Local Freight, etc.) and times.

A FAMILY AFFAIR.

BY THE LATE J. HUGH CONWAY.

She believed he could legally claim her. She knew he was ill-natured enough to take him by force or fraud if the chance occurred.

Once out of England they traveled by easy stages, and eventually reached their destination—Munich.

Those letters were sent under cover to a friend of Mrs. Miller's, who posted them in London.

Beatrice made few, if any, change acquaintances. Some people never think of asking for a clear light, so are there women to whom other women do not make the usual advances.

So Beatrice's life grew more dismal and colorless. So much so, that under its present conditions the late life at Hazelwood House, when contrasted with it, seemed a wild round of variety and dissipation.

She had her books and her music, but she had no one with whom to discuss the books, no one to listen to her music.

Beatrice was sitting one afternoon in the room she called her studio. She was alone and in deep thought.

Beatrice was wrestling with the temptation of sending a message to Frank. She could not bear to picture him thinking her cold and heartless.

"It is a part of the price I must pay for my folly," she said as she sealed her letter. Her eyes were full of tears as she did so.

"Yes," said Beatrice with recovered composure. "Yes, I am thinking that I may have wrecked his life as well as my own."

Sarah's outburst in the train all signs of fanaticism had been at once repressed by Beatrice.

Sarah glanced at her mistress, who was once more deep in thought. She took two envelopes and also a stray half sheet of note-paper.

Beatrice resumed her painful train of thought. Writing home had made her feel utterly wretched.

She began to ask herself the questions which had recently been framing themselves in her mind. Had she ever acted in the wisest way?

What was the worst? The worst was her dread of losing her child. What if she wrote to Horace and Herbert and told them everything, begged them to forgive her harmless deceit which she had practiced?

Then she began to wonder if Hervey had revealed the truth? If her father, Lady Clouston—here she shuddered—her uncles knew that she was this man's wife?

She thought regretfully of that peaceful life at Hazelwood House. Horace and Herbert's little womanish ways seemed part and parcel of the pleasant home.

And Frank? Did Frank know, and if so what did he think of her? Or when he knew, what would he think of her?

At this juncture Beatrice broke down, just as she had broken down when she refused Frank's love.

"I cannot live this life!" sobbed Beatrice. "I cannot live it longer!"

"My pretty dear! my poor darling!" said the woman, her hand features transfigured by pity, and soothing the girl's brown hair as a mother might have done.

"You?" Beatrice started at the idea. "Yes, let me go. He is a wicked man but he can do me no harm."

Beatrice mused. After all, the suggestion did not seem so absurd. Sarah was by no means a fool.

"Take plenty of money," said Beatrice. "Give him money if he asks for it. Make him understand that I have not concealed myself to save my money."

So it was arranged. Fully one half of that night was spent by Mrs. Miller on her knees. She was alone—Harry slept with his mother as often as with his nurse—so she could offer up her wild prayers without interruption.

Beatrice checked her sternly. Sarah's outburst in the train all signs of fanaticism had been at once repressed by Beatrice.

Being in prayer it was Sarah Miller that night. For what did she pray? Perhaps it is as well not to ask, but to be contented with the assurance that she prayed for Beatrice's happiness.

CHAPTER XXIX.

THE MADONNA DI TEMPI.

Beatrice's letter, after having been perused and commented upon by the Talbets, was sent on to Frank Carruthers. A note from Herbert was enclosed with it.

Naturally the envelope which bore Herbert's handwriting was the first opened by Carruthers, and of course he read Beatrice's letter before he read Herbert's.

By and by he turned to see what else Fate had brought him. Nowadays Fate sends many of her arrows from the General Post Office.

Carruthers threw it aside with a bitter smile. He well knew who was the writer. What was there to wait for?

He could not get the memory of that strange creature with her dreary belief, yet unvarying faith as to his own future, from his mind.

And now this woman repeated her message, and as Carruthers read the letter, told him his case was no more hopeless than it was months ago.

The words were "Madonna di Tempi," and to the best of his belief, as experts say when giving evidence, the handwriting was Beatrice's.

What did the words mean, and how far would they aid him in finding Beatrice? He soon settled in his mind that Madonna di Tempi must be the name of a picture.

Of course it did not follow that supposing he could ascertain all about this picture, which might or might not be a world-famed one, that he would find Beatrice near it.

Mr. Carruthers was not one of the inner circle of art worshippers. His salient, his sturn and strong, his emotional days, were well over before the era of blue and white china.

Having found the knowledge not indispensable, he could not, like many men, check off on his fingers the principal productions of the grand old masters and name the spot of earth on which each one could be found.

So it was arranged. Fully one half of that night was spent by Mrs. Miller on her knees. She was alone—Harry slept with his mother as often as with his nurse—so she could offer up her wild prayers without interruption.

Soal Wealth—by J. K. Ingalls for sale here. Price—one dollar.

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In Rheumatism

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

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

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