

LUCIFER

THE LIGHT-BEARER.

NEW SERIES, VOL. 5, No. 19.

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LUCIFER--THE LIGHT-BEARER.

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Bible Temperance.

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 Unqualifiedly Condemning the use of Wine. List B.—Passages Commending or Encouraging the use of Wine or Strong Drink, or both, or including a plentiful supply of wine among the blessings to be bestowed upon favored individuals or tribes, etc., or including the deprivation of it among the punishments inflicted upon the disobedient. 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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IF I WERE GOD!

BY WILL H. KERMAN.

Out through the sweep of the uttermost spheres—

Down the dim span of the ultimate years—

The luminous illes forever should shine,
The passionate roses flame red on the vine,
The golden grapes drip with a delicate wine,
If I were God!

The song-birds should lit in an evergreen bower,

And twitter and trill through an eveningless hour,

If I were God!

And never a leaf to the green forest gay,
No horse from its hough, for no dark, wintry
Nor black, thunderous storm should rise wild
On our way,
If I were God!

Never a coffin or cold winding-sheet,

Nor blue myrtles blooming at headstone and feet,
If I were God!

No sad, stricken souls bending down by their dead,
To kiss the pale corpse whence the spirit hath fled,
If I were God!

While the torn bosom bleeds, and the hot tears are shed,
If I were God!

The fires of friendship should faithfully burn,

Heart unto heart should unchangeably turn,
If I were God!

Never should longings be vile or vain,
Never be pestilence, famine or chain,
Never be poverty, farewell or pain,
If I were God!

Never a mortal should come unto harm,
If I were God!

Never a gallows should lift its red arm,
If I were God!

Sin should slink far out of sight and of sight,
The wrong that is rapturous always be right,
Nor sagot and steel be the symbols of might,
If I were God!

The dreams be fulfilled of the post-natal ages,
If I were God!

And all the grand yearnings of infantile ages,
If I were God!

The march of humanity, strong and sublime,
Should ring with the footfalls of angels in rhyme,
And reason be regnant in every clime,
If I were God!

True Anarchism.

EDITORS LUCIFER: I have read Ingersoll's last lecture on "Blasphemy" (the Jersey heresy case); it is excellent. Ingersoll comes right to the front as an Anarchist and Individualist! He strikes heavy blows at the cruel, barbarous laws of the past, and, logically, he must also deal in the same manner with all absurd, tyrannical and unnatural laws and class privileges of the present. Anarchism is, in my opinion, the logical extension of Infidelity.

Anarchism does not mean mob-rule and violence, as its enemies charge it to signify. An Anarchist is an Individualistic society, where each and all govern themselves harmoniously, and each and all live up to the principle of equity, i. e., where none are doing harm to self or others, but do what is right and just and—do it voluntarily.

The opposite of Anarchism or liberty is Governmentalism (its almost logical extension is State Socialism), coercion. Every one there is "made" to do what is "right" at the bidding of "law and authority"—the ruling power. Therefore, what we Anarchists contend for, is merely an agency for the restraint of criminals—for self-protection; and not a government to regulate the affairs of others.

"But, surely, everybody are not angels; there are so many bad people in the world—somebody must rule them," say the frightened authoritarians. Why, restraint is not rulership. We want to govern ourselves properly; and we want to protect ourselves—we organize for self-defense against those who infringe equal rights. I do not say that we are ripe for Anarchism pure and simple, yet. Anarchism is a growth, it must make its own way. On the other hand I also think governmentalism will work its own way toward final destruction. Reason, not brute force, will finally decide the battle between liberty and authority. I notice there is a religious paper in

Valley Falls by the name of the *New Era*. I have never seen the paper, but from what I can judge from passages quoted in LUCIFER and from the prominent part its editor, Mr. Van Meter, took in the persecution of Lillian Harman and E. C. Walker, that paper (the *New Era*) does not deserve that name. It should rather be called: *The Old, dark Era of Persecution, Bigotry, and Superstition*. The *New Era* is the good time coming! The era of liberty, equality and fraternity, where Reason is supreme.

Yours for Infidelity and Anarchism,
A. A. SONZOG.

Marvin, Dak.

Define Your Terms.

EDITORS LUCIFER: On reading this exhortation in your paper it occurred to me that the following ideas which have long been in my mind might be of some value. The words, "chastity" and "unchastity," "modesty" and "immodesty," "decency" and "indecency," and of late "free love" and "free lust" are in every one's mouth, but how very few attempt to ask even themselves what they mean by them! How commonly the expressions of praise mean only what is conventionally proper, those of blame only what custom condemns! Now, if we are going to educate others we must first of all clear our own minds of cant. Let me state what these phrases mean to me; and in so doing I believe much aid may be derived from etymology. Chastity, from *castus*, signifies not lustful, nor amorous, means a voluntary restraint on the exercise of the sexual passion, as continence also does, but it is not so strong a term. Any degree of forbearance is continence. Chastity is a degree of forbearance required by some positive law. Now it is clearly a law of nature which forbids the indulgence of the appetite when not perfectly agreeable to both parties. Hence prostitution is unchastity; and every indulgence in marriage which is not perfectly agreeable to both parties is unchastity; and if the institution of marriage sanctions such indulgence, as it certainly does, then the institution of marriage is the apotheosis of unchastity.

Modesty is the instinct which shrinks from admiration, praise, and eager desire. We call a man modest who does not like to be lionized and puffed. We call a woman modest who does not make a common exhibition of her charms, for exactly the same reason. But, as in the case of chastity, the word means something rather more definite than a mere feeling or habit. It means such a feeling or habit within the limits required by—what? Custom? That is well enough, but is there not something better? Does not nature provide a limit beyond which the exercise of this habit seems superfluous, while within the limit it appears an essential part of character? I think she does. No one dislikes praise, admiration, or love, when between the giver and receiver there is substantial harmony of feeling. It is the praise of flatterers, the admiration of fools, the love of disagreeable people which is essentially repulsive, and submission to which is felt on all hands to be a kind of prostitution. If then the institution of marriage requires women, as it certainly does, to seek their fortune by attracting the admiration not of men they like but any man they can catch, then the institution of marriage is the prime cause of immodesty.

Decency, from *decens*, "becoming," or "suitable," is the instinct which revolts at the unnecessary presentation of a disagreeable subject. Thus stories like some of Dean Swift's, in which every thing offensive to the eye and nose is presented to the imagination in the broadest possible language, with no higher motive than to excite the sense of the ludicrous which is so easily associated with nastiness, are indecent. But gross immodesty and unchastity are also offensive. Want of respect for

the sexual function is highly so; and whether it shows itself in the form of vulgar jokes, bawdy stories, or "prurient prudery" it deserves to be considered indecent. Now here again we may remark that the mere presentation of something no matter how revolting is not necessarily indecent. It is essential to the right use of the term that the scene of the clean and beautiful should be shocked without a sufficient object. Scientific discussions of the most horrible abuses, such as Plunin is now under arrest for, are not indecent because they aim at doing a practical good which is worth the repugnance they must needs excite. Now, who is fit to judge whether anything offends him without cause? Clearly, no one but the individual. The natural punishment of indecent people is to be "boycotted." Any other is evidently arbitrary, and if arbitrary, then unjust. Now what is it that breeds disrespect for the sexual function, a feeling unknown to any animal? Marriage. What creates the abuses which have made that function associated in the minds of multitudes with everything disgusting? Marriage. What gives rise to the ascetic ideal that the exercise of the function is almost necessarily evil? Marriage. What gives rise to the passion for vulgar humor which is the reaction from ascetic training? Marriage. What then is the great cause of indecency? Marriage. Thus on all sides we see evidence that free love, or love without marriage, is the true remedy for immodesty, indecency, and unchastity. But how about free lust? I think the free should be left out. Lust means passion without those restraints which love imposes. The essence of these restraints is mutuality. Therefore lust can never be free. It implies bondage. It thrives only in connection with marriage or prostitution, which is merely the obverse of marriage. To abolish marriage would reduce it to a minimum.
C. L. JAMES.

American Character.

I am more astonished at Mr. George's statement that the American people are a people wedded to individualism, than at any other statement or assumption in his remarkable article in last week's *Standard*. It is probably the more astonishing because the more unexpected. Whatever else was to be prognosticated it was to be generally believed that in shallow things Mr. George would be deep.

If there is anything whatever self-evident to the biologist surveying American character, it is the almost total lack of "individualism" as a characteristic. This needs only a few apt illustrations to make it stand out boldly to even the most ordinary and unscientific mind. Pray, is it "individualistic" to stand idly by, absorbed in blind worship of the "laws" (i. e. the courts and legislatures) knowing them to be procured by fraud, to meekly accept such decisions as the final arbitrament, instead of revolting as the English have done a hundred times? Is it "individualistic" to go to England or France for our fashions in clothes, in books, in art, in architecture, even in ideas? Is it "individualistic" for Stanford or Villard to run crying to the state for railroad subsidies and assistance? Pray, are our national banks "individualistic" or our syndicates, our corporations, our cattle trusts?

On the contrary, the American people are essentially and wholly, from millionaire to pauper, from political economist to Ponderly,—a nation peculiarly of a "Philistine" type, as Marx Nordau would say,—they do not know how to walk alone,—they can only exist and grow under the fostering system of collectivity. The hybrid-collectivity under which they are now progressing needs correcting only in this,—that the bigger boys should be taught with a switch not to take all of the dinner and leave the weaker children nothing.

"Individualism" forsooth; cattle, more like. When a nation becomes, as a whole, real lovers of individuality it is because the will and the judgment and the memory are developed and the lower centers of mentality cease to rule. Then men are scientists and sages, and the stoke blazes no more, and the fool's cap and bells is silent. Then the state crumbles earthward; and her children, now FREE MEN AND WOMEN, heap up her grave with garlands and sing as her requiem the thank song of the Child to the Mother—*Denver Labor Enquirer*.

A Spirit More Evil Than Alcohol.

The authority of learning, the tyranny of science, which Bakontino foresaw, deprecated, and denounced, never found blunter expression than in an article by T. B. Wakeman in the August number of the *Freethinkers' Magazine*, in which the writer endeavors to prove, on scientific grounds alone, that alcohol is an unmitigated evil, a poison that ought never to be taken into the human system. My knowledge of chemistry and physiology is too limited to enable me to judge of the scientific soundness of the attempted demonstration; but I do know that it is admirably well written, wonderfully attractive, powerfully plausible, important if true, and therefore worthy of answer by those who alone are competent to answer it if it can be answered. Such an answer I hope to see; and, if it arrives, I shall weigh it against Mr. Wakeman's argument, award a verdict for myself, and not upon it for myself,—if I am allowed to do so.

But it is plain that, if Mr. Wakeman's party gets into power, no such privilege will be granted me. For, after having asserted most positively that this "verdict of science" can be made so manifest that it will become "a personal prohibition law, which no person in his senses would violate any more than he would cut his own throat," in which case its compulsory enforcement will be entirely unnecessary except upon persons out of their senses, Mr. Wakeman goes on to say that it is the duty of the lawyers (of whom he is one) to see to it that the manufacture, sale, and use of alcohol as a beverage shall be outlawed, proscribed, and prohibited, just as urænic is, and that, like urænic, it shall be sold only as a labeled poison. Rather a summary way, it seems to me, of cramming science down the throats of people who like a glass of claret better! "Al!" some reader will say, "you forget that this compulsory abstinence is only to be enforced upon the people out of their senses, probably hopeless sots who are a public danger."

This consideration possibly would afford a grain of consolation, had not Mr. Wakeman taken pains in another paragraph to leave no one in doubt as to the meaning of the phrase "in his senses." It is not applicable, he declares, to any drinker of alcohol who claims to "know when he has enough," for "that very remark shows that alcohol has already stolen away his brains." His position, then, is that the law of total abstinence will enforce itself upon all men in their senses, for no man in his senses will drink alcohol after hearing the verdict of science; but that men who drink alcohol, however moderately, are out of their senses, and must be "treated, by force if necessary, as diseased lunatics."

Was any priest, any pope, any czar, ever guilty of teaching a more fanciful, more bigoted, more tyrannical doctrine? Does Mr. Wakeman imagine that no man can restore men to their senses by any such disregard of their individualities? Does he think that the way to strengthen the individual's reason and will is to force them into disease by substituting for them the reason and will of a body of servants?

In that case I commend to him the words of Bakontino: "A society which should obey legislation emanating from a scientific academy, not because it understood itself the rational character of this legislation (in which case the existence of the academy would become useless), but because this legislation, emanating from the academy, was imposed in the name of a science which it venerated without comprehending,—such a society would be a society, not of men, but of brutes. It would be a second edition of those missions in Paraguay which submitted so long to the government of the Jesuits. It would surely and rapidly descend to the lowest stage of idiocy." "The mightiest foe of the human mind is not alcohol, by any means. It is that spirit of arrogance which prompts the conclusion of Mr. Wakeman's essay, and which, if encouraged, would induce a mental paralysis far more hopeless than any that any science will ever be able to trace to the spirit of alcohol."
B. R. Tucker, *Liberty*, Aug. 13, '87.

LUCIFER

VALLEY FALLS, KAN., Aug. 23, 287.

MOSES HARMAN & E. C. WALKER

EDITORS.

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Hiram Crum Is Dead.

Those who knew and appreciated him mourn for the great loss. Being about to leave here I went twenty miles to pay the last of my many visits to his welcome and hospitable abode. When I left him with great regret, he promised, from all appearances, to outlive me. To my great surprise and grief, in three days I was sent for to officiate and represent him at his funeral, when I was in a very poor condition physically and mentally. I told my audience, part liberal and part orthodox, the difference in inspiration, character and practical result, between a naturalist and humanitarian, and a fatalist, a bigot, duped and blinded, priest-ridden Gollies and Davills. I plead for human liberty and individuality, and many of those present no doubt thought it a strange, if not a blasphemous discourse. I went there, as previously requested, to represent Hiram Crum, and to embrace the opportunity to tell some truths not heard in orthodox pulpits. Mr. Crum was a native of Western New York, a pioneer in Michigan, and then, nineteen years ago, in Kansas. He died on the 12th of August, 1887, aged seventy years and about five months. He had a strong physical organization, has been a great worker, and frugal, and obtained a competency of worldly possessions. I first knew him fourteen years ago, and ten years ago he began to read the *Truth Seeker* and distribute it, and has largely patronized liberal and radical publications, and believed in nearly all the reforms agitated by humanitarians. Like me, he had suffered much for love, appreciation and congenial minds, and believed in and advocated woman's individuality and her right to be sovereign of her person and her sexual and maternal functions. He could not see any individual life after bodily death, and hated the unknown God, and his agents, the priests, i. e., he hated their errors and false teachings—he had but little hatred for persons. He has done more for the cause of truth and freedom in this country than all the many wretched, talk-to-me-in-private free (?) thinkers. His head, heart, house and pocket-book were always open to aid and entertain the poor, ill-paid lecturer, as the Junior Editor well knows. His little deeds of kindness, were not few and far between, and the recipients will not soon forget them. Noble, humble, honest, humane, truth-loving and truth-seeking, Hiram Crum, my best and dearest friend, hail, and farewell. I, too, must soon go. J. H. Cook.

Comrade Cook has told, better than any poor words of mine can voice them, of the noble aspirations and worthy deeds of Hiram Crum. It was a high privilege to stand beside his bier and bear testimony to his truth, sagacity, generosity and courage. In outspoken devotion to the cause of Freedom thought he stood alone at Baxter Springs, but no social ostracism, no freezing isolation, no disparity of overwhelming odds against him, had power to make him turn one step aside from what he deemed the straight path of Duty.

In many ways he was my benefactor; a friend in the storm, a soldier sure to be found at the post of danger. Although he had seen the snows of seventy winters, the roses of seventy Junes, he was too young to die. His heart and his brain were bathed in the warm sunshine of life's morning, and his departure came with the shock of combined surprise and keenest pain to all who knew him as he was. Frank, rugged, loyal, fearless, this man whose name we write in reverent praise, has laid him down with the harness of duty on, and so he sleeps the sleep that at last comes to each and all. Upon thy grave, my Brother, I humbly lay the acacia of friendship, the asphodel and pine of regret and farewell. W.

LABOR TOPICS.

Henry George in speaking of the recent "labor convention" at Syracuse, N. Y. is reported to have said, "It was a remarkable gathering in every respect. There was no wire-pulling in it and everything was orderly and respectable. The two old parties had as well give up and go out of business. Such language as this coming from the most noted leader of the labor party, shows, we much fear, either the innocence of ignorance, or the boastful, make-believe confidence of the demagogue. In this estimate of the man we may be mistaken. If it be true that there was no "wire-pulling" in the Syracuse convention this fact is certainly phenomenal in the history of political conventions.

If the writer of this had not been an observer of the working of political machines for more than thirty years—if he had not seen the rise and fall of new parties that seemed to promise quite as much for the masses, as does the party of Henry George and Dr. McGlynn, he would now look with a more hopeful eye upon the new movement, than is possible for him to do. And as to the old parties giving up and going out of business, the labor champion will find that the old war-horses—the leaders of the well-disciplined Republican and Democratic hosts, will not be so accommodating as to disband their forces at the bidding of the labor orators. Next to the ties that bind the religious devotee to his church the cords that hold the rank and file of political parties to their allegiance, are the most powerful.

On being asked whether the difference with the Socialists did not have a "dampening effect upon the convention," Mr. George is reported to have replied:

Not at all. It was the sober judgment of all the delegates that the United Labor party could not afford to occupy the same house with the Socialists.

While giving the latter credit for high motives and great earnestness in their work in behalf of the masses, it seems to have been the deliberate opinion that the "two elements should work separately."

We shall watch with interest the progress of the "United Labor Party," not because we have hope that much of good can come from parties manipulated by leaders, but chiefly because we think the gradual disintegration of the old parties and their absorption by newer organizations will help to hasten the time when men will lose confidence in leaders, in rulers, in government of man by man. When that time comes no parties will be needed except, as Col. Ingersoll says, a "party to agitate for the repeal of laws." Localized self-government, with no rulers at all, but instead a few public servants to help restrain evil-doers, and a few boards of arbitration, will be the only government needed.

But, as frequently stated before, we have absolutely no hope that this glorious result will be reached in this generation, or in the next, and that for the all-sufficient reason that we have not the material out of which the temple of liberty must be built, if ever built. We have neither the builders nor the stones—if we had the builders we would have the material, for the builders and the material for liberty's temple must be one and the same. We speak of the "labor party" and the "united labor party," meaning by those terms a party organized to assert and defend the rights and the interests of those who work at productive labor—the hand-workers, mainly; but there is a higher and nobler work even than this of producing the necessities and conveniences of life, viz: the work, the labor of fitting one's self for the position of a stone in liberty's grand and glorious temple. If this were done to-day, party organizations and heated political campaigns would be of no use—Henry George's and Dr. McGlynn's occupation would be gone.

But that work is a growth—a development rather than a construction. And here comes in the most discouraging feature of the whole matter. *Growth requires time!* A true, whole and good man cannot be made, cannot be grown in a day, a year, or even in an ordinary lifetime. Some one has said, "To make a man you must begin with his grandmother!" Like the cookery-book's recipe for dressing hares—first catch your grandmother! Ah! there's the rub! How can you ex-

pect a self-poised, self-respecting, self-reliant man when his maternal ancestors, back to Darwin's missing link, were slaves—slaves to fashion and custom, and worse than all, slaves in their sex-hood and in their maternal functions! H.

SPECULATION IN LAND.

The opinion, the conviction, seems to be growing that speculation in "provisions"—flour, pork, wheat, etc.—is wicked and criminal. If it be wrong to try to get rich by "cornering" the food supply of the country, is it any less wrong to attempt to gain wealth by cornering the supply of land from which all food supplies must come, and upon which all homes must be made? If he is the enemy of mankind who stands between producer and consumer and demands a toll from both, without giving an equivalent therefor, what must we say of the man who stands between the homeless family and their natural right to land enough on which to build a home?

These questions are suggested by seeing in our cotemporary, the *Valley Falls New Era*, the following advertisement:

"Get a home! Lots amazingly cheap in Van Meter addition. Will double in value in six months. This property will remain at these figures a short time only. If you want a home, or want property to speculate on, now is your time. Valley Falls is on a tremendous boom, and prices must of necessity go up with a rush."

Advertisements similar to this appear in a very large proportion of the daily and weekly papers now published in Kansas. In some instances, perhaps, these advertisements are honest and truthful as to facts. In many Kansas towns there is a "tremendous boom"—that is, a feverish haste to get hold of eligible lots for homes, for business or for speculative purposes. Such a state of things is certainly much to be regretted.

First, because true homes cannot be built on one, two, or a half dozen town lots of ordinary size. To make a home worthy of the name there must be a sufficient area to enable the owner or occupant to make an independent living by tilling the soil, when other means of subsistence fail. Hence we would not "boom" a town if we could. We should always advise the seeker for a "home" to go where land is cheap enough to give him room for gardens, orchards, fields and meadows.

Second, to buy and sell land on speculation is a demoralizing occupation, if occupation it can be called. If carried on with one's own money it is the worst kind of gambling, because its tendency is to run up the price of one of the prime necessities of life—the soil, and thus put it out of the reach of the laboring man and woman. If borrowed capital is used by the speculator, as is often the case, it is even worse than gambling, unless, indeed, the owner of the money consents to such use of it.

On the other hand however, many if not most of these real estate advertisements, instead of telling what is true in regard to the situation, tell that which is absolutely false. By persistently blowing and boasting of his prospects the politician hopes to create a boom that will elect him; also the gambler in real estate, by the most unblushing falsehoods, persistently told, expects to create the boom that will enable him to sell at a handsome profit. H.

ANOTHER CENTENNIAL.

Eleven years ago the people of the United States were called upon to celebrate the one hundredth anniversary of the "Declaration of Independence." This event was honored (?) as we all know, by expensive, ostentatious and vain-glorious pageants, ceremonies and orations, at Philadelphia and elsewhere over the whole land. Now, as we learn from our exchanges, a call is made for another centennial celebration. This time it is the anniversary of the successful close of the labors of the Convention that formulated the Constitution of the United States.

Circulars have been sent out by "the Commission" (whatever that word may mean, or from whatever source it may have obtained its authority to make the call), containing an "address to the people of the United States." We clip from a cotemporary the following paragraph of this circular address:

"The labors of that day preserved for all time the precious fruits of freedom and self-government. Unique in history, it is a prototype in design of enduring strength and phenomenal success, in the history of political philosophy the Constitution stands alone. Tested by danger and adversity, as

well as by peace and prosperity, endeared to us by tradition and hallowed by experience, it has become the object of our reverential and affectionate regard. To it no American mind can be too attentive, and no American heart too devoted, and it is believed that the people will gather, as they never yet have gathered, to commemorate by appropriate exercises the great work which was accomplished in Philadelphia by the statesmen of the Revolution, and to return, as a devout and heartfelt manner their thanks to divine providence for the blessings which they have enjoyed during a century of federal constitutional government."

If such extravagant claims for the document called the Constitution of the United States were not so frequently made—if such worship of the opinions of men were not everywhere inculcated upon old as well as young—we might pass this effusion as the wild ravings of some poor lunatic, or at least as the idle vapors of some ignoramus who never read understandingly a chapter in American history. Take the first sentence of the above paragraph: "The labors of that day preserved for all time the precious fruits of freedom and self-government." Then read Section 3 of Article IV. of the same constitution:

"No person held to service or labor in one state under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service, or labor, but shall be delivered up on claim of the party to whom such service or labor may be due."

The "precious fruits of freedom and self-government" are the right to govern one's own person, the right to enjoy unmolested, the fruits of one's own labor, and here this section of the constitution of the United States enacts the "fugitive slave law" whereby the slave that escapes from bondage is sent back in chains to his master. Under the fostering care of this revered document—"this object of our reverential and affectionate regard"—the slave power grew to such enormous proportions that nothing but a most fearful civil war could uproot the evil. It is but sober truth to say that the four years' war, with all its *sequelae* or consequences, including the slaveries connected with the bonded debt, was the legitimate child of the Constitution. Without the protection given to chattel slavery by the members of the convention whose "labors" are here so highly eulogized, African slavery would doubtless have yielded to the force of enlightened public opinion, as it did in England, without the necessity of resorting to a bloody arbitrament.

The constitution whose centennial we are now invited and urged to celebrate, gives to "the Congress" a monopoly of the "power to lay and collect duties, imposts, etc.; to borrow money on the credit of the United States; to coin money," and also gives this legislative body the monopoly of about a dozen other "powers" that are usually claimed and exercised by sovereigns or monarchs. It is legitimate to ask, where did these framers of the constitution get their right to grant a monopoly of these powers to a class or body of men to be called "the Congress?" If it is answered, "From the people," we again ask, Where do, or where did, the people get this right? Take one or any number of citizens, Smith, Jones, Brown and Robinson, if you please, have they the natural right to claim a monopoly of the power to coin money, regulate commerce, or to sell and give away the public land? Evidently they have no such natural right, and if one man, a dozen men or a thousand men have no such natural right then no specified number of men, whether minority, or majority, can justly claim any such right.

We have said (in a recent issue of *Lucifer*) that the Declaration of Independence was a grand strike in the direction of individualism—of Anarchism—but that nearly all that had been gained while fighting under that banner was lost in the constitutional convention. The Declaration claims and asserts individual sovereignty for every citizen; the constitution takes the sovereignty from the citizen and vests it in a "government," consisting of rulers called Congressmen, President and Supreme Court.

We repeat, with all the emphasis we can summon, the framers of the constitution were traitors to the principles for the establishment of which the Revolution had been fought to a successful issue. Let any one read the debates in this convention and he will see that the members were ranked in two divisions, or parties, more or less distinctly defined—one advocated a strong central government with sovereign powers vested in the hands of a few rulers, while the other party advocated the principle of localized self-government, in which the citizen should be sovereign in his own acts, so long as he did not invade the equal rights of his neighbor, and that instead of a centralized government there should be only an agency

and a few public servants whose duty should be confined to restraining and punishing evil doers. Under this latter plan the duties of the public servants would be few in number and easily understood. There would be no artificial or law-made crimes as now, such as "smuggling," counterfeiting, "moon-shining," "obscenity," "blasphemy," perjury, etc., simply because no man has by nature any right to prevent his neighbor from trading, or buying goods where it may please him; no right to compel his neighbor to tell the truth nor to use only such language as he himself may deem pure and chaste to the ears of man or pious and respectful to the ears of deity.

After many long struggles and heated debates in convention the advocates of Anarchism—rulership—triumphed; the Anarchists—the Individualists—were compelled to yield. A compromise was agreed upon, which was at least three-fourths despotism, or negation of human rights, and only one-fourth freedom, or affirmation of human rights. The Anarchists in that convention deserve much praise for the gallant fight they made, but if they could have foreseen how disastrous this compromise would prove, as the years should roll on—if they could have known how very soon this written constitution would become the tomb of Liberty instead of its bulwark, they surely never could have been induced to sign their names to that instrument. If they could have foreseen that in less than one century, under the operation of this constitution, the public domain, the peoples' birthright, would be given away or alienated into the hands of speculators, native and foreign, to the extent of more than 200,000,000 acres; if they could have known that the exclusive power to coin money and issue legal tender currency, granted to Congress by the constitution, would be used to rob the producing classes to the tune of billions of dollars; if they could have raised the curtain of futurity and have seen the United States rapidly becoming a nation of millionaires and billionaires on the one hand, and starving, desperate paupers and hopeless tramps on the other—could they have seen all this as we see it to-day, as the legitimate outgrowth, the logical result of the workings of this constitutional compromise, does any sane man or woman believe that the individualists, the Jeffersonians of that convention would ever have given to that compromise the sanction of their names?

Alexander Hamilton was the evil genius of that convention. One of his admirers has said of him, "Never was there a man more adroit in dealing with mankind and beguiling them to his views." Alas, yes; *beguiling* doubtless is the proper word! It reminds us forcibly of the serpent that, in the fable, is said to have "beguiled" old mother Eve! Unfortunately, Thomas Jefferson, the most far-seeing of the Individualists of that age and time, was absent in France. On his return he and his friends succeeded in getting some Amendments inserted in the constitution; amendments that he and they supposed would, to a good degree at least, neutralize its despotic features and, perhaps, in time, lead to their abolition or repeal. Prominent among these amendments are Articles I, and IV. The former of these was intended to secure freedom of speech, freedom of the press and the right of peaceable assembly; and the aim of the latter was to prevent "unreasonable searches and seizures." How much these guarantees are regarded to-day, let the history of the so-called Anarchist trials in Chicago, answer; also, the prosecutions against the freedom of the press under the Comstock postal laws; also the search, seizure and destruction of books, pictures, etc., by this man Comstock and others in the east, and the search and seizure of private and personal property under the state laws in Kansas and elsewhere.

In view of these and other like facts "known and read of all men," have we really any good reason to assemble at Philadelphia or elsewhere, and "return thanks to divine providence for the blessings enjoyed during a century of constitutional government?" H.

CURRENT COMMENTS.

The article of Mr. James in this issue will doubtless shock the prejudices, perhaps we should say, *sensibilities*, of a large part of our readers. We trust, however, that all will be broad enough, truly liberal enough, to grant to Mr. James the same right and privilege that they doubtless claim for themselves—the right to express honest thought in

plain, direct language. Like him we think the clear definition of terms to be most important as a basis of all discussion. Most of the ill-feeling exhibited, in controversy, by so many Liberals, we think is directly traceable to a lack of definition.

Yes, Mr. J.— Better leave out the word "free," in the phrase, "free lust." Lust is an old Anglo-Saxon word, and in its broadest sense means desire; as in the clause, "whatsoever thy soul lusteth after." As applied to the amative desire or passion the word lust does not necessarily mean anything wrong or debasing. Healthy, normal, amative desire is not an evidence of depravity in human nature any more than a healthy appetite for food is to be considered an evidence of depravity. Moderate, reasonable, satisfaction or gratification of the amative appetite is not lust—in the bad sense—any more than the moderate, reasonable, prudent, gratification of the appetite for food is gluttony. When mutual, prudence, reason, justify sex-association the word "lust,"—in its common usage—is quite inapplicable; on the contrary, such association is right, proper and commendable, whether blessed by priest or parson, magistrate or judge—or not.

The Colorado exhibit at the Kansas City exposition. It would be at once a popular and interesting feature—Kansas City Times.

For the honor of our common humanity we hope that the Times man is mistaken, for once at least. If it be true that "Colorado's scalp would be a popular and interesting feature at the approaching Kansas City exposition," then we prefer to stay away. The man who can deliberately pen such revengeful squibs as from time to time, adorn (?) the editorial columns of the Times, can scarcely himself claim to be evolved above the plane of savagery.

Two Kansans, one in Chase county and the other in Coffey county, committed suicide Sunday, 11th health being given as the cause. This is a rather serious reflection on the gloomy climate of Kansas, which is supposed to be a cure for all bodily ailments.—Ex.

The same copy of the daily paper from which this item is clipped, tells of the suicide of a young lady in Missouri, on the day preceding those mentioned as having occurred in Kansas. It was not ill-health nor jealousy nor love that caused the rash act, in the latter case, but simply aversion to be married to a man she did not love. Take the country over, it is probably quite safe to say that the suicides of any single week would far exceed the deaths from shot, shell and bayonet in an average battle. This may seem, to the average reader an exaggerated statement, but let such reader observe closely the daily papers for a single week, then let him make due allowance for the suicides that are not of a sensational character and, for that reason, not likely to be quoted beyond the limits of the state or county in which they occur—then make allowance for those that are never reported to the papers at all—if he will do this he must acknowledge that our statement is quite within bounds. The news columns of the Kansas City Times of yesterday (Aug. 20) mention four cases of suicide, all and each of which were attended with circumstances of a shocking, if not highly sensational character.

Editor McDonald of the Truth Seeker returns to the defense of those Liberal lecturers who refuse to meet Clark Braden in debate. His defense is mainly composed of "testimonials" similar to that we published some time since from the Falls City, Neb., Journal. Two of these testimonials are taken from "Christian" or Campbellite papers; one of these is from the Christian Review and reads as follows:

In addition to the slanderous documents buried under a fire-brand before the public, Clark Braden's conduct has been such for some time past that the church has discarded him and disavowed any fellowship with him. Another clipping is from the Winsfield (Kan.) Non-Conformist and reads thus: It is yet to be reported that Clark Braden was ever received in a community, the necessary time except in company of the officers with jewelry on his wrists.

In this statement our Kansas contemporary is in error. Here at Valley Falls Mr. Braden was received by the Christian community the second time, and without "jewelry on his wrists."

The simple fact seems to be that Braden finds but little difficulty in convincing Christians of nearly all denominations that he is the innocent object of persecution, and that the cause of this persecution is simply that no man has yet been found to answer his logic and his facts in debate. Hence we adhere to the opinion already expressed more than once that the only proper and consistent thing for Liberals to do is to meet and vanquish this Christian Goliath when-

ever and wherever he throws down the gauntlet of battle. We are glad to see that W. F. Jamieson in last week's Truth Seeker announces his willingness to debate with Braden or any other man that Christians choose to put forward as their champion. II.

FLASHES.

Grace Greenough writes in the Iron Cloud Age:

The Comstock laws do not conflict with the liberal work of Ingersoll, Wakenan or Ingersoll.

Let a jury of average Christians have either of these men before them on a charge of "obscene" and "disgusting" and see whether or no they will not find a "conflict" between that law and the "Liberal work" of the accused. "Obscenity" did not answer the purpose fully, some Christians did not feel justified in saying that certain books, etc., were obscene, although they might feel "disgusted" by them. Hence the amendment to the N. Y. statutes. And the enemies of Liberty will yet include that word "disgusting" in the national postal statute. The only wise way to kill tyranny is in the bud.

Has "Emanuel" taken another tack in his warfare against Mrs. Slenker? Grace G. avers that she recently received two packages of the Word. She says: On the margin of one is pencilled "Delloung Morceau." On the other "E. D. S. a per paper. I am going for it soon. E." I conclude from the boldness in sending these "D. M." that the party takes great pride in this publication and his defiance to law.

She adds that she believes these papers came from S. (Mrs. Slenker.) Surely Grace is green enough if she believes that. The writer says that he is "going for" that papers, that is, he is going to attack and "expose" it. It would seem that "E." is secretly egging on Grace G. in this bitter and scurrilous attack upon Mrs. Slenker. Or is it possible that G. G. knows who "E." is and is in collusion in this miserable work of persecuting an old woman whose single aim is the betterment of human bodies and minds, especially those of her own sex? No matter if we do think some of her theories unbased by facts,—that is not the question,—the vital question which is now at issue being her right to correspond with whom she pleases, using such phraseology as is mutually agreeable.

It is not strange, perhaps, that men well-informed but not acquainted with the actual condition of affairs in this country, should accept as true the statement that here there is no union of Church and State. In the Open Court of the 18th. inst. Prof. Albert Reville, the distinguished French Liberal theologian, has an article upon "Separation of Church and State," in which he shows how the question stands in France. To the beginning he assumes that he is addressing readers who are accustomed to live where Church and State are separated. But what are the facts? Let us see.

Church property is exempt from taxation; this is a subsidy from the State to the Church, indirectly given, but none the less a subsidy. Many of the States and cities give large sums of money and tracts of land to various denominations for educational and charitable purposes; these are direct subsidies. Chaplains are employed in legislative bodies and public institutions; these Chaplains are all Christian ministers, and hence Christianity is directly taught as the State religion by the use of State funds. By the appointment of days of fasting, prayer and praise the president and the governors recognize Christian Theism as the State religion. By the use of the Bible, the singing of hymns and the utterance of prayers in the common schools, the State again directly teaches Theism and Christianity at public expense. All laws compelling the use of the oath, and all laws against "Blasphemy" are direct recognitions of the dominant theology as the State religion. The enactment of Sunday laws constitute a further recognition of the popular creed, and directly teach a modern church dogma at the expense of the non-Sabbatarian citizen and to the destruction of equal civic rights. Statutes which prevent the admission of the testimony of Atheists, or which assume that the belief of a witness, when an Atheist, may affect the credibility of his testimony, and which therefore permit the jury to take his belief into consideration, and all statutes which make it possible to exclude from public positions men who do not accept Theism and Christianity, are operative as penalties against so-called unbelief and, as a matter of course, indicate that Church and State are practically one.

Besides these ligatures binding to-

gether the ecclesiastical and the civic, we find that the Indian tribes have been parcelled out to the chief denominations for religious and secular training; that we have a vast and rapidly enlarging body of legislation on "moral" and related questions which is in the interest of the church directly or is being skillfully used by it as a means to accomplish other and reprehensible ends; that prayers and other religious exercises have come to be a seemingly indispensable part of political conventions, temperance meetings, sessions of benevolent societies, labor organizations, etc., etc. We note also that the patriotic sentiment is made subordinate to the religious feeling and the 30th of May and 4th of July are not observed when they fall on Sunday, but Saturday or Monday is substituted therefor. After this what sensible man or woman who knows these facts can truthfully say that Church and State are separate in this country?

Lucien V. Pinney, of the Winsted (Conn.) Press, is the bravest editor of a local paper in the United States. His defense of Mrs. Slenker and of the right of Publication and Correspondence is splendid. "Fig-Leaf Liberalism" in the Press of August 18 is a terribly scathing review of the Truth Seeker and the Investigator upon their attitude toward Mrs. Slenker upon the one hand and the "obscenity" statutes upon the other. Almost every paragraph drives a logical nail home with terrific force, while Pinney's satire and sarcasm flash and cut and eat like Damascus steel and vitriol. I am sorry that we have no room for the entire article, but perhaps we shall be able to give some selections from it next week.

Many of the citizens of Topeka are asking for the abolition of the police court. They declare that the U. S. Constitution and the State Bill of Rights guarantees to every accused person a trial by jury, which the existence of the police court renders impossible. They are right. Success to their efforts. There seems to be especial and urgent need of a change in Topeka, justice being apparently about the last thing dispensed by its police court.

Our young comrades, Aud. A. Soreng, gives promise of becoming a pithy and logical writer. See "True Anarchism" on first page. . . . C. L. Jamus has well defined his terms; "Tot's" hint has already borne ripe fruit. The definition of "lust" is especially good, the best ever given, I think. . . . Mr. Haskell the State is not the mother of the individual; just the reverse of that is the real relation. Barring this flaw, your "American Character" is excellent. . . . Read Tucker's "A Spirit More Evil than Alcohol" at least twice, and carefully each time. . . . The City Council of Atchison, this State, has given the Lutherans \$50,000 for their college, and the Catholics \$15,000 for their high school and academy. No union of Church and State, oh? . . . E. W. Miuer is holding a protracted discussion on labor issues with the editor of the Axtell (Kan.) Anchor in the columns of that paper. . . . Liberty's southern contributor, Tak Kalr, is making the columns of that paper very lively, through the opposition he has called out by his extreme egoism. . . . Prohibition is the mother of quarrels and feuds and riots. In Dodge City recently several persons were killed and wounded in a riot growing out of the appointment of a metropolitan police for enforcement of the prohibitory law.

PUBLICATIONS RECEIVED.

First Annual catalogue of the Free-thought University, Liberal, Mo. Ft. Scott Monitor Publishing House.

The People's Right in Wealth, Reduced to \$3 and Cts. Toiler's Tracts No. 1. By Edward Gordon Clark. Monograph Publisher, 18 Washington Place, N. Y. City. Price 10 cts.

The Idea of God and the Religious Aspects of Spiritualism. No. 1. of the Echo Library. By J. Whittemore, M. D. Echoes Publishing Co., Hannibal, Mo. Price, 15 cts. For sale here.

Irrefutable arguments these against the assumption that there exists an all-powerful being who is also all good.

The Hazzard Circular, The Pirates' Plot and the Road to Ruin. By B. S. Heath, Editor of the Chicago Express. Price, 10 cts. For sale here.

Shows clearly how the Money Power worked for the contraction of the currency and thus ruined debtors as a class, wrecked business and sent millions of honest laborers out to tramp. Greenbackers will rejoice in this

pamphlet as one of the best of its kind, and there is in it much of value even to us who look upon government issuance and control of money as one of the most dangerous and destructive of monopolies.

The Extradition Treaty With The Bloody Czar. A Speech by Rev. Dr. McGlynn, the Famous Catholic Priest of New York. With an account of one of the largest mass meetings ever held in New York City; A Letter, by Col. Robert G. Ingersoll; An Open Letter to President Cleveland by a Russian-American; specimen resolutions against Bayard's proposed Treaty with the Bloody Czar of all the Russians.

Price, 5 cts. For sale here.

A timely protest against one of the most infamous treaties ever concocted in the brains of heartless ministers of state.

From the office of *Secular Thought*, Toronto, Canada, we have received these Leaflets:

Immortality; Whence, by Ex. Rev. J. H. Burroughs; Sabbath or Sunday, Which? Historical Evidence How Sabbath Was Changed to Sunday, containing startling admissions from Sunday observers; Ingersoll on McGlynn; A Reply to Rev. Hugh Johnston's Letter, by Charles Watts. These six leaflets have from two to eight pages each and are of great value for free distribution. We will send them assorted at 25 cts. per 100. Special rates for larger quantities.

Col. Ingersoll's Tribute to the late Henry Ward Beecher. Toronto: W. M. Scott. Price; 5 cts; 8 copies for 10 cts. This little pamphlet needs no wordy commendation, for either its subject-matter or its paper and press-work. We expect to send out many of them.

A Loyal Ode, for 1887, The Jubilee Year of Her Majesty, Queen Victoria. The Jubilee Prize Poem. Published by the British Association for the Diffusion of Common Sense. With notes by a workingman.

Price, 5 cts. For sale here.

It is evident that not all men born in England are snobs and slunkies, worshipping abjectly, faces in the dust, at the feet of a piece of common flesh and blood and bone named "Queen."

Our Jubilee poet is keenly satirical, oftentimes witty and always truth-telling and entertaining. The foot-notes have reference chiefly to the cost to the British people of the House of Brunswick and other titled leeches, and contain many thought-inducing figures and comments.

Physiology.

As I am indicted for circulating physiological facts, ideas and opinions through the mail, I may as well be "killed for an old sheep as a lamb," so I am now putting the best of my time and work into the physiological field. I want to sell all the good books treating on these topics that I can before Oct. 25th. On another page you will see a portion of the list I wish to circulate specimens of. And in each issue of *Lucifer* I will try and give you some idea of some one of the books.

In this letter I will speak of the last and latest volume I have added to my stock, and I'm inclined to think it one of the most valuable of them all. It is called "A Special Physiology for Boys" but for short is simply entitled "For Boys." It contains a world of valuable information for all persons, young and old, not already sexually and physiologically well educated. I found a mine of useful information in its 300 pages. It is scientific, simple and plain and goes to the bottom and tells it all. It explains the origin of life in plants, birds, animals and human beings. It teaches sexology in modest, natural and wholesome words and sentences. It teaches boys, men and women to be clean, whole, sound and temperate in all things. The chapter on onanism is especially interesting. It proves that the doctrine of Alpha and Diana temperance is the surest road to health, intelligence and moral virtue. That all expenditure of life fluids is waste and that vital forces should conserve it, unless it be needed in wisely parenting wished-for children.

The book is written by Mrs. E. R. Shepherd and endorsed and approved of by the best professors of anatomy and physiology, and it is also well and profusely illustrated. If I have ever before done a good act, the recommendation of this one book I consider worth more to humanity than the outcome of some lives. Price \$2.00. EMINA.

Son's Day, Aug. 14, 287.

The Necessary Work.

Dear Editors of the Light-Bearer: I gladly express an appreciation of your truly reformatory paper by offering a brevity or two to fill some niche.

The press contributions by interested friends of the really vital issues of the day has prevented my sending you thoughts pertinent to the trying struggles, tyrannous persistence, and lack of efficient resistance

which you are aiming to stimulate. The Truth Seeker must shun the ocean of free-thought anarchy, popular socialism, or fall into the shadow of smaller sheets sustaining more practical standards. I think W.'s idea of education in ethics of true, free life, as a measure for producing power and character to acquire liberty and retain it, is correct. The measures should be extensive; should be operating in every place where a club can be formed, and be cultivating strength of body and mind to change customs and features of society, as well as opinions, to just and rational forms. The Open Court has well explained public opinion; and it cannot mend while habits and usages sustain law and literature in favoring only expressions of its false side; for there is a true side, silenced by hope of favors, by all grades of cowardice and hypocrisy, and by much vainglory. This duplicity, death in life, is the chronic morbidity that fraud, fear and soul-hunger have settled on the inhabitants, and the condition needs integral education, around just standards sustained by all lovers of liberty. While majorities of such lovers carry the duplicity, assaying to work for justice, but doing so in tyrannous paths and ways for the sour old moss of popular politics, their example redounds to tyranny and damaged liberty—for example is the tutor of imitative masses, in spite of precept and hard experience. So the few brave, single-eyed Liberals have the shirked burdens on their hands; but must not falter, the right should be reaching among the stupid believers in current sentiment and usage, approval-purchased followers, and speculators on their blindness. Wide, patient, sanitary culture must nurse into vital force the courage scoraged to submission by god Gummay's successful inquisition. See you, dear reader, the reason and shame of sharing to-day's cheating pageant and fame?

Faithfully,
M. E. TILLOTSON.

Viveland, N. J.

The Opening Article.

Messrs. Harman & Walker: I have been reading the article for publishing which you were arrested, and if the story is true, of which I have no doubt, for I have known several similar cases—it ought to be published in every paper in the Union, and all such husbands ought to be heavily fined or imprisoned as a warning to others; and if any court convicts you for publishing the story, judge and jury ought to be fined or imprisoned.

Our marriage laws would disgrace heathen nations. They are and ever have been made by men to enslave women who have no vote nor voice in making them. The moment a woman is married she and her husband become one and that one is the husband. The wife loses her right to her own person, the right to her generative organs, the right to say when or how often she will become a mother, and becomes the sexual slave of her "lord and master," and thousands have ended five to fifteen feeble, unweaned children, forced upon them when their choice would be only two or three children of love with sound bodies and minds.

All the money the wife earns goes into the pockets of the husband; and if he treats her ever so cruelly she must stay and bear it till she dies, for if she should flee for safety to other shelter she has nothing to go with. If she would position for a divorce she would have to do it and besides the world is filled with her with the shop-buckets of scandal and her fate is generally worse than death; her own sex instead of pitying and defending her are usually her most bitter persecutors.

Elmina has written something on this subject, and it is needed, when worn-out wives are sending all over the country for enemas, Comstock syringes and other preventives, because they have more unwelcome children than they have health to care for—and because of such writings the slenth hounds of these rotten mechanics of popular morality have had her in prison and now have her under bonds as they have you, for obscenity.

But keep a "stiff upper lip" and do not be discouraged. You are giving your lives to bury the rotten churches in oblivion, to awaken and improve your race and usher in the era of universal brotherhood. And whether you are convicted or acquitted your persecution by the church will do more to advance your glorious cause than all your writings could do in ten years. There has never been any improvement in the world without martyr and suffering, nor ever will be, so long as any power remains in the churches; and blessed are those who dare to stand in the front of the battle and give their lives to the glorious cause of human progress. The time has come for plain dealing on all questions of reform, and especially the sexual question, for abuse in that direction is sifting the world with frail, miserable specimens of humanity, half of which die before they are seven years old and half of the others before they are forty. Then, Fall on, O ye faithful, and fear not to suffer. The blood of the martyrs can never be lost; A world saved from just will at length be your trophy.

And worth more by millions than all it has cost.

Yours,
J. HACKER.

Berlin, N. J.

By mistake, the address of Mrs. Slenker was omitted from "Elmina's advertisement" on fourth page. Address as before, at Snowville, Va.

I insured in the Kansas Home Company of Topeka, July 27. On Aug. 4 I met with loss by storm. Aug. 13 I was paid in full to my satisfaction.

WM. ARMISTEAD.

T. P. Farley, Agt. 8-19-44

A MARVEL OF ELOQUENCE AND BEAUTY.

COLONEL INGERSOLL'S Tribute to Henry Ward Beecher. Price, 5 cts. Three copies for 15 cts. Address this office.

THE POLITICIAN'S PRAYER.

By a democratical republican.
Our father—whether in heaven or hell
We hardly know—

FREE PLATFORM.

An Appeal.

Dear Eds. of Lucifer: I hope that every
thruker in the U. S. will now come to the
front and show his or her colors by contrib-

self." (Revised version, to fit the case.) Only
those possessing this knowledge will ever
reach heaven.

The same that in all religions and all ages
has caused people to do all manner of
things,—give up their best and highest

O, but they are ignorant heathen! God
don't ask us to do such dreadful things.
True, but they are just as firm in the belief

"Sanctification."
Of course preachers must never be criticized.
And they take such good care not to be,

In Brief, And To The Point.
Dyspepsia is dreadful. Disordered liver is
misery. Indigestion is a foe to good nature.

Don't Get Married
UNTIL YOU HAVE READ
IRENE; or, THE ROAD TO FREEDOM.

The "Uncle Tom's Cabin" of Woman Slavery. The Most Wonderful
Love Story Ever Written. An Encyclopedia of Heart History.

A Startling Exposure of our present inhuman Social System, showing the fetters thrown
around the true expression of love.

AN OPEN LETTER.
COMMON SENSE ON THE
Sexual Question.

We have just received a good supply of this
popular and important book, which we are
glad to dispose of them soon to our truth-

THE PRIGDAL DAUGHTER,
OR—
The Price of Virtue.

A TRACT FOR THE TIMES.
Anarchy.

INGERSOLL'S LATEST.
"BLASPHEMY!"

THOMAS JEFFERSON
—AS AN—
INDIVIDUALIST.

ANNIE DESANT'S WORKS.
MARRIAGE: AS IT WAS,
AS IT IS, AND AS IT SHOULD BE.

THE LAW OF POPULATION
Its Consequences and Its Bearing Upon
Human Conduct and Morals.

OUR COMMON CAUSE!
By N. K. PEARSON.

JEWEL TOP LAMP CHIMNEY
Guaranteed FINEST QUALITY LEAD GLASS
Manufactured only by Dithridge & Co., FORT PITT GLASS WORKS, PITTSBURGH, PA.

ELMINA'S ADVERTISEMENT.

Sexual Physiology for the Young, cloth,
64s.
Gleanings in Story, a comic, amusing, scientific
and sensible story, cloth, illustrated,

DR. FOOTE'S HAND-BOOK

Health - Hints and Ready Recipes.
COMPREHENSIVE information of the utmost im-
portance to everybody concerning their
daily habits of eating, drinking, sleeping,

PRACTICAL CO-OPERATION,

By E. C. WALKER.
Some hints as to the methods of Self-help and
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