

# LUCIFER

## THE LIGHT-BEARER.

NEW SERIES, VOL. 5, No. 12.

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### LUCIFER--THE LIGHT-BEARER.

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THE BIBLE AND THE WOMAN'S CHRISTIAN TEMPERANCE UNION.  
AN EXAMINATION

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

CONTENTS:  
Prefatory Note; Introduction; List A.--Passages Unquestionably Condemning the use of Wine. List B.--Passages Commanding or Enjoining the use of Wine or Strong Drink, or both, or including a Pious supply of Wine among the Blessings to be Bestowed upon Favored Individuals or Tribes, etc., or including the Deprivation of it among the Punishments inflicted upon the Disobedient. List C.--Passages Conditionally Condemning the use of Wine, etc., upon Stated Occasions, by Certain Persons upon Certain Occasions, etc. List D.--Passages which incidentally mention the use of Wine and Strong Drink without either Condemning or Commending them. List E.--Passages Showing that scripture Wine did Intoxicate. Conclusion.

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### IN THE JUNGLE.

BY KENNETH LAMAIL.

Tiger, tiger! in thy lair,  
Thou hast torn its limbs apart;  
O, the white bones lying there!  
O, the red, half-eaten heart!  
O, the yellow locks beside thee  
That I often kissed and curled--  
Yet no hell-fire will betide thee  
In the waste beyond the world.

Tiger, tiger! from the sod,  
And the vastitudes of sea,  
Thou wert moulded by the God  
Who in glory moulded me;  
Ashes, dust and air and fire  
For thy blood has leapt with passion,  
Went to kindle my desire,  
Went to fan thee into flame.

Tiger, tiger! blazing bright  
Are thine eye-balls as mine own--  
They the darkness and the light  
Of revolving suns have known--  
They have seen the jeweled June-light  
Sleeping in magnolia blooms--  
Seen the weird, mid-winter-moonlight  
Shivering by solemn tombs.

Tiger, tiger! though thy frame  
Is unlike my mortal parts,  
Yet the feelings are the same  
That have washed within our hearts;  
For thy blood has leapt with passion,  
Languished with a sad unrest,  
And thy hatreds are in fashion  
With the hatreds in my breast.

Tiger, tiger! this is why  
Thou hast slain my brave, sweet son;  
And the good God upon high  
Made the devil to be done,  
Atoms from far, countless spaces  
Met and mingled in thy form,  
Dust of old, dead realms and recess--  
Memories of sun and storm.

Tiger, tiger! from the flood,  
And the cloud and wind and sea,  
Atoms mingled in thy blood,  
And the lost boy blossomed from me;  
And those forces--separated  
By infinites of years--  
Met and let me desolated  
In their death-march through the spheres.

Tiger, tiger! I was mine--  
He, the beautiful, dead boy--  
Now the cyclonic swim and shine  
With a strange and eager joy,  
And I see thy keen claws dripping  
With the blood that warmed his breast,  
And I hear thy hot lips slipping  
From the lips that mine have pressed.

Tiger, tiger! I can see,  
Slipping through the jungle dim,  
One who is beloved of him;  
And thou art beloved of him;  
Aye, beloved, for thou begat him,  
Just as I begat my boy,  
And I see thee yet and hear him  
With a sweet and savage joy.

Tiger, tiger! twangs my bow,  
Flies my arrow through the air,  
And the golden lilies glow  
With his life-blood leaping there;  
And I hear thy wild, quick, pleading  
Cry of passion and of pain,  
And I see thee press the bleeding  
Body of thy baby slain.

Tiger, tiger! this is life  
Through the waste sweep of the spheres;  
All the Universe is rife  
With these tragedies and tears;  
And the gladdest song upswelling  
From the sunset heats to day,  
Brings thee nearer to the meeting,  
And the coffin-worm and clay.  
--Meriwether's Weekly, Memphis, Tenn.

### Obscene Literature.

What is meant by this term? In different countries different meanings perhaps; but in this American country of ours it means the *ipse dixit* of a single long-haired little Yankee named Anthony Comstock.

In this way he has as much power as a czar--the power of censorship, amendment, expurgation, obliteration, death. He can kill a book by simply writing the sinister word "condemned" across the face of it. He can go into a ship's hold, burrowing like a rat, until he has found his suspected cargo of foreign importations, confiscating all that exceeds his standard by simply throwing it into the sea.

He has done so several times and upon several occasions. He does not even bore; he penetrates. The auger is not the tool for his work at all; it is the knitting needle. With this he punctures here and there, and when he withdraws it he smells it. The nose does the business of the reviewer; instead of the keen sense of analysis and cosmopolitan criticism, there is the ordinary sense of smell.

In perfect harmony with this process which is relied upon alike by the condor, the vulture, the buzzard, the jackal--the process of pointing out putridity--Comstock has cut off the circulation of many a noted foreign book of late and ruined the reputation of many another.

The absurdity, the unnaturalness, the utterly un-American manner in which

this man goes about his work is simply abominable. If his reign had been in rigid existence at the time, an unmitigated edition of "Gibbon's Decline and Fall of the Roman Empire" would have been impossible, and yet what student of history, unless he was well-nigh perfect in both Latin and Greek, could have known anywhere so well of the causes which brought about that tremendous upheaval as he could have known them from Gibbon? Happily some London editions of this mighty work reached American untampered with, were reproduced, and can now and then be got at after much labor and no little expense. All the balance is shoddy; Buckram, pad, and pink-and-white lolly-pop.

Under Comstock's dynasty could an edition of Swinburn's "Laus Veneris" ever by any possible means have reached this country through the New York custom house unless it had been smuggled in? The wholly anticlimactic editions of some of Zola's books, which have from time to time taken place by Comstock's order, have nothing in either of them half so obscene, filthy obscenity is meant some of the passages so powerfully portrayed, as Swinburn's "Love and Sleep," or his "Dolores," or his "Laus Veneris," the first poem in this book under this title, or any one of a dozen others scattered here and there through at least a couple more of his earlier works.

But the other day's large consignment of "The Adventures of the Chevalier de Faublas" was confiscated wholly, after having been issued from one of the most respected and best known London publishing houses and sent for the handling to a publishing house of similar reputation in New York City.

In the name of some of the choicest, the most valuable and the most exquisite of the Greek and Roman classics, if Comstock and his myrmidons had been permitted to sit in judgment upon them, what would have happened to Plutarch, Ovid, Suetonius, Tacitus, even some of the finest of Caesar's chapters, and especially much of old Ammianus, who touches upon a period of Roman history which to-day without his writings, fragments as they are, would rest forever in the absolute blackness of darkness.

What would have happened? Why just what happened in the De Faublas business--the knitting-needle would have been king. Even old Tacitus--whose pen was touched equally of the lightning and the thunderbolt--would have perished of too much noise. What the Goths even failed to perform, Yankee nostrils would have perfected.--Kansas City Times.

### The Plea of the Religionist.

When Mohammed was conquering Arabia a certain tribe offered to submit if they should be spared the tribute and service in the holy war, and if they might keep their idol Lat for a year. The prophet agreed, and began to dictate to his scribe the terms of the treaty. When it came to the permission of idolatry he paused and looked on the ground. The envoys were impatient, and repeated the article. Then rose Omar, and turned upon them furiously. "You have soiled the heart of the Prophet," he said; "may God fill your hearts with fire!" "I refuse the treaty," said Mohammed, waking up. "Let us keep Lat only six months, then," pleaded the envoys. "Not another hour," said the Prophet; and he drove them out and subdued them.

"Only for another half century let us keep our Idols and Heavens and Gods." It is a piteous plea; and it has soiled the heart of these prophets [the authors of "The Unseen Universe, or Physical Speculations on a Future State"] great and blessed, giving light to their generation, and dear in particular to our mind and heart. These sticky dreams of hysterical women and half-starved men, what have they to do with the sturdy strength of a wide-eyed hero who fears no foe with pen or club? This sleepless vengeance of fire upon them that have not seen and have not believed, what has it to do with the gentle patience of the investigator, that shines through every page of this book, that will ask only consideration and not belief for anything that has not with infinite pains been solidly established? That which you keep in your hearts, my brothers, is the slender remnant of a system which has made its red mark on history, and still lives to threaten mankind. The grotesque forms of its intellectual belief have survived the

discredit of its moral teaching. Of this, what the kings could bear with, the nations have cut down; and what the nations have left, the right heart of man by man revolts against day by day. You have stretched out your hands to save the dregs of the sifted sediment of a residuum. Take heed lest you have given soil and shelter to the seed of that awful plague which has destroyed two civilizations, and but barely failed to slay such promise of good as is now struggling to live among men.--PROF. CLARSON,--Portsmouth Review, vol. xvii, pp. 792, 793.

### Anarchy.

BY HENRY DOTY MASSON.

It is related that a Parisian of the seventeenth century chanced one day to hear that in Venice there was a State without a king; and the notion seemed so ludicrous that he nearly died of laughter. With no less ridicule, and, perhaps, more alarm, the average man of the nineteenth century receives any presentation of an ideal, social system without a government. Anarchy--the absence of an *arche*--a central head, a governing power! The word is not particularly suggestive of millennial scenes.

There is a popular proverb that "that government is the best which governs least." Therefore, adds Thoreau, that would be supremely best which should govern not at all. Admit the premises and it is difficult to avoid the conclusion. Is the premise true? Is "that government best which governs least?" In proportion," says Wilhelm von Humboldt, "to the development of his individuality, each person becomes more valuable to himself, and is, therefore, capable of being more valuable to others." It is this principle alone which justifies the demand for liberty. The theory that there is any such absolute right is a fragment of the last century.

Freedom makes a man more individual; individuality makes him more valuable; therefore he ought to be free. But what is freedom? The privilege of choosing your own masters? You would still be a slave. Rather, the privilege of being your own master,--of following out your own volitions to the utmost limit consistent with the enjoyment of the same privilege by your neighbor. Is "that government best which governs least?" Unless the favorite political principle of the age is a delusion; unless the greatest possible freedom in thought and action is not conducive to the highest human development.

The typical American never tires of asserting that our government is superior to any of the monarchies of Europe. Why? Because there is more liberty since the majority rule. Is that a sufficient proof? Does liberty vary inversely with the number of rulers? Was Athens three times as free under the Thirty Tyrants as under the oligarchy of ten, and thirty times as free as under Pisistratus? "Monarchy," says Proudhon, "is the sovereignty of one man; democracy the sovereignty of the national majority." It is sovereignty still, though the agent which exercises it is changed. "The people" rule. "The limitation of the power of government over individuals," says Mill, "loses none of its importance when the holders of power are regularly accountable to the community." In our stereotyped adoration of the Goddess of Liberty, who is supposed to preside over the nation, this principle is frequently forgotten. Chevalier writes of America as early as in 1835: "The infallibility of the people, in everything, and at all times, has, in fact, become the received doctrine." The statement is hardly an exaggeration. The "sovereign people," as a numerical majority is emphatically called, wears about as regal a crown as that of James the First. The king has

disappeared, but the "divine right" remains to sanction the power which has succeeded him. *Vox partis majoris, vox Dei.*

Perhaps there is no phrase more obnoxious to the American ear than "Church and State." It is not because religion is disesteemed. Hardly any one will refuse to assign a very high importance to the religious sentiments. It is not even on account of any wide-spread hostility to existing religious organizations. But few, even among their most unsympathetic critics, will deny their beneficent influence. Why should not the Church be united to the State? There comes from history a prompt reply. It is voiced in the martyr's moan. It is written in blood. "Religious freedom is a sacred right." But what consecrates this as the right of the race? If religion is beneficial, why not give it, in some organized form, the authority of the state? Because freedom is a crucible, in which the dross may be purged away from ancient faiths. Because, through freedom, truth may win a speedier victory; while without it, error, entrenched, may be able longer to perpetuate its power. Because freedom makes a man more individual, and individuality makes him more valuable to himself and to society.

The propriety of withdrawing State support from the organized Church is being quite generally conceded; but the principle which demands the change is receiving a very tardy recognition and a very partial application. Herbert Spencer tersely remarks, "Though we no longer presume to coerce men for their spiritual good, we still think ourselves called upon to coerce them for their material good,--not seeing that the one is as useless and unjustifiable as the other."

There is quite another field upon which government has been recently lavishing its fondest care. The union of Church and State has come to be almost universally decried; the union of School and State is being received with about as general approbation. It may be a thankless task to criticize our public school system, thoroughly entrenched as it is in popular affection; and yet it seems fair to inquire why primary education should be thus singled out to receive the aid of the state and submit to its control. Can the masses be trusted to manage their own religious but not their secular education? Can they attend unaided to their eternal interests which are more important but less apparent; while as to their temporal interests which are less important but more apparent, do they require the assistance of the State? The perils of uniformity are nowhere greater than here. A secularized State must secularize its school. The pious Catholic must leave all adoration of the Virgin behind him as he enters the profane portals; the Evangelical can find no place within for his sacred book. The State blunts the sense of parental responsibility by assuming duties which Nature has commissioned and fitted others to exercise, makes itself the foster-parent and strikes a fatal blow at individuality by forcing all its wards into a common educational mould.

There is a central care which breeds local carelessness. There is an over-governing which stifles the very capacity out of which government springs. Universal suffrage is not sufficient to guarantee the freedom of the people. What needs to be universal is the right to govern not others, but oneself. That may not be a wholly Utopian vision which sees many institutions, now public, more serviceable on private foundations, government better administered by being transferred largely from the State to the individual, order often more completely attained through Anarchy.

"This article appeared in the 'Index' quite a number of years ago. It was an advanced article for the time and for the 'Index' at any time. Although not up to the standard of what we deem the soundest philosophy of human relations, it is nevertheless so valuable that we think it well worth reprinting. Of course the author's sentiments regarding 'religion' are not shared by us, for we consider that what is popularly known by that word has been and is in the greatest degree inimical to the freedom and happiness of the human family.--[Dis. L.]

It is bad enough for Mrs. Blunker to be imprisoned for exercising her natural right to think and speak. She ought not to suffer the additional torture of being held up by her friends as a ridiculous old simpleton. She knows what she is about, and she is conducting herself admirably.--[Dis. L.]

VALLEY FALLS, KAN., July 8, 187.
MOSES HARMAN & E. C. WALKER
EDITORS.
M. HARMAN and GEO. S. HARMAN
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As we go to press (Wednesday morning) we have room only to say that the suit against us in the U. S. court has been continued till October next.

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. Above was Heaven where God ruled supreme over all potentates and powers; on earth ruled the Pope as the viceregent 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; vanished the old heaven, vanished the old hell; the earth became the home of man. Bruno sealed his devotion to the new truth with his life on the 17th day of February, 1600. During the 17th century Galileo wrote the first work upon international law. This was the herald of the Arbitration which is to supplant war in the settlement of national differences.

Carlyle says: "Tell me what a man thinks of this universe, and I will tell you what his religion is." When the modern Cosmogony came, the Bible and the Church, as infallible Oracles, had to go, for they had taught that regarding the universe which was now shown to be untrue in almost every particular. So we take the beginning of the 17th century as an appropriate and convenient starting point from which to date the Era of Man.

Minna Speaks.
Dear Lucifer: I greet you kindly and report myself. Good health, good spirits, and such an influx of good words from good friends in good letters that I feel as if I had done good, good, good work!!

The magnanimity of all the messages from kindly hearts has cheered and enthused me so that I feel able to meet whatever may come, assured that the approval of so many is my boon.
I read our paper with renewed interest as each No. comes from the press, and fervently hope editors and publishers may be victorious over all persecutors and persecutions of the godly.

Affectionately,
BRADEN.
G-28-87.

The Rev. Newman Hall has called public attention to the fact that there are some things that ought not to be forgotten in this year of Victoria's jubilee. In the fifty years of Victoria's reign there have been sixty-three wars, and \$10,000,000,000 was spent by Great Britain in war in the last thirty-three years of her reign; the Crimean war alone cost her \$1,700,000,000, and the lives of 750,000 were lost in it; there are now 3,500,000 men in Europe in arms on a peace footing, withdrawn from the family relation and productive industry; 12,000,000 altogether are ready for actual war; the total annual war charge for Europe being \$2,500,000,000. The present preparation for war throughout Europe, and new guns, each of which cost a fortune, and vessels that can destroy cities, and yet are capable of being destroyed, all cause grave apprehensions, and are disturbing business in this year of jubilee. And yet we live in "Christian" times, in a "Christian" country, and under a "Christian" government.—Secular Thought.

W. S. Bell is coming west. He has a good list of lecture appointments in Nebraska, which list should have appeared in this issue. Next week.

WHAT SHALL THE HARVEST BE?

I write this in the morning twilight hour of July 5th. At 11 A. M. I shall leave for Topeka to appear before the United States court, Judge Foster presiding, to answer to the charge of having, one year ago, deposited or caused to be deposited in the mail a copy of LUCIFER containing obscene language. This "obscene" language is supposed to be contained in a letter from our correspondent, W. G. Markland. I say "supposed," for we do not know for certain what the "offending" article is.

Assuming, however, for the purposes of my argument, that our conjecture is the right one, and what is the lesson of this prosecution? What shall be the result of such interference with the right of Publication? Mr. Markland's letter detailed, in vigorous but necessary language, a case of sexual outrage of a husband upon his wife. He used one word, possibly two words, to which the prosecutors object. Both of these are scientific words, words found in thousands of scientific and legal works, and are no more obscene than the words "hand" and "face" and "foot." It was perfectly legitimate to use them in the connection in which Mr. Markland employed them. They conveyed his meaning, they helped him to make known certain facts, and they are vulgar and obscene only to those whose minds are perverted and poisoned by the creed of Antinaturalism.

So much for the words; now for the object, the intent. Rape is justly regarded as a most aggravated form of assault upon woman. In all portions of the country public sentiment is swift in calling for vengeance upon the ravisher—when his victim is not his wife. That alters the case. Our absurd reverence for the mint and cummin of the law leads us to neglect the weightier matters of right and human feeling. Mr. Markland told us of a case of rape in which the criminal was the husband of the victim. He was therefore safe from legal prosecution or the hands of the mob. Had the woman been the wife of some other man or had she been an unmarried woman, she would not have lacked for protectors or avengers, law or no law. But as she was the legal wife of her assaulter we are prosecuted under an invasive and unconstitutional statute for calling attention to her case. This is the gist of the whole matter. If we are convicted it will be an authoritative declaration by a United States court that rape, when committed by the husband upon the wife, is not a crime in the eyes of the law, and it will also be a warning to all humanitarians that here is a crime which must not be made public. If it is, the publicist who prints and mails the narrative of wrong will be fined and imprisoned.

Are the American people willing that this shall be the dictum of their courts? Do they believe that a wife has no rights as against her husband's sexual demands. Do they hold that her consent to be his wife debars her from all right of protest when he asks that which she is physically or morally unable to grant? Is it their opinion that the interests of children demand that the mother shall be compelled to submit to the exactions of the father regardless of the sufferings thereby imposed upon herself and the injury done to said children? If they favor this prosecution of ourselves; if they shall sustain a decision against us in this case—if such a decision is rendered,—they will have answered all these questions in the affirmative.

But I cannot believe that the American people are thus lost to the sense of justice, decency and fair play. I believe that the conception of right which leads them to applaud the exposure of other forms of domestic wrong and crime will prompt them to eventually demand the repeal of all statutes which punish those who call their attention to this form of assault. If it is legitimate to print and circulate the information that one man, when under the influence of intoxicating drink, has beaten his wife, I maintain that it is equally legitimate to print and circulate the information that another man, when under the influence of intoxicating sexual passion, has inflicted cruel injury upon his wife in another way. The marriage relation can no more in the latter than in the former instance rightfully be made a cover and de-

fense for acts of invasion, cruelty and outrage. Let him who thinks it can, step forward and tell us why he so thinks.

THE RESULT.
The result is an unknown quantity, so far as we are concerned. As regards the cause, it cannot fail to be a good one. Whatever the decision of the court, the Trial will help to show the necessity of vigilance in behalf of human rights. Men and women will seriously ask themselves and each other the question,—Is it possible that in this country men can be arrested for protesting against rape? They will want to know which are the more sacred, the rights of women and children or the prejudices or pretenses of those who are or claim to be shocked by the appearance in print of certain scientific terms. They will see that the social reformer has the same right to use plain words in speaking of the tyranny of husbands in the sex relation that temperance advocates have to use plain words in pointing out the tyranny of husbands when under the influence of alcoholic beverages. They will realize that the law which fails to afford a woman relief when her husband abuses her in the conjugal relation is as little entitled to respect as would be the law which should leave her a helpless victim in the hands of her husband when he gets drunk and pounds her with his fist or a club. And when these truths come home to them they will rise in the night of justice and sweep from the statute-books every law which throws the slightest obstacle in the way of those who are seeking, through investigation and discussion, to make woman the mistress of herself; to put into her hand the means whereby she can forever and in all associations guard her person against the would-be invader thereof.

These are the principles of liberty and righteousness that we affirm and for attempting the promulgation of which we are arraigned as criminals in the United States court. Let those who negative these affirmations stand forth and be seen of men and women. Or, instead of this, will they continue to assault us from behind the breast-works of a statute which violates the guarantees of the Constitution and tramples the rights of woman and man? In behalf of LUCIFER and of the Cause which it was established and is maintained to serve, the cause of Liberty and Justice, we call upon the Freethinkers and Humanitarians of the world to resolve that a decision against us shall be reversed in the High Court of Equity and Conscience to which we have appealed it, and whose decision alone can endure the test of Time and Truth.

"ANARCHISM"—LUCIFER.

If Gen. Trumbull, whose friendly letter appears on the 4th page, will consult any standard Greek dictionary we think he will admit that our definition is etymologically correct, and that the generally accepted definition is wrong. Arche means that which is first or chief—hence an archon is a chieftain, a ruler. Anarchy, or more correctly speaking, anarchism, is a state of society in which there are no chiefs, no rulers, but all are equal; each governs himself, within his proper sphere; and if through ignorance, weakness or cupidity he fails to keep within his proper sphere, then the law of self-preservation would impel his fellow men to combine to restrain him—to compel him to regard the equal rights of his neighbor. We are not trying to "change the literal and grammatical meaning" of this word Anarchism, as friend Trumbull seems to think we are doing. We demand that writers and speakers shall use it only in its literal and grammatical sense.

Our Chicago correspondent is certainly correct when he compares the perversion of the name Anarchism with that of the name Lucifer. Yes, we have the Greek dictionary on our side in our use of the word Anarchism, and we have both the Latin and English dictionaries on our side in our use of the word Lucifer. Only ignorance, superstition or intentional falsehood can explain and account for the perversion of the name Lucifer from the pure and beautiful symbolism of the "Morning Star"—"Light-bringer"—of astronomy, to the hideous image of the arch-foe of theology. And the perversion of the name Anarchy to mean "confusion" or lawlessness is doubtless referable to the same or to similar causes.
Yes, again; the father who wanted

his son "christened" Lucifer and got him christened John, was not "consistent." He should have named his boy himself without asking the aid of a superstitious priest. We are guilty of no such inconsistency. We have "risen above the Satan foolishness" and we are "above the christening mummery also."

H. D. Maxon, as quoted on first page, says many good things. His definition of the word Anarchy is very nearly that authorized by its etymology. When he says, "The word is not suggestive of millennial scenes" he doubtless refers to the Christian "millennial" idea. The Christian or theological idea of the millennium is that of an archism. Jesus Christ is the Archon that is to rule and reign as a temporal monarch for a thousand years. Republicans, Democrats, Anarchists, Antonomists, Individualists, want no king nor lord to rule over them; they want a millennium of equal rights; they want a true republic or commonwealth in which all are sovereign and no subjects.

With Maxon we say,
"that government is best which governs the least"—unless the favorite political principle of the age is a delusion; unless the greatest possible freedom in thought and action is not conducive to the highest human development." II.

CURRENT COMMENT.

Under head of "Lectures and Meetings" the editor of the Truth Seeker says:
The Remsburg-Lucas debate at Leon, Kansas, did not take place. Dr. Lucas for the second time backing out, the notorious Clark Braden was sent to bed. Of course, Mr. Remsburg refused to meet him. No Freethinker should ever suffer himself to be even spoken to by Braden. The miserable scoundrel should be left severely alone.

By refusing to meet Braden in debate we think Bro. Remsburg decidedly in the wrong. If Braden and his methods were no longer indorsed by his fellow Christians it would be quite right and proper to ignore him, but so long as he can get the indorsement and active support of nearly all the Christian sects, as he did here at Valley Falls, and as we learn he does in many other places, just so long will it be necessary for the defenders of Secularism to meet and vanquish this Goliath—not of Gath but of Christianity.

Say what you choose about Braden, his arguments are eminently logical, as seen from the Christian standpoint, and his methods are eminently Christian methods. Here at Valley Falls, in defending his methods of attack he triumphantly quoted the language and example of Jesus and Paul. And he is certainly justifiable in thus quoting and in thus following. "Be ye followers of me even as I am of Christ."

Braden's methods are no worse than those of Sam Jones, Joseph Cook, Dewitt Talmage and many more of the distinguished pulpit orators of the present day. And what is still more to the point, we much doubt if any of the speakers named are equal, in point of real ability, to this same Clark Braden.

Is this a land of equal rights and of civil and religious liberty? To-day, July 4th, from thousands and thousands of rostrums the boast will be repeated and re-echoed for the millionth time, perhaps, that this is the land of the free and the home of equal rights; that here no privileged classes or orders are known, nor would they for a moment be tolerated. A very large proportion of these Fourth of July orators are clergymen—in fact, for many years the clergy have done most of the talking on these occasions. Ask one of these men on what days of the week he keeps his place of business open—on what days does he perform his hardest work. He will be compelled to acknowledge that Sunday is his busiest day; that on that day he does his hardest work and earns most of his salary. Dewitt Talmage, in describing his personal habits, says he eats twice as much on Sundays as he does on other days because he works twice as hard. But how is it with the farmer, the merchant, the mechanic, the day-laborer generally? Is he allowed to do twice as much work on Sunday as he does on any other day? If not, what becomes of our boast that here we have no privileged classes or orders?

It is often answered that this is a land of equal rights and of religious liberty because all religions are equally protected and all men are allowed to worship God in their own way. But the Secularist knows no difference in days. He knows no God but Nature, and the only worship he believes in is productive labor or beneficent recreation. Then how can this be a land of equal rights to the Secularist when he is not allowed

to worship either by labor or recreation on the first day of the week?

The poem on first pages voices the old old story of struggle, of conflict, of anguish unutterable that gives the lie direct to the theory that tells us of a moral governor on the throne of the universe. Search the realms of nature through, read the lesson of the tiger "in the jungle," the smooch of the desert, the cyclone, the shipwreck, the mine explosion, etc., etc., all the world over—where are the indications of moral government? Only as the human plane is reached do we find the signs of moral responsibility, and here the responsibility is referable only to a tribunal of man's own making, and this tribunal, like its author, is a very fallible and unstable tribunal. II.

Editorial Notes.

Friend Smurr does not sufficiently take into consideration the fact that there are plenty of papers to deal with the absurdities of the Bible, while the injustice of the State receives not a tithe of the attention it deserves. When we see men who for years have perceived the false claims of the Bible, giving their sanction to the grossest superstitions and the most revolting barbarities of the civil power, do you wonder that we think that men as much need emancipation from political as from religious superstition?

Our especial work is to induce Freethinkers to place their propaganda upon a logical and scientific basis. They should not be tearing down the theological prison with one hand and helping prop the walls of the political one with the other. If they should make a closer examination they would discover that Church and State rest upon the same foundation—Authority—and that the two superstructures are connected by numerous passages, and that neither could long stand without the other's support. Men and women should learn to be logical, and this is impossible so long as they are taught to regard a certain action as a crime when committed by a Church and a virtue when committed by a State. Until teachers are logically consistent in the inculcation of Liberty's lessons they need not expect to make satisfactory progress in the destruction of superstition, and they are neither consistent nor logical when they denounce as wrongs in a monarchical government the very laws which they command and enjoin obedience to when enacted under so-called republican forms.

But there is room for all classes of workers, and they need never clash in the performance of their duties, and they will not if the more conservative divisions can get rid of their unfounded fear that the radicals are going to "injure the cause" by clear statements of basic principles.

Patriotism overflows these days. It wastes itself in buncombe speeches and burning gunpowder. It is easier to talk of what others did for Liberty than it is to work for Liberty oneself. The goddess is beautiful a long ways off,—in the presence of our illustrious forefathers, or in some other land. When she comes into our State or town we strike her down with the club of intolerance and handcuff her with a statute. How absurd and presumptuous it is for men who favor prohibition laws and a tariff and a censorship of the press and mails, who vote for medical monopoly bills and pass Sunday ordinances and send men and women to prison for differences of opinion—how absurd and presumptuous it is, I say, for these men to praise the heroism and self-sacrifice of Adams and Otis and Henry and Paine and Jefferson! When they shall recognize and respect the rights of the living we shall begin to have faith in their professions of respect for the genuine patriotism of the dead.

The patriotism of the nobler future will be something more than "sounding brass and tinkling cymbal"; it will have relation to all the practical duties and every day rights of the individual; it will be as zealous in the defense of the right to differ as the patriotism of to-day is in the championship of its denial, and it will sweep into the dust and rubbish heap of the centuries all lines of creed and race and country.

There is much of truth and sound advice in the lines of the poet:
Protestant selfishness puts on no guise
More art than patriotism to blind our eyes
Shall Britain, Frenchman, Russ, American,
Glory in things that would disgrace a man?
See our own country foremost; work for her;
Here to all private interests prefer;
But never dream that violence and fraud
In her name turn to praise and gladness;
That lies are laid at home, but told abroad;
That honor and fair dealing have a proud
Mark on the map; that any right can prove



Wrong to another, or make right loss. And, after all this, recollect there's love. Love one another; yea, Lord! After all this there's love—any, love comes first. Rise our pretended virtues are the worst of all the evils wherewith life is curst.

Thomas Jefferson.

A LECTURE BY GEN. TRUMBULL.

The lecture by Gen. Trumbull, which has been lectured by LUCIFER, is one of the most radical and freedom-inspiring of all the documents I have yet read concerning Thomas Jefferson. It is not very encouraging to learn that we are still far in the rear of this hero of the White House.

That we, with all the aids of Free Press and Free Schools have not yet reached the ground whereon he stood, as regards individualism and freedom.

It has been fashionable for all classes to laud Jefferson as one of the grandest democratic leaders and rulers, even while they deprecated his lack of Christianity. But it rests with the free thinkers of to-day, the few who have reached the free platform on which Jefferson stood so long ago, to point out to the admirers of this "old line Democrat," that he was opposed to all governments, as such. That he was really an Anarchist. One who believed in protecting the rights of each and every citizen. In giving every one an equal chance to become healthy, wealthy, strong and wise. He believed in restraining criminals from committing wrongs upon others, but not in setting up kings, governors, and rulers and making the people merely "subjects" to be looked upon as an inferior class, dominated over by a superior class, to whom they must stoop, cringe and bow for favors, which they should receive from them as rights.

And has there been no advance then since the days of Jefferson, you may ask?

Yes, the masses have rapidly advanced, and in all directions, and where there was one educated man then there are hundreds now.

The common people of to-day, possess knowledge that in Jefferson's time was confined to the priest, the lawyer, the student and the ring-leaders among politicians. Now every man may be his own lawyer as well as a law sufficient unto himself.

Yes, we have advanced, but there is still room for more and more progress.

Study well the records of the past. Conserve the strong, the good, and the true. Keep before the people the giant Jeffersonian thoughts of great minds, as beacon lights pointing onwards and still onwards to a brighter and better future than the world has yet known.

I don't think any one can read this speech of Trumbull and not become enthused for Liberalism and Liberty.

"A like like this demands strong minds, great hearts, true faith and steady hands. Men whom the lust of office does not kill. Men whom the spoils of office cannot buy. Men who have honor, men who will not lie; Men who can stand before a demagogue And damn his treacherous harlotries without winking."

Tall men, sun-crowned, who live above the fog. In public duty, and in private thinking; For while the rabble, with their thump-worn eyes Their large professions, and their little deeds Mingle in selfish strife, let Freedom weep, Wrong rule the land, and waiting Justice sleep."

ELMINA D. SLENKER, Snowville, Va.

Our Present Duty.

Every one who reads a Liberal paper, and most of those who read only the secular, know that Elmina D. Slenker, one of the best women in the nation, has been locked up in the filthy cell of a prison, an insane pauper and rats for companions, and is now under bonds to be tried for sending "obscene" matter through the mails; but I doubt whether many know what villainous methods were resorted to to entrap her!

One paper says her writings are too obscene to be printed; and a correspondent of another paper says she has for ten years past been searching out the names of girls to send her obscene matter to, and has flooded the country with it; and then this writer upsets this false accusation and cuts her own fingers by saying that detectives have been watching three years to entrap her!

If she has for ten years been sending such vile stuff broadcast over the country why did it take such sharp smelling hounds as Comstock's three years to detect her? And after hounding her track three years why did they have to resort to such villainous means to entrap her? Some years ago many of Elmina's friends who had heard about "Modern Spiritualism," but had no time to investigate it, urged Elmina, in whose ability and truthfulness they had confidence, to go to the best mediums and make a thorough investigation and report the result.

She went to New York and Massachusetts, visited the office of the *Banner of Light*, the headquarters of Spiritualism in Boston and got all the light she could

there, and the names of the best mediums, whom she visited; and also visited mediums in New York, but she found nothing to convince her of the truth of Spiritualism.

When she made her report in the papers, a man who had been writing for a Liberal paper in the guise of Liberalism, came out at once as a red hot Spiritualist, against Elmina, and accused her of going to the Boston *Investigator* in search of spirits when he knew very well that she went to the *Banner of Light* and to the mediums whose names she got there; and as he himself could give her no proof of the truth of Spiritualism, he adopted the old and usual methods of bigots, and did all he could to destroy her reputation for honesty and truthfulness.

As her suit will be expensive, I hope every Liberal and humane lover of justice will send her all the money he can afford. Her cause is our cause; if villainy triumphs in her case we, who dare to write truth, will have to take a turn in some filthy prison with insane paupers and rats, and what we do for Elmina will be done for ourselves.

If she had been flooding the country with obscenity for ten years, and they had been watching her for three years, why did they have to resort to such despicable means to entrap her?

J. HACKBELL, Berlin, N. J.

Obscenity in the Mails and Males.

Dear Truthseekers: If you seek the truth on all subjects, permit me very briefly to express my thoughts under the above head, excited by Mrs. Slenker's arrest and prosecution; a mill I went through thirty-two years ago.

On the subject of the uses and abuses of the sexual organs or forces, nearly the "whole world lies in wickedness" and "prefers a destroying ignorance to a saving knowledge." Having for fifty years been a student of the human organism and the abuses and perversions of the sexual powers, I say that there is ten thousand times more obscenity in males, uttered or unuttered, than in the mails.

In a day, Hercules cleaned the Augean Stables which for thirty years had contained three thousand horses, but it would take a mightier, higher and different power from Hercules to cleanse the United States of their obscenity and get it out of the males.

Said a leader of the Revolution in France, "I move that all the rascals be arrested," and I move that all who abuse or misuse the sexual forces, by word or deed, be arrested. What an impossibility! Not enough of the sexually pure ones to arrest and try them in court—not enough will ones to take care of the sick. So few are the children of sexual purity and love, that the whole nation is full of obscenity, sexual corruption and degeneracy.

O ye saps and pure statesmen and legislators, Edmunds and Company, instead of persecuting and prosecuting the Mormons and Infidels, for obscenity and licentiousness, why not enact a general, national law to fine or imprison every person who uses obscene language, or writes it upon paper, or slate, or in college or school-house, or closets, or churches or any other building, inside or out, or anywhere else?

What a stupendous farce this Comstock law and these anti-Vice Societies, so far as effecting the desired object! It is worse than "Satan reproving sin." Our cities and villages are full of lewd men and the prostitutes they patronize. Our churches, schools and legislative halls are pervaded with obscenity and lechery; and not a few, females, I am told, in Washington, are holding positions obtained for them on certain conditions, and their patrons are Hon. gentlemen! O what an unjust, inconsistent, unmanly, puerile, aspect our laws against obscenity present. Comstock, alias McAfee, alias Nelly B. Stage and other assumed female stool-pigeons, writing obscene and lewd, or decoy letters to me—I have received fifteen or twenty in twelve years, but played the detective, and they did not get the obscene pictures they solicited—and others whom they thought they could entrap; themselves breaking the laws they pretend to execute, and producing the obscene matter they profess to suppress. O that I were a lawyer, with the power of Ingersoll, I would plead Mrs. Slenker's case and show up and wake up stupid and foul public opinion.

Sexual education, not partial, local, discriminating law, is the chief and leading factor to free the people from and lift them above and out of obscenity and sexual abuse; and because that pure and noble woman, Mrs. Slenker, is a Sexual Educator, she is now a martyr. However much she may suffer, I hope her case will open the eyes of this nation to the injustice and infernal character of both Comstock and the Comstock law and lead to its repeal. "Let him who is without sin cast the first stone."

J. H. COOK. Want of space and time has prevented us from giving our readers a sketch of the life of the late Lysander Spooner.

The Valley Falls Debate.

Moses Hull's First Speech in Reply to Eld. Clark Braden.

PROPOSITION.

Do the great ideas and general principles of Christianity, as taught in the Gospels, and the Bible, harmonize with a right use of human reason, and with the highest exercise of human reason and will, in the pursuit of man all the progress and happiness, here and hereafter, of which he is capable?

Gentlemen, Dilettantes, Ladies and Gentlemen:

I am always glad to meet a large audience on an occasion of this kind. It has the appearance of a willingness to hear both sides of the proposition under discussion. However much Mr. Braden and I may differ in the twelve sessions of the debate upon which we have entered, we fully agree upon one point, that is the utility of public discussion. Mr. Braden is a learned and eloquent man; but with all his learning and eloquence I prefer to present my side of the question at issue, and surely he would not trust me to present his side. We each prefer that you would hear both sides, and whether you are convinced that either of us are right or not I am egotistic enough to think you will go away wiser for what you will hear.

Possibly some of you have come here expecting to see a fight or hear a quarrel; if so, you are doomed to a disappointment; we have not met for that purpose. We have met as Christians and philosophers to compare views—to try to find out where the truth lies—to make or unmake truth by popular vote. May I hope that we will throw aside all sectarian or party spirit and strive with earnestness for the one great good—truth.

May I further premise that I have gone into this debate fully determined to be the winner? If I am wrong I know no man more capable of exhibiting my error than the man who leads in the first eight and follows in the last four sessions of the debate. If he helps me to unlearn my errors I shall have conquered. On the other hand, if my arguments stand this ordeal I will have but little fear of submitting them anywhere. In either case I shall leave this place a wiser and I hope, a better man.

I now see why it was that Mr. Braden was so loth to go into a debate with me. His speeches were "cut and dried." They are fitted to Atheists and Materialists, and as I am neither, very much of his ammunition is to be wasted; he is to "fight as one that beareth the air." Some of his propositions I will affirm in even stronger language than he does; others I will not deny. On some points, however, we are as wide apart as the poles.

Many of the truths Mr. Braden has laid down in his numerous propositions are not Christianity; they are simply the commonly received opinions of the world, much older and more universal than Christianity. If it has them at all it has learned them the same as other folks have and has no right to a patent on them. Christianity can only be contrasted with the balance of the world by presenting something peculiar to it. When my friend gets down to that he will find his work enlarging and his material striking on his hands.

Christianity is not a system of ethics, it is a scheme—a pretended invention to save certain hell-deserving scoundrels from justice—it claims to be that; nothing more. It implies the fall and depravity of man; surely if man never fell he needs no savior; if man were able to save himself he needs no savior. If there is no hell to save man from there can be no salvation. If there is no "angry god," no "wrath to come," there is nothing to fear and hence no need of a savior in the future. Thus Christianity means the fall of man, depravity, an angry God, an endless hell, vicarious atonement, and a church with its forms and ceremonies which are designed somehow to make up for man an equivalent for loss of honor and virtue.

Christianity is not to be defended by writing out and reading twenty to forty propositions the truths of which have always been believed. Nor can Christianity be sugared coated with these propositions so as to make intelligent men and women who believe the propositions feel that they must take Christianity in order to take them. Possibly my main job may be to strip Christianity of this mask.

These preliminaries will show Mr. Braden the task before him and allow us to see the bearing his propositions have on the question at issue.

His first proposition that "spirit is the origin of all existences," I will not dispute, it was made for a discussion with another man. I will say it is not Christianity—that is, Christianity has no right to a patent on it. It was taught not only where Christianity was never heard of but long before its supposed Messiah was born.

Pythagoras, long before Jesus was born, said:

"He [God] is the universal spirit that pervades and diffuseth itself over all nature. All beings receive their life from him."

Draper informs us that "The Persians, under Zoroaster, at the time of the Macedonian expedition, recognized one universal intelligence, the creator, preserver, and governor of all things, the most holy essence of all truth; the giver of all good; he was not to be represented by any graven image."

Mr. B's second proposition that "Christianity reveals the truth that man was created in the mental and moral likeness of his creator," is not true.

I, I cannot be received in Christianity if men knew it before; and that man did know it before I have just proved. That proves it also in Acts xxiii:28 when he quotes from the

hathen poet, "For we are also his offspring."

2. The Bible does not teach that man was made in the "mental and moral likeness of the Infinite Creator." It was not as a father or but as a mechanic that God produced man. He did not beget him, he made him of dust. This "moral image" business has been invented by the ministers to get rid of the anthropomorphism of the Bible. "And God said let us make man after our own likeness.... So God created man in his own image in the image of God created he him; male and female created he them." Gen. 1: 27. It was that which was made of dust that was made in God's image. Our friend must learn to prove a little more and not assume quite so much. His assumptions will do well enough when sermonizing but they cannot pass for evidence of the point to be proved in this debate.

[To be continued.]

The Sinaloa Bubble.

Dear Editors of Lucifer: As many of your readers are members of the Credit Foncier Co. and are still sending money to aid it, I consider it a great crime in me to so long remain silent. I have read many of the associated press reports about the colony; a great many of which are false, but not more so than the letters from here in the Credit Foncier paper. The Howlands persistently refuse to publish any fair statement of the dark with the bright side of life here, and all criticism is suppressed. I have not yet seen in print a fair statement regarding our doings here. When I first arrived I was so enchanted with the scenery and climate and with the people, (who tried to leave all the disagreeable part of their nature in the States) that I was filled only with enthusiasm for the grand work before us, therefore the first letters I wrote back to friends were filled with the brightest of hope for the success of the colony, but the picnic aspect soon wore off and jealousies, quarreling and wrangling were the order of the day. No doubt all who read this have read the associated press lies, also the Credit Foncier fairy tales and false editorials. I will confine myself to incidents that have happened here that have not yet appeared in print.

Mismanagement began when we first landed and has grown worse ever since, but worst of all, Mr. Owen, in whom we all placed so much confidence, has proved to be an accomplished tyrant as Walsler. I need not give my opinion, but will relate facts and you can judge for yourselves. When Owen was on his way here in March he heard that there was great trouble here between two factions and on his arrival he at once issued an order that no public meetings should be held. Soon after his arrival a poor Mexican was selling whiskey in the camp and Owen went and broke a dozen of his bottles, and drove him out of camp without any previous warning. But the crowning act of tyranny on the part of "Our Noble Leader" occurred just before he left for New York the last time. David Christie and a Mr. Poppers of San Francisco, who were about to leave the colony were denouncing Owen and his scheme as a fraud. Owen, "the great and good," could not stand this and he gave order that these two men should not be allowed to return on the company's boat which was then ready to start for Guaymas. This so enraged these two men that they denounced Owen more than ever. Owen then issued an order that Poppers and Christie should be at once escorted out of the colony by four armed men. The two men then left the camp and went to Abasco, a Mexican town forty miles north. Christie got a letter from the Mexican authorities demanding of Owen to permit him to remain at Topolobampo until a steamer arrived. Poppers went out on a sloop from a port fifty miles north of Topolobampo. Owen, like Walsler, has many admirers of his most brutal acts. You will see the letters of these people in the Credit Foncier paper. At first it required a great deal of courage to criticize any act of Owen, and all those who expressed dissatisfaction and desired to return to the States were branded as traitors and were ostracized and abused by Owen's bosom friends. These latter are all State Socialists and there is less liberty under their rule than in the State of Kansas. You and Tucker will say "I told you so." So you did, and you censured me for coming, but I assure you I have learned more here in six months than I could learn in ten years from reading *Lucifer* and *Liberty*. This is the best experience of my life. I am now very thoroughly convinced that the worst enemy of Liberty is State Socialism. So far as toleration is concerned, the colonists here will average about like the people of Liberal Mo.

Most of the colonists would return to the States if they had the means to do so, and as it is they are leaving by scores. The cause for leaving areas numerous as the people, the principal cause, however, being the impoverished condition of the colony. They have had nothing to eat but hauled corn and fish at the Bay for a long time, and the other camps are no better off. This is the least of my troubles, and I can live on corn straight the year around, only give me good wheat and bread.

I will write again and give more details and an account of the death of this great force. Owen, Howlands and others, are now in the States trying to raise money to build the I. I. here. The Credit Foncier Co. builds the road, furnishing all labor and material, and gets about half the road in return. Friends who are about to send money to Owen or the Howlands, bear in mind Owen has spent \$1200 of our money for a steam pleasure yacht and \$3000 for his private office, while we are in a destitute condition.

Please address your letters to H. W. Youmans, Forster, Sinaloa, Mexico. (Overland.)

LUCIFER one year and Foot's Plain Home Talk for \$2.25. Send now.

Send 25c for "Inidel School Teacher."

THE DAWN OF HOPE.  
Oh truth, thy triumph is tardy,  
The reign of error is long.  
The weak are oppressed by the mighty,  
And the arm of injustice is strong.  
In vain do the friends of mercy,  
For suffering humanity plead;  
The strong and the selfish still revel,  
Nor the cries of the perishing heed.  
In vain do the hands of freedom  
The banner of liberty raise,  
The grey-headed tyrant, custom,  
His time-honored sceptre swings.  
Oh when will the time be present,  
That faith through the future decries!  
When might shall cease to be cruel,  
Nor the rights of weakness despise?

Though slow is the good time coming;  
That hope has promised so long,  
When love shall supplant all hatred  
And right prevail o'er wrong,  
Yet still in the mist of the future  
The dawn of its morning we see,  
And the darkness and chaos around us,  
From the light are beginning to flee.  
HARRIET E. POPE.  
Sent by Abner J. Pope.

FREE PLATFORM.

Brother Freethinkers! Inclosed find ten cents for a copy of Bible Temperance. Did I find to contribute to relief fund but had all I possessed destroyed by fire, and my condition will not admit of it, at least for the present. But am with you both heart and hand and will do all I can if ever I get square on my feet again.

With best wishes, I remain, Ever yours in Freethought,  
E. WILKINSON.  
Olland, Ills., 6-25-'87.

Editors of Lucifer: Inclosed find a little tract on the Sunday or Sabbath question, which I think may do some good if printed in Lucifer. I think your paper would do more to open the eyes of the ignorant, if it was more devoted to comments on the Bible. Show up the nonsense and absurdities of the Bible, and get the reader to thinking freely, and you will have a better chance to get some ideas into his head. There is no hobby in opposition to Christianity that will succeed, until the Bible is exposed.  
Yours for reformation,  
I. H. SMITH.  
Mt. Jackson, Va., 6-23-'87.

Dear Sirs:—Inclosed find amount to pay balance of order. Please excuse me, will do letter next time. I hope to be able to send several dollars soon to be added to your defense fund, and also that of Mrs. Slenker, but cannot just now. My indignation at the persecution of Liberals in different parts of the country makes me almost dumb; I cannot express how thoroughly I detest everything of a churchy or priestly nature. People around here are perfect slaves to superstition and ignorance. I am too poor to spend much time at anything except that which brings me my daily bread, but I hope to be able to aid a little those who labor and suffer for the advance of the gospel of Freethought.  
Yours for Right and Justice,  
M. A. WICKERLEY.  
Piqua, Kas., 6-28-'87.

Editors Lucifer: The charge that I use pseudonym is, thus far, the only evidence that my criticism of "Irene" was invalid. Those who throw hard words at me can sympathize with Christians who see their favorite book criticized. They use the same ultimate defense: take it for the good in it. Since the writer of "Irene" so cheerfully recommends the book, I have no more to say, but hope its sale will be phenomenal. But it is no crime to suggest that it should be confined in half the space.  
What my real name has to do in the matter, I cannot see. It is a name unknown in act, war, jurisprudence, or any other field. Still if any one is suffering for want of it, let him enclose a postal card to Lucifer, (addressing the editor that his intentions are strictly honorable) and get it by return mail.  
Chicago, Ill. Zeno.

The Lucifer Handy Dear Brothers and Sisters: Inclosed \$1.50 for Lucifer and "Irene." The Rev. Moses Hull is to talk to us July 9 and 10. I am not a Spiritualist, but will give Moses two dollars and a half to make me one. If a man was thoroughly convinced that Spiritualism was O. K. I don't see why he would not be perfectly contented, so far as pertains to the hereafter, or future life. The best that Christians can do is to pray: "Oh God, if there is a God, save my soul, if I've got a soul." They know just that much about the beautiful beyond and no more. Now we ask "Moses" to come right down through the eighths and convert us to Spiritualism. We will pay for the roof besides giving him the \$2.50.  
We hope you will get out of the meshes of the Kansas law, and then we would advise you to get out of the State. I have always made it a point in life to never talk to a fool, and I think that from your experience you ought to know, by this time, that it is uphill business furnishing brains for idiots. Lucifer will live anywhere and it is better to sail smoothly where there is intelligence than to be continually trying to ride the waves of a tempest of ignorance and fanaticism. This martyr business is thin when a man can just as well stand from under.  
I want to read "Irene," that wonderful book of various opinions, one saying it is very, very good, and the next one that it is horrid. With best wishes to all,  
M. L. PIERCE.  
New Hartford, Iowa, 6-23-'87.

With, not Against.  
"He who is not with me, is against me,"  
Lest my silence in the case of Aunt Elmina be thus construed, or rather misconstrued, I will be silent no longer. I belong not to the great and the mighty and the eloquent and the influential. Still there may be some one somewhere, whom I may move to sympathize with the persecuted, and to respect her as she deserves.  
I have had several transactions with Mrs. Slenker, and in each case have found her a noble-hearted, straightforward person, full of sympathy and compassion for the weak, and forbearance for their weaknesses and failings. I found her of sterling honesty, and in every respect a lady in the true and genuine sense of the word. She is as far from frivolity as she is from hypocrisy and cant, and that is saying very much to those who really know her.  
I am one of the strongest opponents of her doctrines, but for her character I have only the highest admiration, and for her unflinching work and for her unflinching courage to write and teach in just that way which she considered to be the true and the right one. We all believe we have the right conceptions of things. We all profess to love the truth above all things. But, as to the former, we, all of us, may be and probably are mistaken about most things, and, as to the latter, very, very few of us live up to our professions, and act in full accordance with them.—Mrs. Slenker happens to be just one of these very few. For this reason the Church and the State "make her suffer." And for this very reason also, all honest men and women, be they Christians or Infidels, Anarchists or Socialists, staunch Republicans or stalwart Democrats, if they only be honest, fair-minded and right-hearted, must all stand by this veteran reformer in her hour of trial; and those who differ from her, all the more so. For if you can only sympathize with those who agree with you, and with whom you quite agree, "what reward have ye? Do not even the Gentiles the same?" (See Matt. V, 46 ff.) [Who the Gentiles are in this case, is not for me to say—].  
RUDOLF WESTER.  
N. Y. City, 6-20-'87.

SOME DEFINITIONS.

Editor of Lucifer: My Dear Sir: I have received through your kindness a copy of "Lucifer Radical Tract, No. 5," for which please accept my thanks. I also thank you for the "Notes" which you place in the margin. Your criticism on my use of the word "government", after having already rejected it for the word "agency" is a good one; and you are quite correct in your interpretation of what I meant to say. The criticism is useful for it proves again how rightly we are enslaved by words.  
Your criticism of my definition of Anarchy, as "no government at all," is valuable, not as a correction to me, but as a healthier camping ground for the Anarchists themselves; and the sooner they pitch their tents upon it the better for them. Let me say that the Anarchists of my acquaintance do not accept your definition of the word "Anarchy", on the contrary, they insist upon the broad interpretation that I gave it. Your explanation of the word is a sensible and scientific platform, because it recognizes society as an actual present fact, as well as a prospective ideal; but it is not a correct definition of "anarchism", which has a meaning in etymology generally accepted, and which cannot easily be changed.  
I do not say that words may not change this literal and grammatical meaning, because they often depart from their etymology altogether. But the process of change is the work of very long time and extraordinary causes. The name of your own paper is an illustration of this.—It is true that Lucifer means the light bearer, according to its Latin derivation, but its English meaning, and the common meaning, is Satan, or the Devil. A man in England took his child to the parish church to be "christened." When the minister took the little one in his arms, and asked by what name the child should be baptized, the father answered, "Lucifer." The minister indignantly refused to comply with the parent's request, and actually christened the child John! And John he remains to this day. The father was etymological, the minister was theological, and the minister got the best of it. The minister was consistent, the father of the child was not. Having risen above the Satan foolishness he should have been above the christening mummy also.  
The price of the tract is not mentioned. Please send me half a dozen copies of it, with the price of them, and I will send the amount.  
Very truly yours,  
M. L. TRUMBULL.  
Chicago, 6-22-'87.

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