## BEAR

NEW SERIES, Vol. 5, No. 20.

VALLEY FALLS, KANSAS, FRIDAY, SEPTEMBER 2, E. M. 287,

WHOLE, No. 211.

1811

د. وفي س

#### LUCIFER---THE LIGHT-BEARER

PUBLISHED WEEKLY.

TERMS:

One copy, one year,
One copy, six months,
SPECIMEN COPIES FREE:

All letters should be addressed to Lucirear Valley Falls, Kausas.

Natory rails, italists.
No communications inserted unless accompanied by the real name of the author.
Each writer is alone responsible for the opinions, advice or statements made by him.

#### Temperance.

THE BIBLE AND THE WO-MAN'S CHRISTIAN TEM-PERANCE UNION. AN ENAMINATION

CLAIM OF MODERN CHRISTIANS

THAT THEBIBLE IS A TEMPERANCE WORK,
BY E. C. WALKER,

Prefutory Note; Introduction; List A.uces Unequivocally Condemning the a
line. List B.—Inssures Commenti
njoining the use of Winder Strong Dri
oth, or including a Plentful aupply of
mong the liessings to be Declowed
aroned Individuals or Tribes, etc., or hi

"Every honest and rational movement in favor of temperance is to be commended, but this nawed ling stuff called 'Bible Temperance' is unbeauthle. I have long foll that this sham ought to be punctured. It has been done at last, and most effectually done by the logical pen of E. C. Walker.

John E. Remedua.

Price, per copy...... \$0.10 Per dozen.....

Address, WALKER & HARMAN Valley Fulls, Kans.

## FOWLER'S PAMPHLETS!

CO-OPERATION, its Laws and Prin-ciples. 25 pages of splendid reading matter, ed to-day, Don't miss it.

THE REORGANIZATION OF BUS-INE AVEOURANTEATION OF BUSINESS. In the Store and the Bank, on the all application of the principles of Co-operation.

PROHIBITION. An unanswerable ar tuary methods in temperance reform.

CORPORATIONS: With Special Ref. and Totographs. The difference between Omporations and Co-operation.

CO-OPERATIVE HOMES, of the oil the oil to oil the the co-operative home; influence upon the materials; status of children; children; children; in division at the children; confidence; which is indivision status the dividual line; process, common status the dividual line; process; common status the dividual line; considerations; associated homes, cto.,

Land Tenure, The government's minerclat rents, interest rent, fullily of differey legislation, potency of natural floods, colonization, country rents, use us in therets,—equal right mages, was administrant, size and character of cities, land tend the index of civilization, list of land

Price, 7 cents each, the six for 05 cents Address, Walker & Harman. Vailey Falls, Ks.

J. H. SHULER,

AT BELAND'S OLD

STAND ON BROADWAY.

Has a large Stock of

#### urniture!

For Spring and Vali trade. Pull supply of Collins always on hand, and hearse to attend funorals. Terms as low as the lowest.

E. L. SENET.

PHYSICIAN AND SURGEON. Valley Falls, Kan.

Dr. Senft uses "Refectle Specific Medicine," Office over Brans & Kemper's store.

Westrup's Financial Problem," price 15 cts. For salehers.

FRUE SPEECH.

All conviction should be valiant; Tell thy truth, if truth it be, Never seek to stem its current; Thoughts, like vivers, find the sea; It will it the widening circle Of Eternal Verry,

speak thy thought if thou believ'st it.
Let it josile whom it may,
Even although the foolish beern it.
Or the obstinate gainsny:
Every seed that grows to morrow
Lies beneath the clot to-day.

If our sires, the noble-hearted, Ploneers of, things to come, lad like rome been weak and think, Trailors to themselves and dumb, Where would be our present knowledge Where the hoped.Millennium?

Where would be trlumphant Science. Sometime with her fearless eyes, Scarching with her fearless eyes brough the infinite creation For the soul that underlies— and of Beauty, soul of Goodness, Wisdom of the parth and skies?

Where would be all arent inventions. Lach from hygone funcies-born, Issued itse, in doubt and darkness, Launched 'mid apathy and scorn' low could noontine ever light us that for dawning of the morn'

Where would be our free opinion.
Where the right to speak at ait,
If our sires, like some inististini,
Itad been dear to duly's call.
And concenied the thoughts within them,
Lylog down for from the Third

Though an honest thought, outspoken, Lend theo into chains or death— what is life, compared with virtue? Shall, thou not survive thy breath? Hark! the inture use invites the of Listen! tremble, what it satisf

It demands thy thought in justice, Debt, not tribute of the free; Have not successful. the net ares long departed Granned and toffed, and bled for theor If the Past have lent they wisdom, Pay It to Puturity,

CHARLES MACKAY.

## Why the Workingmen Oppose Churches,

Priests teach that labor is a curse pronounced by God on Adam and his posterity for disobedience.

osterity for disobedience, "Cursed is the ground for thy sake, in sor we shall thou cut of it all the days of thy life hoens also and thistles shall to bring to thee; and thou shall cut the cit of the field. In the awout of thy face cit of the field. In the awout of the prevention of the face, and thou could be desired in the ground." Gen., chap. 3, verses IT us to the ground." Gen., chap. 3, verses IT us

The same chapter declares that God said "man shall rule over woman."

This mythological story has been used and still is, as a command from God to degrade labor—one of the most enobling pursuits and to englave

woman.

In the childhood of the race men snorificed themselves and children to please
their supposed gods, and widows burned
themselves.

their supposed gods, and widows burned themselves.

Many poor over-taxed men and women still deprive themselves of needful comforts to maintain priests to preach such degrading accounts and call them the word of (fod.

As labor becomes more intelligent it sees that such heatheuism is the enemy of both man and woman and will have none of it.—(f. P. Jewis, in Columbia.

#### Xon You Can "Recuperate,"

Now You Can "Recuperate,"
I say, Messrs. Harman and Walker, editors of LICHTER, I wish you wouldn't make absolutely every number of your paper so good and true and live and keen and consistently maided. You are making it uncomfortably hard for me to keep up with the procession. Before you came into the field, it was the ensicest thing in the world to publish the best paper in the world, and I knew well enough that I was doing it, and was a very complicent and contented man. But, since your advent, you have kept me in a state of perpetual doubt and anxiety less Liberty's light be dummed by Luctreu's In mercy's name, let up a little, and give a toiling torch-bearer an occasional chauce to recuperate. 'B. R. Tucker, Liberty, Nov. 22, '84.

Well, you ought to have "recuperated"

you ought tohave "recuperated" by this time, for we "let up" lost fien-tember (so you say) and have been let-ting up ever since. And yet the longed-for "let up" does not reem to have brought you the reenperation you hoped it would, else why keep "pitching into"

Hut, seriously, my Mentor, I think we hat, seriously, my mentor, I turns we beth have more necessary and important work to do then splitting either Autonomistic, Ausrobistic or "legal" bairs with each other. I consider that my action was justifiable, you do not; as we connot agree let us go to work.

#### The Children of Monopoly.

Have the rich and contented classe yet considered the mighty power which advancing civilization has lodged in the hands of the tramp? Probably a single match, begged at a farmer's door, may have lighted the fire that sent so many to destruction. A railroad spike wired to the rail with point toward a coming train may easily escape the coming train may easily escape the vigilance of an engineer and hurl hundreds to their death. A hundred ferces are at his command with which to work destruction, and the worst of all is that the threat of their law has no terrors for those who value not life. Upon such, repressive measures can have little more effect than to good them to make hidden by destructive given. ine gineer and death. A more hidious had destructive crimes We must look deswhere for our remo-dies.

Theroexist in every city, wandering ainless along our highwaye, a class of beings, both women and men, who, it they have ever tosted, the loys of a happy life, have long since been crowded out and the door has been shut against them forever. They exist merely—they do not live. Life to these people has no loys, death no foreors. Setting no value upon their own lives, yet feeling that somehow they are the victims of a social wrong, they resort to orime as a source of profit, a pastime, a revenge. The social pressure inder which we live is making then by the thousands. They are turning for higher of the feeling that some destruction the instructions of our country than could the navies of the world—Omaha Truth.

#### The Constitutional Celebration

Last week the Senior Editor showed con-clustery that most of our grout nationallish have grown from the germs planted in the have grown from the gerns planted in the Constitution by the compromising majority of the Convention which framed that document. In the article below, Eugene Macdonald, editor of the "Truth Seeker," has demonstrated that the good parts of the Constitution have been evaded, nullfied and trampled by the politicians and priests of the present are. The Constitution was adopted trumpled by the politicians and priests of the precent arc. The Constitution was adopted as a compromise between good and evil, between about a such compromises, the good has been lost, the evil lives to torture and slay generations whose number no man may rightly guess.

The articles of Mr. Harman and Mr. Macdonald complement each other and furnish, upon the whole, a very timely and just criticism of the Constitution, the Convention which created it, the fruits it has borne, and its proposed centernial celebration. W.]

If we revere an authority, we are up to obey its commands, for sincere regard is best shown by works and not by lip service. The Constittion of the United States is held up for an idel, framed for show, pictured as "divine"—and then, like many another precious thing, put away in memory's attic and forgotten. There is not a politician in the country -and the politicions are unfortunately our law-makers-who cares a stray for the Constitution. He never thinks of it; our executive officers forget its existence, and our judges twist it into unmeaning shape when some rash litigant appeals to its provisions. The Constitution is violated at every session of Congrees, broken by every state legislature in the country, by almost every mu-

in the country, by among every au-nicipality and town government.

Our stript looks contain thousands of laws controverting the Constitution in spirit and in letter. The Christian church is, perhaps, its most deadly foe. For the benefit of our pions citizens hundreds of laws have been enacted, every one of which is unconstitutional. Chaplains in the army; chaplains in the navy; Indians given over body and soul to sects; money appropriated for religious purposes; persecutions inaugurated at the instance of the church; religlous rites on all public occasions— there, and dozens of other violations, occur annually, done by Congress, of all powers the one that should be the most jealous of our Great Charter. In the

Every one states, matters are worse. of the Demands of Liberalism is a demand for the restoration of Constitutional government, departed from at the solicitation of some begging religious sect. Secular corporations, too, smash the Constitution into verbal splinters, and the courts help them to learned decisions of great length and ingenuity. cisions of great length and ingenuity. It one of the framers of the Constitu-tion could return to the United States to-day, the first question he would ask is, "When was the Constitution thrown overboard?" Blasphemy prosecutions occurring under a charter guaranteeing free speech; heretics deprived of civil rights in a land where all men are said to be gaught the steet transpurs robbed to rights in a land where all men are said to be equal; the state treasury robbed in the name of religion, though the Constitution forbids the establishment of religion; churches control its politics, though church and state are supposed to be separate institutions—all these would surprise the resurrected framer of a Constitution which forbids them, and indicate that the document which be considered impregnable had gone to ruin and decay. It certainly cannot be said to be reverenced with a very affectionate regard, though it has been and in undoubtedly "tested by danger and adversity."

said to be reverenced with a very affectionate regard, though it has been and in mulcubiodity dissted by danger and adversity."

When the collorts and the hosts meet in Philadelphia next month, they will probably carry out the programme of turning their eyes to the skies and saying to the air that they are thankful for the blossings which his "Divine Providence," has ackindly touchested. This, tilso, will be fi work of mitchin "hyporerisy. There never was so much suffering in this country as now, and if his "Divine Providence" is really conducting the offairs of this planet, his efforts are not exactly blessings. Mon are dying of want, and women doing worse, because of poverty; children by hundrads are giving up their little lives ere they are well begun. Heartless opprecision is slowly nurdering thousands of laborers in mines and factories, and "society" is afraid of a French Rovolution on American soil. Injustice is about as common as justice, and a man who lives honestly, deals rightconsly, and helps hus follows, is pointed out as a phenomenon. This does not look as though "Divine Providence" is distributing blessings with any too lavish hand.

The Constitutional Centennial commission would do infinitely more good if it should address livelf to the rovival of a regard for the spirit and letter of our great charter instead of conducting an extravaguat pageant in which the orators will be robed and ermined hypocrites, and the nudlence self-satisfied patriots tickled to be told how great they have become. There is, of course, a good deal of personal liberty yet left in this country, but it is mostly the liberty to starve "in the sphere in which God has placed you."

#### Ris Widow.

Expressions that were introduced into a language and generally accepted when a certain condition of morals or manners rendered them true, are retained when the condition of affairs to which they formerly applied has altogether changed. This is especially true of those expressions that pertain to the former degraded position of women. Among these terms is the distasteful one which yet remains in common accepta-tion, "his widow." The word husband and wife have sacred, tender associa-tions to those who are bound by the tles of love in faithful union. My husband or my wife does not suggest an offensive ownership, and there is equalty in it.

citizens by the language of the law, and by all who have not positive objections to the expression, "his widow." On the other hand, when a woman dies no one ever hears of her widower. There is no good reason why the term should be used in auguration one case rather than in the other. It but be reverse a reminder of the days when a man held absolute rate over his wife; of the time when she was virtually his se, of all while they both lived, and after he passed into the realm of shadows ho still in the cleuched his ghostly fingers in a firm When a man dies his wife is called

grip of ownership, which is only relinquished in case a transfor is made by a malerelative of the woman to a more substantial individual who is yet in the flesh; given away, as the church puts it; for according to the marriage service of this institution a woman must exchange hands in form of gift from one man to another. In early times it was not always a gift, but a price was required by the legal owner as in

was required by the legal owner as in exchange of property of any other kind, I know clergymen even in this day of enlightenment who docline to perform the Episcopal marriage service when requested to omit that portion of it, or those other objectionable words which require a woman to the serve and which require a woman to serve and obey. To love and honer is all a woman can promise and retain her dignity and independence, and she certainly owes no thanks to a church which holds to a service which degrades her to a position of servitude. The meral influence of servitude. The meral influence of such a service is unqualifiedly bad, and when the Episcopal church starts out to revise its prayer-book, the marriage service should be stripped of its harbarisms as unworthy of the day and generative. tion.

The expression "has widow" came from the time when woman had, no resort for support save marriage; no chance for nosition unless it came through her husband; no opportunity to make her place in the world except as his wife or his widow. To the times when woman could never be in the nominative case, but always in the pos-sessive referring to a mesculine proper

When a married woman dies, the announcement is made somewhat as fol-Died, Mary L., wife of James Andrews.

nouncement is made somowhat as follows:

Died, Mary L., wife of James Andrews.
Sometimes she has the good fortune to die inher residence or her home, or the homestead, but occasionally, even now, she, poor, penniless, honeless creature, dies at the residence of her Inushand; batter, to be sure, than the infirmary, but yet not enough her own to be called bers. There is no word said about leaving a widower. She often, however, leaves a busband; but should James Androws die first, it would be mentioned that he left not a wife but a widow. Now why should a woman who is bereaved or her husband be constantly reminded of it by being called his widow or still worse, Widow Andrews? This ownership does not cease with her life, but on her tembstone will be placed in inscription similar to that propared by the famous Widow Bedott, and the "late reliet o' Hosekinh" is fortunated if she does not sleep in a row of "fandem vives," all owned by the same man. The number of these one sees in passing through a cometry suggests that he idea of possession has not yet been relegated to the bribarians of early history. The cultivated classes of people, however, are commencing to avoid this senseless way of marking the last resting-place of women, and give them the individuality of their own names, indicating that the were of sufficient importance to be re numbered for what they were them selves and not because they were the selves and not because they were them selves and not because they were them selves and not because they were the numbered for what they were them selves and not because they were the selves and not because they were them selves and not because they were the fact upon his tombstone.

May the day soon come when wife stone and widow-stones shall disappear from our places of burial, and his "widow" become an obsolete expression.—C. McErechard, in Open Court.

#### Give Them a Chance.

## LUCIFER

VALLEY FALLS, KAS., Sept. 2, 287.

MOSES HARMAN & E. C. WALKER

EDITORS. M. HARMAN AND GEO. S. HARMAN Publishers.

#### OUR PLATFORM.

Perfect Freedom of Thought and Action fo every individual within the limits of his own personality.

Self-Government the only true Government Liberty and Responsibility the only Basis of Morality.

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 proceded 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 vicegerent of God; below was the kingdom of the Dovil, Hell. So faught the Bible. Then came the New Astronomy, the astronomy of Copernieus, Galileo and Bruno. It demonstrated that the earth is a globe revolving about the sur; that the stars are worlds and sams; that there is no "up" and "down" in space. Vanished the old heal; the carth 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 Grotius wrote the first work upon international law. This was the horald of the Arbitration which is to supplant war in the settlement of national differences.

Carlyle says: "Tell me what a man thicks 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 univue in almost every particular. So we take the beginning of the 17th centry as an appropriate and a convenient starting point from which to date the Eta of Man. 1601. This era is called the Era of Man (E. M.), to distinguish it from the theo-

#### ANALICHISM VS. GOSSIP.

ANAICHISM VS. GOSSIP.

Aly opinion is that it is un-Anarchistic to make public private affairs, which are the concern of the parties immediately interested, only, unless these parties are themselves willing that such publication shall be made; and this entirely independent of any alleged harmony or inharmony between the actions stated or charged and the views held by said parties. The essence of Anarchism, Autonomy, is that nothing shall be done to or for the minvading individual without his or her consent. The supposed moral or immoral quality of the individual's personal relations does not come within the scope of any inquiry that may be made, so long as he or she has not trespassed upon the rights of others. The fact, if fact it be, that a certain person's private life is in harmony with his public teaching does not warrant any one in divulging or giving a hint of its details without his previously-obtained consent. The only possible open question, then, is whether Mr. Tucker had invaded us to an extent that would have justified such statements regarding his personal affairs. I confess that I do not think that he had, and this with no abatement of my senso of wrong caused by the position he took concerning our action one year ago.

This is the beginning of the season of fairs, and we have lately received several

This is the beginning of the senson of fairs, and we have lately received several pleasantly suggestive reminders of the fact.

The first is a complimentary ticket to the Ninth Annual Pair of the Inter-State Exposition at St. Joseph. Mo. The Ex-position opens Sept. 12 and continues one week. Chas. F. Ernst, Secretary. The St. Louis Autumnal Festivities

commence with the Fourth Annual Exposition, Sept. 7th, and extend over forty days, including the G. A. R. Reunion, the Pageant of the Veiled Prophet, etc., etc., Thunks to the Secretary, J. H. Charton, for prefer leaves Johnston, for proffered courtesies.

The Fifth Annual Ks. State Fair will be holden at Topeka, Sept. 19th to 24th. Umusual attractions and complete success are confidently anticipated. Chet. Thomas, Jr., is secretary, to whom thank for complimentary.

Unitra's lessons are short talks about the stars, monkeys, dishes, water, stones, leaves, nerves, frogs, cows, dolls, grass, etc. Concerning these and similar subjects she has succeeded in imparting much knowledge in a form most likelytohold the interest and deeply impress the minds of children.—Realth Monthly.

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

WM. ARMSTEAD.

THE APPROACHING TRIAL.

In a little more than a month this time we must appear the United States Court from this time we must appear before the United States Court at Leavenworth to answer to the charge of having circulated "obscene" literature through the mails. The offending matter is supposed to be a letter from W. G. Markland which appeared in Lucifer of June 18th, '86, and which detailed in plain but necessary and chaste words a most heinous outrage perpetrated by a husband upon his wife. The subject is one familiar to most of our readers and we need not here go into further particulars.

Suffice it to say, that every consideration of justice, liberty and the sacredness of womanhood justified us in publishing the communication, and should strongly impel all friends of civic rights, of Free Press and Inviolable Mail, and of all women's immunity from rape, to stand by us in this defensive struggle for our liberty and the possession of our hard carnings.

Since our last appearance at Topeka we have passed through the two dryest months of the year for publishers, and now we are the shortest of funds when money is most imperatively needed to defray the fore the

publishers, and now we are the shortest of funds when money is most imperatively needed to defray the expenses of the coming trial. The necessity is urgent, and we do not think that anything more is required at the present time than the above plain statement of facts to induce our delinquent subscribers to ray ur. They have received the paper and the pay therefor is justly due us; we need it and trust that they will understand the situation and do their part.

will understand the situation and do their part.

We hope that our agents and all others who can, will secure new subscribers for Lucifer and thus help us enlighten the people upon the mighty issues of the present. And if there are any who feel able to contribute something to our Defense Fund we shall be cory glad of such assistance and shall continue to strive to make Lucifer still more worthy of their respectand support.

Comrades! These, in brief, are the facts of the situation, these are our needs. Will you assist us to uncoil from about us the maconda of Comstockian persecution or will you

Comstockian persecution or will you leave us to escape or be crushed as the chances of the unequal war shall

#### "LIBERTY"

As will be seen by reading the closing paragraph of the short article on first page, entitled, "Now You Can 'Recuper-ate," the Junior formally takes leave of the controversy between the editor of Liberty and ourselves. Insamuch as it seems quite impossible for us to make our Boston contemporary see the mat-ter in controversy as we see it, this determination or decision of the Junior is doubtless the proper one to make. And white acquiescing in this decision I ask the forbearance of our readers while I make a short statement in reply to some of the later shots from Liberty's batteries. This I do mainly because I feel sure that my continued silence would be misunderstood and misconstrued.

First, then, I wish to say, in a general way, that while this controversy has at times assumed the appearance of a per-sonal rencontre, it has never been such by my choosing. I have always regarded B. R. Tucker, and still regard him, as ed B. R. Tricker, and still regard him, as a very able and very conscientions advocate and defender of truth as he sees it. Of all the reform writers of the present day there are none who, in our opinion, excel him in clearness and vigor of thought nor in the accuracy and force with which he presents that thought. Let his premises be once conceded and there is but little chance to evade or refute his conclusions. And just here, it we may be allowed to express an opinion, is where the arguments of Mr. Tucker are sometimes defective plorably, fatally defective, viz: his premises. He perceives some of the basic truths pertaining to discussions, with exceeding clearness, then he becomes so completely absorbed in their contempla-He perceives some of the basic tion that he neglects and even refuse to examine others equally important. Like the blind man that "went out to see (?) the elephant" he catches hold of the animal's ivery tusk—he grasps it with all his muscular force, he finds it hard and pointed, and thenceforth he is prepared to demonstrate, in the most prepared to demonstrate, in the most logical manner, to all comers that the elephant is "very like a spear!" To change the metaphor, Mr. Tucker seems often to forget that truth is prismatic—that it is more than pentagonal or hex-

to be very sure that we have looked at the matter in question from every possible standpoint, and even then it would be well to make some allowances for possible defects in our organs of perception, or for possible defects in the medi that connect those organs with the things perceived.

It is this neglect to view and care fully consider the multitudinous facets
phases or aspects of truth that causes many true and good men to be insuf-Most if not all young ferable egotists. philosophers and humanitarians are or have been thus addicted and afflicted. In his youth Benjamin Franklin, as he him-self acknowledged, was much addicted to this intellectual vice; in his maturer and wiser years, as he tells us, instead of demolishing his opponent with the favorite weapon of his younger days. the syllogism, he was accustomed to content himself with saying, "Such and such seems to be the truth of the matter, so far as I can now see the facts and the

That another young Benjamin (also of Boston) is now affleted much in the same way as was America's most dis-distinguished philosopher we have had abundant evidence in the Liberty, within the past twelve months. Instance, when criticising an article from the pen of "Cornelius" he says in Lib-

ne pen of "Cornelius" he says in Lib-rty of April 23, '87; This is 2-specimen of the rot with which Lucifer's" columns have been packed even ince I riddled the absurd position of E. C. valker and his wife with arguments that avoreceived the approval of nearly every temberat Amarchist.

In the same he says that for "pure idicey" the paragraph quoted from "Cornelius," "distances all competitors."

Now it so happens that a good many readers and thinkers who have read the articles, pro and con, on this autonomistic marriage question, do not think that B. R. Tucker "riddled" "the posi-tion of E. C. Walker" and Lillian Harman; and the number of "prominent Anarchists" who unreservedly indorsed Benjamin's "arguments" can probably be counted on his fingers. It so happens also that Cornelius, whose production is ranked as pure idiocy, is a writer and publisher who has gained a celebrity second to but few for the ability and here

Many similar quotations, did space allow, could be given to show that our modern Benjamin has not yet passed that critical period in life that divides the dogmatic egotism of youth from the

ism with which he has fought the popular

despotisms of the day.

modest wisdom of maturer years.

And now a few words in regard to mutters more personal to myself:

1st. As is well known to our readers, LUCHER has a very "free platform," from or upon which our correspondents are allowed to have their say in their own way; provided, always, that the conductors of that platform are satisfied that the speaker has something to say that is worth the labor and the expense that, to give such opportunity of utter ance, must be borne by the said conductors; and provided, also, that the speaker does not invade individual rights by utterances that would unnecessarily un over or reveal private and personal affairs. Some months ago, in order to give point and illustration to her argument, one of our correspondents stated, in substance, that Mr. Tucker practiced as he preached in regard to what is right and proper in the sex-relations of men and wowen. On reading the manuscript copy we saw nothing objections ble therein; and in publishing the letter of Mrs. Hursen we treated Mr. Tucker precisely as we should expect to be treated in turn. No particulars were given and no names mentioned except his own. Mr. Tucker has more than once referred to the publication of this letter as "moddlesome gossip about my [his] private affairs." In Liberty of June 18, he says:

June 18, he says:

But the senter editor. Mr. Harmin, aggravates the offense by defending it. And even the Idinior editor pleads impulse and feeling in behalf of the results of the senter except the property of the propert

Here I am accused of "indecency" because I published a tetter statur that R. R. Tucker is a consistent Amerchist, from his standpoint. If there be inde-cency in this it must be because to accuse a man of practical Anarchism is indecency, for there was obsolutely nothing in the wording of that letter to which the most prudish could object. It would now seem that the English vocabulary must be reconstructed and a new definition given to the word "de-

In all seriousness, however, we will the add just this: If Mr. Tucker's Anarch-and ism is such a tender exotic that it cannot bear the sun and wind of open-air dis-cussion—if the argumentum ad homi-nem (argument to the man) must be ruled out for fear somebody's toes will be trampled upon, then we want no such type of Anarchism in our work. It is too sickly a plant to flourish in American soil.

Before introducing another quotation from Liberty I wish to say that while attempting to show the errors into which our contemporary has fallen we by no means claim perfection for ourselves. In one instance, at least, we can now see that exact justice was not done by us towards Mr. Tucker, and it is but due to him to say that the explanation should have been made public at an earlier date. Briefly stated it is this:

Last fall, after the Jefferson County Inquisition had put its gag law in force denying the prisoners the privilege of writing to Lucifer or any other paper, some criticisms from Edwin's pen occusionally ran the blockade and were printed as editorial in Lucifer's columus. Among these criticisms was one charging Mr. Tucker with suppressing rtant facts communicated by Lillian. An explanation had been sent to me by Mr. Tucker, and this knowledge should have prevented the appearance of Edwin's criticisms But the mischief was done and the explanation could not be made, except privately, until after the release of the prisoners. That the error was not pub-licly corrected before this late date is to be regretted, and I hereby take the blame of the neglect to myself.

Having made this just, though late amend, we propose briefly to notice the charges of "unfairness" made in *Liberty* of May 7th.

Mr. Tucker, says:

AIT. Lucker, 8a 5;

From the beginning up to the present it has never presented to its readers the grounds of my cribelson. On the contrary, it has printed attack after altack upon me from correspondents who, if they had any sequential many expension of the production of which they generally gaye need to be a superior of the production. It is not gain it through reading fuelier.

In our issue of May 20, the entire editorial, from which this quotation is clipped, is reproduced and the main points answered by the Junior; it only emains for me now to state a few facts that are better known to me than to any one else:

1st. Our columns have always been men to Mr. Tucker and all his friends.

open to Mr. Tucker and all his friends.
2nd. Although Mr. T. has not asked
to be heard in Luctren's columns his
friends have frequently had their say in
their own way. Messrs. Yarros, Warren, Lloyd, and others have had long communications in our paper, and only in one instance was there complaint of delay in the appearance of these articles complaint of and in that case the delay was the result accident and oversight rather than of design.

But while our columns have always seen at the service of Mr. Tucker and his friends, how stands the record on the other side? Last winter I sent to Lib. other side? erty a short communication and short article clipped from LUCIFER written by Lillian. Our object in these was to show to the readers of Liberty in an impersonal and non-controversial attitudo towards ou These communications way our tormeutors. tormeutors. These communications were declined, and, after a time returned, with the reasons therefor. Thus cor-respondence is printed in full, in Lucr-run of Feb. 21. Mr. Tucker closes

"I must refuse to allow my means to be used for propaganda of which I dis-approve."

Again, in April last, just after their release from prison, Edwin and Lillian sent a communication, asking Mr. Tucker to allow them to present their reasons, in their own way, for paying costs and leaving the Jefferson County Bastile. Mr. Tucker replied in the ediorial reproduced by us in LUCIPER

torial reproduced by us in Lucifer, May 20, prefacing his remarks with:
"I am in receipt of a communication from E. C. Walker and his wife, which it is not my purpose to print."
One of our chief causes of complaint against such journals as the Kausas City Times, and the Valley Falls New Era, is that their habit is to comment adversely upon our articles but never allow their readers to see what it is that we really do say. Now, where is the we really do say. Now, where is the difference between the treatment received by us from these so-called Christian editors and that received by us, within the past six months, from the so-called "Anarchist" editor of Liberty?

And now in closing this long article right to buy, sell and use alcohol, into a we will just say that although tempted to do so we shall not apply to Mr. Tucker

We are told that if the sale of in-

remarks of one of his oldest

the remarks of one of his oldest and hitherto most faithful friends, John F. Kelley, of New York, who, in last Liberty, closes a communication to him in these words:

"Of course, with your present philosophy, there is no reason you should not misrepresent when you find it to your advantage to do so."

Neither will we apply to him (Mr. T.) the words he so unjustly used in reference to us, when he said, "Whatever he may do hereafter I should be foolish to complain, for I know now what to expect." Notwithstanding the prospect at present seems discouraging enough we adhere to the view expressed in the beginning of this article, that our Boston contemporary is a conscientious as well as very able exponent of truth as he sees it; that his faults are the faults of youth, and that while ago does not always bring wisdom there is good ground to hope that the eminent example of Henjamin the First, of philosophic fame, will not be lost on Benjamin the Second.

II.

# TEMPERANCE AND PROHIBI-

From a private letter recently received from a valued friend and earnest coworker I quote this paragraph;

worker I quote this paragraph:

I was much a total abstinence, reared every way in Temperance pre-and my faith les in educational influences, instead of Probioty in measures—but, so fur as I should feel called upon to forward femperance work, should press upon thought what temperance is—(which you do excellently) and the benefit and advantages of temperance in lives, rather than much denunciation of Prohibition, so long as it is held and advanted that it is studied to the pressure of the p

To me it seems that my correspondent does not at all sense the principle involved and that she looks at the question at issue from the wrong point of view. The Right of untrammeled Growth is the heart and soul and essence of every upward striving of Humanity. That is, LIBERTY. So long as it is held that prohibition is right, so long will insistence upon the right and necessity of personal initiative and mud choice be the first every lover of his kind. long as prohibition is advocated by a considerable number of peo-ple, so long will real temperance work remain undone. This prohibition crusade has set back the temperance cause for at least fifty years. There are tens of thousands of genuine temperance men and women who to-day are practically shut out from all associative labors in behalf of that cause. They are scat-tered all over the country, and, search as they will, they can find only a very few if any congenial minds within the circle of their acquaintance. All the organizations are committed to the odious principle of prohibition, and the nau-senting odor of Pecksnifilan piety is everywhere. We know the great importance of temperance in all things. but we also know that temperance does not come from without, that it is not forced upon the individual by a superior physical power, and we keenly real-ize that our work is no longer that of special temperance teachers; we know that we can best inculcate the lessons of sobriety by making men and women vigilant in guarding their rights and persons against invasion. The virtues of the slave are only negative ones, at the very best.

It is useless to attempt to "press upon thought what temperance is," so long as the mind of our pupil is in a state of rebellion against us, and it will be in rebellion so long as we stand over him with the club of prohibition authori-tatively telling him that he must believe our definition the true one and must act in accordance therewith.

What is right (righteous) is one thing: what is right (righteous) is obtainly; what a man has a natural and should have a civic right to do, may often be quite another. It is not right that a man should overwork himself; his man should overwork himself; his natural and civic right so to do is good against all claims of his neighbors to the contrary. As it injures my system, it is not right for me to eat pork; but if I should disregard Nature's warning and partake of this article of diet, would my fair correspondent claim the right to forbid me so to do? If not, she must admit that the State has not the right to do it, for what one person has not the right to do no aggregate of persons

We must never lose sight of the vital distinction between what is morally right and the civic rights of the Individual. So my questioner will readily perceive that she is in error when she metamorphoses the issue as to the civic

T. P. Farley, Agt.

rean. agonal in form. Before speaking dog-8-19-1t matically as to "what is truth," we ought

## LUCIFER

VALLEY FALLS, KAS., Sept. 2, 287.

MOSES HARMAN & E. C. WALKER

EDITORS. M. HARMAN AND GEO. S. HARMAN Publishers.

#### OUR PLATFORM.

Perfect Freedom of Thought and Action fo every individual within the limits of his own personality.

Self-Government the only true Government Liberty and Responsibility the only Basis of Morality.

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 proceded 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 vicegerent of God; below was the kingdom of the Dovil, Hell. So faught the Bible. Then came the New Astronomy, the astronomy of Copernieus, Galileo and Bruno. It demonstrated that the earth is a globe revolving about the sur; that the stars are worlds and sams; that there is no "up" and "down" in space. Vanished the old heal; the carth 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 Grotius wrote the first work upon international law. This was the horald of the Arbitration which is to supplant war in the settlement of national differences.

Carlyle says: "Tell me what a man thicks 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 univue in almost every particular. So we take the beginning of the 17th centry as an appropriate and a convenient starting point from which to date the Eta of Man. 1601. This era is called the Era of Man (E. M.), to distinguish it from the theo-

#### ANALICHISM VS. GOSSIP.

ANAICHISM VS. GOSSIP.

Aly opinion is that it is un-Anarchistic to make public private affairs, which are the concern of the parties immediately interested, only, unless these parties are themselves willing that such publication shall be made; and this entirely independent of any alleged harmony or inharmony between the actions stated or charged and the views held by said parties. The essence of Anarchism, Autonomy, is that nothing shall be done to or for the minvading individual without his or her consent. The supposed moral or immoral quality of the individual's personal relations does not come within the scope of any inquiry that may be made, so long as he or she has not trespassed upon the rights of others. The fact, if fact it be, that a certain person's private life is in harmony with his public teaching does not warrant any one in divulging or giving a hint of its details without his previously-obtained consent. The only possible open question, then, is whether Mr. Tucker had invaded us to an extent that would have justified such statements regarding his personal affairs. I confess that I do not think that he had, and this with no abatement of my senso of wrong caused by the position he took concerning our action one year ago.

This is the beginning of the season of fairs, and we have lately received several

This is the beginning of the senson of fairs, and we have lately received several pleasantly suggestive reminders of the fact.

The first is a complimentary ticket to the Ninth Annual Pair of the Inter-State Exposition at St. Joseph. Mo. The Ex-position opens Sept. 12 and continues one week. Chas. F. Ernst, Secretary. The St. Louis Autumnal Festivities

commence with the Fourth Annual Exposition, Sept. 7th, and extend over forty days, including the G. A. R. Reunion, the Pageant of the Veiled Prophet, etc., etc., Thunks to the Secretary, J. H. Charton, for prefer leaves Johnston, for proffered courtesies.

The Fifth Annual Ks. State Fair will be holden at Topeka, Sept. 19th to 24th. Umusual attractions and complete success are confidently anticipated. Chet. Thomas, Jr., is secretary, to whom thank for complimentary.

Unitra's lessons are short talks about the stars, monkeys, dishes, water, stones, leaves, nerves, frogs, cows, dolls, grass, etc. Concerning these and similar subjects she has succeeded in imparting much knowledge in a form most likelytohold the interest and deeply impress the minds of children.—Realth Monthly.

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

WM. ARMSTEAD.

THE APPROACHING TRIAL.

In a little more than a month this time we must appear the United States Court from this time we must appear before the United States Court at Leavenworth to answer to the charge of having circulated "obscene" literature through the mails. The offending matter is supposed to be a letter from W. G. Markland which appeared in Lucifer of June 18th, '86, and which detailed in plain but necessary and chaste words a most heinous outrage perpetrated by a husband upon his wife. The subject is one familiar to most of our readers and we need not here go into further particulars.

Suffice it to say, that every consideration of justice, liberty and the sacredness of womanhood justified us in publishing the communication, and should strongly impel all friends of civic rights, of Free Press and Inviolable Mail, and of all women's immunity from rape, to stand by us in this defensive struggle for our liberty and the possession of our hard carnings.

Since our last appearance at Topeka we have passed through the two dryest months of the year for publishers, and now we are the shortest of funds when money is most imperatively needed to defray the fore the

publishers, and now we are the shortest of funds when money is most imperatively needed to defray the expenses of the coming trial. The necessity is urgent, and we do not think that anything more is required at the present time than the above plain statement of facts to induce our delinquent subscribers to ray ur. They have received the paper and the pay therefor is justly due us; we need it and trust that they will understand the situation and do their part.

will understand the situation and do their part.

We hope that our agents and all others who can, will secure new subscribers for Lucifer and thus help us enlighten the people upon the mighty issues of the present. And if there are any who feel able to contribute something to our Defense Fund we shall be cory glad of such assistance and shall continue to strive to make Lucifer still more worthy of their respectand support.

Comrades! These, in brief, are the facts of the situation, these are our needs. Will you assist us to uncoil from about us the maconda of Comstockian persecution or will you

Comstockian persecution or will you leave us to escape or be crushed as the chances of the unequal war shall

#### "LIBERTY"

As will be seen by reading the closing paragraph of the short article on first page, entitled, "Now You Can 'Recuper-ate," the Junior formally takes leave of the controversy between the editor of Liberty and ourselves. Insamuch as it seems quite impossible for us to make our Boston contemporary see the mat-ter in controversy as we see it, this determination or decision of the Junior is doubtless the proper one to make. And white acquiescing in this decision I ask the forbearance of our readers while I make a short statement in reply to some of the later shots from Liberty's batteries. This I do mainly because I feel sure that my continued silence would be misunderstood and misconstrued.

First, then, I wish to say, in a general way, that while this controversy has at times assumed the appearance of a per-sonal rencontre, it has never been such by my choosing. I have always regarded B. R. Tucker, and still regard him, as ed B. R. Tricker, and still regard him, as a very able and very conscientions advocate and defender of truth as he sees it. Of all the reform writers of the present day there are none who, in our opinion, excel him in clearness and vigor of thought nor in the accuracy and force with which he presents that thought. Let his premises be once conceded and there is but little chance to evade or refute his conclusions. And just here, it we may be allowed to express an opinion, is where the arguments of Mr. Tucker are sometimes defective plorably, fatally defective, viz: his premises. He perceives some of the basic truths pertaining to discussions, with exceeding clearness, then he becomes so completely absorbed in their contempla-He perceives some of the basic tion that he neglects and even refuse to examine others equally important. Like the blind man that "went out to see (?) the elephant" he catches hold of the animal's ivery tusk—he grasps it with all his muscular force, he finds it hard and pointed, and thenceforth he is prepared to demonstrate, in the most prepared to demonstrate, in the most logical manner, to all comers that the elephant is "very like a spear!" To change the metaphor, Mr. Tucker seems often to forget that truth is prismatic—that it is more than pentagonal or hex-

to be very sure that we have looked at the matter in question from every possible standpoint, and even then it would be well to make some allowances for possible defects in our organs of perception, or for possible defects in the medi that connect those organs with the things perceived.

It is this neglect to view and care fully consider the multitudinous facets
phases or aspects of truth that causes many true and good men to be insuf-Most if not all young ferable egotists. philosophers and humanitarians are or have been thus addicted and afflicted. In his youth Benjamin Franklin, as he him-self acknowledged, was much addicted to this intellectual vice; in his maturer and wiser years, as he tells us, instead of demolishing his opponent with the favorite weapon of his younger days. the syllogism, he was accustomed to content himself with saying, "Such and such seems to be the truth of the matter, so far as I can now see the facts and the

That another young Benjamin (also of Boston) is now affleted much in the same way as was America's most dis-distinguished philosopher we have had abundant evidence in the Liberty, within the past twelve months. Instance, when criticising an article from the pen of "Cornelius" he says in Lib-

ne pen of "Cornelius" he says in Lib-rty of April 23, '87; This is 2-specimen of the rot with which Lucifer's" columns have been packed even ince I riddled the absurd position of E. C. valker and his wife with arguments that avoreceived the approval of nearly every temberat Amarchist.

In the same he says that for "pure idicey" the paragraph quoted from "Cornelius," "distances all competitors."

Now it so happens that a good many readers and thinkers who have read the articles, pro and con, on this autonomistic marriage question, do not think that B. R. Tucker "riddled" "the posi-tion of E. C. Walker" and Lillian Harman; and the number of "prominent Anarchists" who unreservedly indorsed Benjamin's "arguments" can probably be counted on his fingers. It so happens also that Cornelius, whose production is ranked as pure idiocy, is a writer and publisher who has gained a celebrity second to but few for the ability and here

Many similar quotations, did space allow, could be given to show that our modern Benjamin has not yet passed that critical period in life that divides the dogmatic egotism of youth from the

ism with which he has fought the popular

despotisms of the day.

modest wisdom of maturer years.

And now a few words in regard to mutters more personal to myself:

1st. As is well known to our readers, LUCHER has a very "free platform," from or upon which our correspondents are allowed to have their say in their own way; provided, always, that the conductors of that platform are satisfied that the speaker has something to say that is worth the labor and the expense that, to give such opportunity of utter ance, must be borne by the said conductors; and provided, also, that the speaker does not invade individual rights by utterances that would unnecessarily un over or reveal private and personal affairs. Some months ago, in order to give point and illustration to her argument, one of our correspondents stated, in substance, that Mr. Tucker practiced as he preached in regard to what is right and proper in the sex-relations of men and wowen. On reading the manuscript copy we saw nothing objections ble therein; and in publishing the letter of Mrs. Hursen we treated Mr. Tucker precisely as we should expect to be treated in turn. No particulars were given and no names mentioned except his own. Mr. Tucker has more than once referred to the publication of this letter as "moddlesome gossip about my [his] private affairs." In Liberty of June 18, he says:

June 18, he says:

But the senter editor. Mr. Harmin, aggravates the offense by defending it. And even the Idinior editor pleads impulse and feeling in behalf of the results of the senter except the property of the propert

Here I am accused of "indecency" because I published a tetter statur that R. R. Tucker is a consistent Amerchist, from his standpoint. If there be inde-cency in this it must be because to accuse a man of practical Anarchism is indecency, for there was obsolutely nothing in the wording of that letter to which the most prudish could object. It would now seem that the English vocabulary must be reconstructed and a new definition given to the word "de-

In all seriousness, however, we will the add just this: If Mr. Tucker's Anarch-and ism is such a tender exotic that it cannot bear the sun and wind of open-air dis-cussion—if the argumentum ad homi-nem (argument to the man) must be ruled out for fear somebody's toes will be trampled upon, then we want no such type of Anarchism in our work. It is too sickly a plant to flourish in American soil.

Before introducing another quotation from Liberty I wish to say that while attempting to show the errors into which our contemporary has fallen we by no means claim perfection for ourselves. In one instance, at least, we can now see that exact justice was not done by us towards Mr. Tucker, and it is but due to him to say that the explanation should have been made public at an earlier date. Briefly stated it is this:

Last fall, after the Jefferson County Inquisition had put its gag law in force denying the prisoners the privilege of writing to Lucifer or any other paper, some criticisms from Edwin's pen occusionally ran the blockade and were printed as editorial in Lucifer's columus. Among these criticisms was one charging Mr. Tucker with suppressing rtant facts communicated by Lillian. An explanation had been sent to me by Mr. Tucker, and this knowledge should have prevented the appearance of Edwin's criticisms But the mischief was done and the explanation could not be made, except privately, until after the release of the prisoners. That the error was not pub-licly corrected before this late date is to be regretted, and I hereby take the blame of the neglect to myself.

Having made this just, though late amend, we propose briefly to notice the charges of "unfairness" made in *Liberty* of May 7th.

Mr. Tucker, says:

AIT. Lucker, 8a 5;

From the beginning up to the present it has never presented to its readers the grounds of my cribelson. On the contrary, it has printed attack after altack upon me from correspondents who, if they had any sequential many endes the contrary of the problem o

In our issue of May 20, the entire editorial, from which this quotation is clipped, is reproduced and the main points answered by the Junior; it only emains for me now to state a few facts that are better known to me than to any one else:

1st. Our columns have always been men to Mr. Tucker and all his friends.

open to Mr. Tucker and all his friends.
2nd. Although Mr. T. has not asked
to be heard in Luctren's columns his
friends have frequently had their say in
their own way. Messrs. Yarros, Warren, Lloyd, and others have had long communications in our paper, and only in one instance was there complaint of delay in the appearance of these articles complaint of and in that case the delay was the result accident and oversight rather than of design.

But while our columns have always seen at the service of Mr. Tucker and his friends, how stands the record on the other side? Last winter I sent to Lib. other side? erty a short communication and short article clipped from LUCIFER written by Lillian. Our object in these was to show to the readers of Liberty in an impersonal and non-controversial attitudo towards ou These communications way our tormeutors. tormeutors. These communications were declined, and, after a time returned, with the reasons therefor. Thus cor-respondence is printed in full, in Lucr-run of Feb. 21. Mr. Tucker closes

"I must refuse to allow my means to be used for propaganda of which I dis-approve."

Again, in April last, just after their release from prison, Edwin and Lillian sent a communication, asking Mr. Tucker to allow them to present their reasons, in their own way, for paying costs and leaving the Jefferson County Bastile. Mr. Tucker replied in the ediorial reproduced by us in LUCIPER

torial reproduced by us in Lucifer, May 20, prefacing his remarks with:
"I am in receipt of a communication from E. C. Walker and his wife, which it is not my purpose to print."
One of our chief causes of complaint against such journals as the Kausas City Times, and the Valley Falls New Era, is that their habit is to comment adversely upon our articles but never allow their readers to see what it is that we really do say. Now, where is the we really do say. Now, where is the difference between the treatment received by us from these so-called Christian editors and that received by us, within the past six months, from the so-called "Anarchist" editor of Liberty?

And now in closing this long article right to buy, sell and use alcohol, into a we will just say that although tempted to do so we shall not apply to Mr. Tucker

We are told that if the sale of in-

remarks of one of his oldest

the remarks of one of his oldest and hitherto most faithful friends, John F. Kelley, of New York, who, in last Liberty, closes a communication to him in these words:

"Of course, with your present philosophy, there is no reason you should not misrepresent when you find it to your advantage to do so."

Neither will we apply to him (Mr. T.) the words he so unjustly used in reference to us, when he said, "Whatever he may do hereafter I should be foolish to complain, for I know now what to expect." Notwithstanding the prospect at present seems discouraging enough we adhere to the view expressed in the beginning of this article, that our Boston contemporary is a conscientious as well as very able exponent of truth as he sees it; that his faults are the faults of youth, and that while ago does not always bring wisdom there is good ground to hope that the eminent example of Henjamin the First, of philosophic fame, will not be lost on Benjamin the Second.

II.

# TEMPERANCE AND PROHIBI-

From a private letter recently received from a valued friend and earnest coworker I quote this paragraph;

worker I quote this paragraph:

I was much a total abstinence, reared every way in Temperance pre-and my faith les in educational influences, instead of Probioty in measures—but, so fur as I should feel called upon to forward femperance work, should press upon thought what temperance is—(which you do excellently) and the benefit and advantages of temperance in lives, rather than much denunciation of Prohibition, so long as it is held and advanted that it is studied to the pressure of the p

To me it seems that my correspondent does not at all sense the principle involved and that she looks at the question at issue from the wrong point of view. The Right of untrammeled Growth is the heart and soul and essence of every upward striving of Humanity. That is, LIBERTY. So long as it is held that prohibition is right, so long will insistence upon the right and necessity of personal initiative and mud choice be the first every lover of his kind. long as prohibition is advocated by a considerable number of peo-ple, so long will real temperance work remain undone. This prohibition crusade has set back the temperance cause for at least fifty years. There are tens of thousands of genuine temperance men and women who to-day are practically shut out from all associative labors in behalf of that cause. They are scat-tered all over the country, and, search as they will, they can find only a very few if any congenial minds within the circle of their acquaintance. All the organizations are committed to the odious principle of prohibition, and the nau-senting odor of Pecksnifilan piety is everywhere. We know the great importance of temperance in all things. but we also know that temperance does not come from without, that it is not forced upon the individual by a superior physical power, and we keenly real-ize that our work is no longer that of special temperance teachers; we know that we can best inculcate the lessons of sobriety by making men and women vigilant in guarding their rights and persons against invasion. The virtues of the slave are only negative ones, at the very best.

It is useless to attempt to "press upon thought what temperance is," so long as the mind of our pupil is in a state of rebellion against us, and it will be in rebellion so long as we stand over him with the club of prohibition authori-tatively telling him that he must believe our definition the true one and must act in accordance therewith.

What is right (righteous) is one thing: what is right (righteous) is obtainly; what a man has a natural and should have a civic right to do, may often be quite another. It is not right that a man should overwork himself; his man should overwork himself; his natural and civic right so to do is good against all claims of his neighbors to the contrary. As it injures my system, it is not right for me to eat pork; but if I should disregard Nature's warning and partake of this article of diet, would my fair correspondent claim the right to forbid me so to do? If not, she must admit that the State has not the right to do it, for what one person has not the right to do no aggregate of persons

We must never lose sight of the vital distinction between what is morally right and the civic rights of the Individual. So my questioner will readily perceive that she is in error when she metamorphoses the issue as to the civic

T. P. Farley, Agt.

rean. agonal in form. Before speaking dog-8-19-1t matically as to "what is truth," we ought

toxicants was "held to be an unlawto not make it an unlawful traffic has been unlawful traffic, the more effective education could proceed. On the contrary, I hold, as before stated, that the attempt to make it an unlawful traffic has been and is a great stumbling block in the of effective education regarding the evils of the drink habit. Antagonism has been aroused; those whom we otherwise might have reached through educative and persussive methods are now carrive and persuisive methods are now arrayed in compact ranks against us upon the field of political conflict, for the gross misuse of the word "temperance," confounding it with "prohibiance," confounding it with "prohibi-tion," has made temperance (abstinence) equal sharer with prohibition in the resentment and hatred of vast numbers of good men and women whose offense is that their education and habits differ from our own. In addition to this, prohibition has greatly lowered the moral standard by forcing a hot-house growth of neighborhood quarrels and jealous ies, falco-swearing, spying, deceit of every form and kind, and by putting the direction of this great reform of temperance into the hands of priests anxious chiefly for the glory of their churches of office-hunters concerned only for the loaves and fishes. In short, the attempt to make the sale of liquor unlawful has in every way damaged the cause of true temperance. But there is yet another aspect of this question which we must not neglect. If it be right to make the sale of intoxicants unlawful that the "more effective educa-tion" may proceed with greater rapidity, it is right that the services of the Church should be made unlawful for precisely the same reason. Is my friend prepared to make this demand? I think not. And yet most Freethinkers will admit that the Church has, upon the whole, been a greater curse to the race than has alco-

"Legally-protected traffic?" But the li quor traffic has been protected in no especial way, no more than has the trade in tobacco, face powders, pork, corsets and hundreds of other injurious articles. The civic right to buy, sell and use any and all of these and all other productions is good against all assumptions to the contrary. It is my opinton that all the above-mentioned commodities are productive of greatly more harm than good, but I have no business to force my view of the matter upon my correspondent or any one else. But it is my duty to give expression to every honest convictions regarding all things affecting the human race.

Finally, in the words of Sterling, "The poorest education that teaches self-control is better than the best that neglects it."

One more quotation from this letter: As I view the whole seein question it is not so much a detense of individual prerogative that is called for to institute a letter condition, and "establish justice" as "more perfect union," on the iters of a layer int which individual for the prerogatives of the Individual for the preriogatives of the Individual for the general good.

Ab, yes, that "willingly surrenders!" That is the test. Is it a willing surrender of self for the sake of others comes of the compelling force of fines and imprisonment behind it? Do you call that a manifestation of love which is the product only of compulsion, the physical compulsion of external power? Is it not rather the insipid and valueless fruit of fear? Is one of the results of prohibition a willing sacrific e of selfish interests for the good of others? Nay, how could it be a willing sacrifice and yet need the terrorizing force of prohibition to make it manifest as a fact? I realize most keenly the need of "more perfect union" but, unlike my corres pondent, I also as fully realize that an association which in forced by law or a bludgeon is, not only not a "more perfect union," but no union at all, in any proper use of that much abused word

#### OMINOUS WARGINGS.

That is a fearful picture—the picture drawn by Omaha Truth, as reproduced on first page of this issue. The in regard thereto, is that Truth has not told the whole truth. The picture is not overdrawn, as many may be in clined to pronounce it, but, on the contrary, its dark outlines are not brought trary, its dark outlines are not brought out as strongly, as fully, as they might and should be. True it is—true as truth itself, that the "social pressure under which we live," is making reckless criminals—hopeless, desperate criminals, "by the thousand." Most true it is that the property of the country "upon such, repressive measures can have little more effect than to good them to more hideous and destructive crimes.

But it is not the prospective destruc-tion of the "institutions of our country,"

that gives the darkest shading to the picture. These institutions, whatever may have been the design of the makers. are now mainly the institutions of despotism. "Institutions"—as the history of our country abundantly shows—are more often the foes than the friends of freedom and justice. If our national slate could be wiped clean to-day—if the ship of To-Day could be freed from all the barnacle accumulations of the dead past, that have taken the shape of Constitutions and Laws—it would be a most happy deliverancel provided, the lessons of history—the records of hu-man experience, should still remain, and we could be allowed freely and peacen bly to profit by these lessons.

But there is not the slighest ground of hope, so far as we can see, that any such peaceful deliverance from the worse than useless accumulations of the dead past is in store for us. These accumulations are chiefly composed of invasive statutes or laws—"repressive measures"—and the tendency of the times, the tide of public opinion, is in favor of more repression, more coercion, instead of more freedom. The leaders, the bosses, the demagegues both of church and state, have convinced their dupes that more law, more law, and still more law—is what is needed to save the life of the Nation (Big NI). Since '65, if not before, we are a nation of idolators. Human life, human libertyhuman rights -- are nothing when placed in the balance against the safety of the Nation -- the Government. The sac-rifices of life and property made during the four years' struggle for national personal right that might be demanded in the name of the law and government.

This, then, in brief, is the situation: "Advancing civilization," so-called, by means of labor-saving machinery and improved means of production, has made the rich---the capable and cunning few-independent of the labor of the many poor; the land and other natural resources have been monopolized, under government guarantees. by these cunning and capable few. Thousands and hundreds of thousands of the less capable and less cunning, under the grinding of the governmental machine are being driven to pauperism and crime The great mass of the people, being law-worshipers, will help to enact and enforce any law that their leaders may tell them is necessary to secure "order. But meantime, "advancing civilization has furnished the desperate proletariat with means and opportunities of de-struction nuheard of and unimagined by the rich ruler only yesterday, so to

The inevitable result of all this must be a conflict between these two divis-ions of the masses...the reckless, hope-less proletariat, and the "loyal," law-worshipers, unparalleled in vindictiveness end in destructivenes by any conflict yet recorded in human history.

#### Pulpit Notes.

In his sermon last Sunday evening, Rev. Mr. Hill of the Methodist church took for his text Matt. xiii: 44, and at-tempted to prove that Christians receive "good wages" for their valuable assistance to King Jesus in governing this world. He said that being rich in world ly goods and holding high offices does not provent a man being a good Christian, in proof of which assertion has quoted "a man's a man for a' that." Pos sibly Mr. Hill has forgotten that Jesus said that it is "easier for a camel to pass through theeye of a needle than for a riel man to enter into the kingdom of God. Or is it his opinion that "Intidel" Burns is better authority than his acknowledged "Master?"

Mr. H. related a little anecdote, also for the purpose of showing that Christ-ians are respected and trusted because of their belief. The story was to the effect that a couple of "Infidels" in traveling west to get away from their devout Christian neighbors, found themselves at dark in the midst of a lonely "clearing," with but one house in sight. They asked for, and received permission to remain until morning, but were much alarmed by the rough appearance of their host and his two sons. But Mr. H. assured us that their fears were allayed when they heard "the old man" take down the family Bible and read a chapter aloud before retiring. It was extremely fortunate for the weary travelers that the Christian host did not open his Bible weary travelers that their 2 John i: 10 and read these words: "If suce and philosophy alike tell us of an there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him (lod speed." L

#### Tilamben.

Error once filling the mind, is like noxious weeds in a garden. It is larder to get rid of them than to have sowed the seeds of truth in the beginning.—Chicago, Express.

And all commendations.

And all compromising reformers com mit the error of sowing the seeds of these weeds. They teach half or guarter truths, which are complex, full of exceptions to general rules, and hence are difficult to learn and to retain, and must all be unlearned before another ster forward can be taken. Radical teachers do not blunder by adopting such a faulty method of instruction. They teach whole truths, which are simple, free from complicating exceptions to general rules, and hence are easy to learn and to remember and do not have to be un learned before the pupil can make any progress. Radicalism is the "Short Method" of teaching; it is also the efficient method, the natural method.

Here, as a thousand times befor will juterpose with some compromiser will juterpose with the observation: "It won't do to be too radical in the beginning; you must com-mence with small doses; you can't teach a child the laws of the higher mathe matics at first, but you must begin with the simplest rules in addition and subtraction."

I deny that there is lany analogy be tween the teacher's incidention of the simplest rules of arithmetic first and the compromiser's fearful presentation of only part truths when trying to bring about reforms. When rightly taught in arithmetic, the child has nothing to unlearn as he advances in his studies. To-and two make four is a whole truth; two five leave three, is another stand the test of all subsequent from five leave investigations.

But how is it with the compromising half-truths and measures of the conservative? Will what he teaches as prima of time and trial? Not by any means. Should he say, "To take without his consent the fruit of a man's labor is wrong," his assertion would be demononstrable, good against all cism, to be proven pure gold in the crucible of time. But he fonds it with an exception; he says; "To take without his consent the truit of a man's labor is wrong, unices it is takenily the govern-ment for the 'public good.' Here is an exception to a general rule, here is something to be unlearned, here is confusion. But if our compromiser is a free trader as well as a governmentalist, he tacks an exception to the exception and thus confuses things still more. He now says:
"To take without his consent the fruit of a man's labor is wrong, unless it is taken by the government for the 'public good, provided again, that the governmont does not take it by means of a pro-toctive tariff." And thus the tangle get tective tariff." And thus the tangle gets more and more intricate, and all because the would-be teacher does not stick to a simple, clear, statement of a basic truth. This is one illustration out of thousands which could be presented, all showing that human advancement is continually hindered by the piece-ment teaching o truths, by the "one-thing-at-a-time way of conducting reform work.

Speak the whole truth, as you see it, my friend, and demand nothing less than the actualization of all rights, the destruction of all tyranmes, the complete sovereignty of Liberty.

† † A man disbelieving in a great first cause called God, must believe an infinite number of absurdities as springing from blind chance. —Chicago Express.

Why a first cause more than a last ef-ect? Cau the former be more legically postulated than the latter? Is at held that the phenomena of the cosmos necesitate the existence of an autecedent cause? Suppose we grant it, what then? Does not the existence of the so-called Does not the existence of the first cause call for an antecedent cause to account for that? And so on mendinals? And why called "God?" Why not Devil? Certainly, our senses and reasoning faculties, by whose sid alone we know unwthing of "God" or "devil," we know anything of "God" or "devil," of good or evil, tell us that if there exists an intelligent first cause that first cause is lacking in the attributes that go to make a morally perfect being.

"Blind chance" is a creation of the theologians, a man of straw that they have set up in place of their opponents' arguments, and which they take a child-ish delight in demolishing. It is a fiction which no Freethinker has the

Seven hundred divorce cases have been e tered in St. Louis courts during the pa twelve mouths. This is a startling statemer and revents a state of society not conduct to the public good. We should have a natio at law of divorce, founded upon, and in he mony with, the divice law,—Ashland, (K. Louren).

See what comes of dependence upon ministers for one's knowledge of the Bi ble! Is this the divorce law that the editor of the Journal wishes to see established?

When a man hath takon a wife and married her, and it come to pass that she find not rave in his eyes, because in hat a he find not rave in his eyes, because in her that forms sometic marss in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.—Deut, Xxiv, i.

The succeeding three verses, containing the remainder of Moses' law of divorcement, tell how the divorced wife could go out and marry another man, but should he die or divorce her the first husband could not take her back, for she was then "defiled!"

Here we find that the "divine" law of divorce puts the entire power of divorce ment into the hands of the husband. He ment into the hands of the hisband. He is not obliged to resort to any court whatever. His own arbitrary power is sufficient. And, mind you, there is nothing mutual about this, the wife cannot put a writing of divorcement in the hands of her husband when she finds 'some uncleanness" in him. Not everything is in his favor and against h And yet this is the "divine" law vorce upon which the Ashland Journal wants our divorce laws to be founded!

Laurence Gronlund, in his pamphlet, "Socialism vs. Tax Reform," defending the Socialists against the attacks of Goorge, says:

George, says:

George, then, repeats the old charge, so often launched, that we want to make "the State eyerything and the individual nothing," And I maintain that Socialism wants to in situate the most perfect soft-kovernment. George, certainly, must have known of some co-operative establishments. Will be maintain that he round less freedom there, for the workers in whatever enpacity, than in a common shop or shee, with its employer and employed. Will be maintain that there the "establishment" was everything and the individual nothing?

As George's principles was go fusce.

As George's principles are, so far as they go, entirely State Socialistic, I do not write this in his defense but for an

entirely different purpose.

Does Mr. Gronlund mean to have it understood that the voluntary co-operation of a few or many workingmen is a type of what the compulsory co-operation of the "whole people" will be? Under the Socialistic State will any man or wo man be free to remain on the outside and produce and exchange independently of the State, being "punished" in no way therefor? If so, then there will be selfgovernment, but in that event what becomes of your domand "that the land, the instruments of production (machines factories, etc.,) the products of labor, be come the common property of the whole people?" But if not so, if the individual may not produce and exchange without the intervention of the State. then there is not "perfect self-government" and the appeal to the example of existing co-operative companies is not well taken, for membership in the latter is not compul-Bory.

I think the above is a perfectly fair statement of the dilemma in which we flud ourselves upon a critical examina-tion of the platform of the State Socialists, and I respectfully ask Mr. Gron-lund and the editors of the Workmen's Advocate, the organ of the Socialistic Labor Party, to show ustlie way out, if they can.

#### LARGE THOUGHTS IN SMALL TYPE.

LARGE THOUGHTS IN SMALL TYPE.

National independence is the form, but personal independence is the spirit of therety. Without the latter the former has no vitality, and the Declaration itself is but a shriveled parchiment like one of the papyrifound in the tombs of Egypt, last year, in the harbor of New York, we mangurated a colossal statuo of Liberty enlichtening the world. The supply of oil was exhausted in a month, and the light went ont. The tall formale holds the candiestick aloft, and the form of enlightenment is there, but there is no candie in the caudiestick, and no light. Without personal independence active in the American character, our national independence; is but a colossal image, rasless and cold. Our fathers gave us national independence; they lighted the torch of liberty in the personal liberty is the oil that must keep the flame alive. We ourselves must furnish that, and if we do not furnish it, the light with, if mand it we do not furnish it, the light with, if monthal in Errethinker's Mayazine.

Intit is to be kept constantly in mind but the reach by more thing as trealabor.

M. Trumbull in Freellinker's Magazine.

But it is to be kept constantly in mind
that there can be no such thing as free labor,
unless there be freedom in money; that is,
no less everybody, who can furnish money,
shall be at liberty to do so, l'Iniuly, labor
cannot be free, unless the laborers are free shall be at liberty to do so. Plainly, labor cannot be free, unless the laborers are free to hire all the money capital that is neces-sary for their industries. And they cannot be free to hire all this money capital, onless all who can lend it to them shall be at liber-ture does

Esch mode manifests itself according to in money, and free trade with all mankind, —Lysander Spooner, "A Letter to Grove, Cleveland."

All difficulties which visit us in the various spheres of thought, whether-scientific, historical, philosophical or religious, vanish as soon as we carefully examine the words in which we think Let us see clearly what we have put into every word, it so called intention, and let us never try to take more out of it than we or others have nut into it. My wonder is, not that we misunderstand correlves and others so often, but rather that we ever un derstand ourselves and others correctly Fromour enriest childhood we accept our words on trust. We fill them at random and whom we come to compare and to exchange them, we are surprised if they do not produce on others fine same affect which they produce on ourselves.—Prof. F. Max Multer in Open Court.

To the average man the Christian hell a ut

Muller in Open Court.

To the average man the Christian hell a ut heaven are only wonds. He has no scope of thought. He hives in a dim. impoverished now. To him the past is dead—the future still unborn. He occupies with downcast eyes that narrow line of harron, stiffling sand that lies between the flowing sens. But Gennis knows all time. For him the dead all live and broathe and act their counties parts again. All human life is in his now, and every moment feels the thrill of all to be.—Ingersolt's Tribule to Beecher, What then in 162

of all to be.—Ingersolt's Tribule to Beecher,
What then am I to do?
Simply to live the life that's given me to-day,
Wholly to cast myself into the present hour,
Whenever duty calls, or human suffering
waits for willing hands;
And to the unknown future leave the rest—
So will I pass life's journey through.
And coming to the end of this, my earthly
ster.

step,
Where et laws done my best,
Kept my beart clean and used my atmost

power, memory dear to kindred souls, and blost throughout all lands.

—J. F. D. in Open Court.

Above all things good policy is to be used, that the treasures and moneys in a state be not gathered into few hands; for otherwise attempt have good slock and yet stareve for money is like mack—no good unless it is spread.—Sir Frencis Bacon.

lowly the Bible of the race is writ,
And not on paper loaves nor loaves of
stone:

stone:
Each age, each kindred adds a verse to if,
Texts of despair or hope, of joy or moan.
While swings the son, while mists the mountains shrout,
While thunder's surges burst on cliffs of cloud,

cloud,
Still at the prophets' feet the nations sit.
--Lowell.

The true test of civilization is not the sensar, not the size of its cities, nor the shops, but the kind of men the country turns out, -Ratph Waldo Emerson.

You must citier some or steap, Fall or trimingly, stand or droop; You must citier some or govern.

Must be shown when the

COSTRE

A fool in revolt is infinitely wiser than a philosopher forging a learned apology for his chains,—Kossuth.

### SPIRIT OF THE OPPOSITION.

The Discussion is Closed—
As the discussion of the queetfol of free love, so called, meaning free lust) is widening rather than narrowing, and contributions keep pouring in upon us, we want it understood that the discussion is closed. The question is foreign to the purpose of our paper, and only a desire to free liberalism of the reproach attached to fit, would ever induce us to mention it, or allow it to be discussed in our columns. Lot us all settle down to the discussion of those measures that will advance the cause of liberalism, improve private and public morals, and benefit our race,—fron-Clad Age, Aug. 25, 25.

Look on this Pleture.

We never hear of a winning party resorting o personal datraction. Only the fellow that ask lost his case or has been cut to the bone coords to cass words.

Whenever a dispatant begins to sling the althets, coward, and lar, at his opponent for argument is up and the stakes may be used, over to the winner,—fron-Clad Age,

And then on This.

And then on The.

So, too, should the question of anarchy ignored by liberals. It has nothing whateer to do with liberalism. The fact that oet anarchists are infidely despite until emotions sympathy of liberals. They are fidely simply because the church is an ormization, and they are opposed to all ormizations sayo their own, to destroy and under. The question of americal the core for which because the church is an armore that the fidely of the control of the fidely and the armore that has nothing whatever to do with anise-that has nothing whatever to do with a crailion not liberalism with it. The fact

glad that Dr. Monroe has We

kindly told us that "Only the fellow that has lost his case or been cut to the bone esorts to cuss words." It saves us the trouble of searching for the reason why he pours out such a flood of billings gate at the close of the "Free Love Discussion."

Cussion." W.

A very interesting little book, nicely bound and neatly printed, entitled "Little Lessons for Little Polks, by Annt Bimma." Annt Bimina is Mrs. E. D. Slenker, of Virginia, a lidy who has written many pretty things for boys and girls. Her aim is always to interest and instruct, and in this site is remarkably successful. The book before us has chapters devoted to the State, Monkeys, Plah, Fresh Arter and Life Books, Clover, Water, Stones slightest interest in defending. Scinence and philosophy alike tell us of any unending, miter-changing, series of causes and effects, uncreatable, indestructible. There is no room for change, for eaprice, that is, for "god."

In short, labor cannot be free, unless such as district and labor capital—noney and internal labor. Therefore, in the internal labor, and internal labor labor, and internal labor labor, and internal labor labor, and internal labor labor labor, and internal labor, and internal labor labor, and internal labor labor labor. Therefore is uncertainty and internal labor labor labor, and internal labor labor labor labor. Therefore is uncertainty and internal labor labor labor labor. BY T. L. PEACOCK.

The poor man's sins are glaring: In the face of ghostly warning, He is caught in the fact Of an overt act— Buying greens on Sunday morning.

The rich man's sins are hidden
In the pomp of wealth and station;
And escape the sight
Of the children of light,
Who are wise in their generation.

The rich man has a kitchen And cooks to dross his dinner; The poor who would roast To the baker's must post, And thus become a sinner,

The rich man has a cellar, And a butler rendy by him; The poor must steer For his pint of beer Where the saint can't choose but spy juin.

The rich man's painted windows Hide the concerts of the quality; The poor car but share A crack'd fiddle in the air, Which offends all sound morality.

The rich man is invisible In the crowd of his gay society; But the poor man's delight Is a sore in the sight, And a stench in the nosc of picty.

The rich man has a carriage Where no rude eye can flout him; The poor man's hane Is a third-class train, With the daylight all about him.

The rich man goes out yachting.
Where sunctify can't pursue him;
The poor goes sitoat
In a four penny boat,
Where the bishop grosses to view him.
London Justice.

#### FREE PLATFORM.

Editors Lucifer: I will write a few lines to your valuable paper: I must say I like it very much for its liberal views, its free discussions on all subjects; especially for your free discussion of the sex-question. I have read "frene" and like it well; also "The Prodigal Daughter," also "Autonomistic Marriage," I was educated to look on everything not in accordance with the libbe as ville and obscene, and that Christian morality is the only true morality; but I find on inity is the only true morality; but I find on inrestluction that these claims are false. Investigation that these claims are false. In-stance, the preachers teach us to love every-body, to be a father to the orphan and a hashand to the widow, but as soon as they learn that a man is paying some attention to the orphan and widow his motive is suspect-ed; a howl is raised, "Something wrong!" So the widow and the orphan must—suffer or go to the proposers. to the poorhouse.

Natural morality is the only true morality.

More anon,

GREENEY.

Lucifer: Although I am not personally a subscriber, I feel inclined to send a few encouraging words to the persecuted friends of Liberty, whose personal affairs have been made public tondvantage, as I think. I mean the cases of Lillian Harman, E. C. Walker, Mrs. Slenker and others. Lack of encouraging personal association has thus tar kept all of my sympathizing words at home, and consequently my salutation now will be consequent, Proceed! ilso, by request of Peter Jackson I give

this word of cheer: SE GLAD UT,

Uppres dig och drommen ur tanken drif Och franga med gladje till handling och lif. Translated from Bwedish would produce something like this, LOOK CHEERFUL

Arise, and the visions from memory drive, Return with joy unto thy duties in life,

Yours flaternelly.

J. E. Jackson.

Enterprise, Kas., 7-20-'87.

I am glad to see you folks keep up cour-I am glad to see you folks keep up courage; I shall try to help you a little more for your trial in October. We feel pretty poor now; I have had an entire summer's work for almost nothing. Our crops are but little better than a total failure on account of dry weather and chinch bugs. I would like to help Aunt Elmina, but an too poor at present. I wish they had pitched on to only one of you at a function we could have helped. of you at a time then we could have helped

of you at a time then we could have helped better all around.

The Libernis hers as well as in other places do not try to help one of our leaders when they are pounced upon by the vultures of the church. I am glad to see you wipe the tariff law; it is nothing but robbery of the poor all the time. We are forced into this world and then cheated out of the fruits of our labor by the tariff, and sent to hell (or sheed,) by the churches.

Yours in the name of Liberty, Justice and Equality,—not Father, Son and Holy Ghost.

Chas, H. Dimeny.

CHAR, H. DININNY.

Success, Kas.

#### "The Bridal Vell."

I have long believed Alice Carey fully hotorodor when this exquisite poem was produced. Think she took the suggestive figure of the veil to show discrepancies, uncertainties and concealments of withering
hearts in marriage ownership. The fragile
folds of the "filmy thing" aptly imply the
blinding adventure. The wife's abregation
for the husband's glory is fifly compared to
the "turf and the daisies." That to-day
does not hold her for "the yesterday's winning," and to-morrow's leve depends on his
growth, shows the instability of attraction
under bonds. Knowing there's greener
grass on either side, and the sprit will walk
on it, though the chill'd body is with him, grass on either side, and the spirit will walk on it, though the chill'd body is with him, tells the smothered needs of soul, and hypocritical appearance a life-long bond necessitates. The figure of "subtle, swift wings" under the vell assures of the impossibility of hoiding aught but the deprived body, a mere dead peace, when love is not vital and mu-

tual. The summing up shows the great con-trast between a real "sign" of love and a "cover" for its exit—a "lord" (master) and a "lover"—a dying life and an unspeakable a "lover"—a dying life and an unspeakable "bliss." The whole is a conscientious protest against social sin and easte, voiced as plainly as the feeble system felt able to bear the consequences of. Had Alice Carey remained in the flesh long enough to finish the well-begun story entitled "The Born Thrall," we would better know the true invardness of her progressive and reflued na-

And the revelations in this grand poem were never stumbled upon, but intended. The strength of purpose so skillfully dis-playing the tyrannous farce of the unequal tie, matches the eloquence of expression. Beautiful Soul: It is a blessing to believe she still lives and sings

One of her Lovers.

MARY E, TILLOTSON.

#### "American Christianity."

Dear Lucifer: I would like to ask those Christ-ian politicians where they find their "Amer-ican Christianity." Christ was not an American, but a "durned furriner" entirely ig-norant of our American institutions. In-deed, his teachings as recorded in the only bistory we have of him, were as foreign to any theory now considered orthodox, as are the teachings of the hated communists and Socialists of our day. Indeed there would Socialists of our day. Indeed there would be danger of his being called an Amarchist if he were here now. He paid no regard to Sanday laws, was not a prohibitionist; drank wine and provided it in abundance for others when they "wanted wine." He was not a board of trade man nor a member of the Vonna Maria Christian Association and Young Men's Christian Association, nor Cititem's Club. He did not even wear store clothes nor have his coat made to order in the latest approved style. We read of his attending one wedding but not one word about instituting marriage or any form or ceremony in regard to it. Where then do they get "Christian marriage?" He mentions a Christian marriage?" "wedding garmont" as being essential but as his biographers have failed to tell us the style or texture required we are supposed to be at liberty to consult our own taste or convenience with regard to garments as well as presents and all other wedding arrangements.

presents and all other wedding arrangements. If they choose to call anything I have said of him, "blasphemous" I can only say, That is a mero matter of opinion, and to me the use they make of his name is far more blasphemous than all I have said. They call him "King Jesus," so did they who crucifed him. He laid no claim to kingly power; mayor lived in a palea year in marsian on never lived in a palace nor in a mansion on the boulevard nor even owned a cottage or the boulovard nor even owned a cottage or the hamblest residence in a back alley. He was poorer than the foxes, they have holes but he had not where to lay his head. He ate with publicans and sinners when he had a chance, and sometimes went bungry. He was despised and rejected, persecuted and slain by kings and priests, just as those are who are at all like him now. He cannot be the humble Nazarene who lived and died something more than eighteen hundred years ago that these Christians are talking about, or else I do not understand his character. If I am wrong will some good genuine American Christian please enlighten me? No otherstan please enlighten me? No others ienn Christian please enlighten me? ie? Nooth-II. J. II. er need apply.

## Books

For The Defense Fund. Below is a list of excellent books samphlets, etc., which we desire to sell at once. They were mostly contributed by generous friends to aid in our defense, and the prosecution under the "Com-stock" statutes necessitates the raising of more revenues than we now have at These are good and interest ing publications, and the purchaser will be pleased with them, we are sure:

Anarchy; a truct for the times. C. I., James

Homo Talk; by Dr. E. B. Foote, Sr. Price. St. Pycry man, woman and child should read this most excellent medical work.

Radical Remedy; by Dr. E. B. Foote,

The madean isomedy; by Dr. E. B. Foote, Jr. Jr. One of the very best of late contributions to the Population Question, Health Hints and ready recipes; by E. B. Foote, Jr. Every housewife needs this little compendium of domestic science.
Cupil's Yokes; by E. H. Hey wood.
Mr. Bonnett served thirteen months in the Albany (N. Y.) penitentary for sending this book through the U.S. mail, for which "offense" Mr. Heywood kinself was also impresented in Dedham jail. Everybody should read it. Self-Controlletions of the Bibe.

Good Sense: by Dr. T. R.

Medical Good Scase: by Dr. T. R. Kinech.
This is an excellent work on the subject of which it treats.
Social Wealth; Solo Factors and Exact Ratios in its Acquirement and Apportionment; by J. R. Ingalls.
An person who desires to be well-informed on recomming the best of the control of the Natural Laws of Industrial Production and Exchange; by J. R. Ingalls;
This pamphiet should be put into the hands of every truth-seeking man and woman in the world.
Studying the libble: or Brief Crificisms

nand woman in the world.

Studying the libber or Brief Criticisms on some of the principal Scripture texts; by fluinta Drake Steiner.

This is a neatity-bound book of 133 pages, and is a spiendid wissionary document for use among beginners.

A letter to tirever Cleveland, on his False linuxural Address. The usurpations and the consequent powerty laterance and servitude of the people; by Lysander Spooner.

There was no clearer thinker on questions of natural right and constitutional justice, or injustice, than Lysander Spooner, the veteran reformer.

Right to the point.
Liberty and Morality; by W. S. Hell
Our Bell always rings clearly, but never
more clearly than in this brochure.
The Better Way: A series of suggestions on the sucred subject of Ex.
"Come Let Us Resson Together"
This book should be widely read.

This book should be widely read.
An Open Leiter. Common Sense on the
Sexual Question. II. W. Boozer.
The Irrepressible Conflict: or, the Battle
Between Rich Robbers and Poor Producers; by Moses Hull
Mr. Hulls always a vigorous writer.
The Decay of Institutions, or an Argument proving that progress is a fundamontal law—that paradise is ahead,
not inthe past; by Moses Hull
Atmong the author's best.
Sketch of Moses Hull: by Fites of

Among the author's best.
Sketch of Moses Hull; by Fides et
Justifa
This is a very entertaining sketch of
the life and work of therenowned speaktop delater and writer whose name and
outrait are upon its title-page.
Matriage and Divorce, ask was, as it is,
and as it should be; by Emanuel
A ratiling expose.
Took Songe or the religion of Christic.

Good Sease, or the religion of Christ is the religion of reform. An lundel's plea for Christianity to C. M. Clark The author may properly be styled, "A Liberal Christian."

Should be circulated by the million. Bible Morals—Twenty ('rimes and Vices sauctioned by Scripture,—False-hood and deception, cheating, theft and robbery, adultery and prostitution, nurder, wars of conquest and extermination, despotism, inciderance and persecution, injustice to woman, unkindness to children, cruelty to animals, human sacrifices, cannibalism, witcheraft, slavery, polygamy, intemperance, poverty, and vagrancy, ignorance and idicey, obsecuity,

lymny, intemperance, poverty, and vagrancy, ignorance and idioey, obsecuity.
Dont fail to get this,
Romanism; or Danner Ahend. The reason why a good Roman Catholic consists of the United States; by A. J. Giover. Price, by special arrangement with the author, reduced to the consistency of the United States; by A. J. Giover. Price, by such that the fine printed paupilit of 101 pages.
The Darwins, A radical romance; by Emina D. Sienker A good story.
Liberty as delivered by the Goddess at her unveiling in the harbor of New York; by 16v. Miller Hageman Elegantly bound and splendidly printed. A Liberty song indeed.
The Financial Problem; its relation to labor reform and prosperity. The principles of monetary science, demonstrating the abolition of interest to be unavoidable; by Alfred B, Westrup
A Discussion of the Social Question between Juliet H. Severance, M. D. and

Discussion of the Social Question he tween Juliet II. Severance, M. D. and David Jones, editor of the "Olive Branch"

Dayet Jones, career by the Hannel' Just the thing for missionary work, Little Lossons for Little Folks; by Aunt Elmina; bourds
Thile is a new and improved edition of Mrs. Slenker's lessons in natural history for the children

for the children
Our Natural Hights, by Thomas Ainge
Doyr
"The Old Book," published first nearly
a half century ago.
An Dasay on the Ownership of Land,
showing its probable origin, growth,
and its oril tendencies, and why it
should be discontinued; by James
Besson
Natural Hights
Research

10

Beeson
What's To 11\* Done? N. G. Tebernychewsky. Paper, 75 cts; cloth,
Our Common Gause; by N. K. Pearson
Utopla, or the History of an extinct
Planet, Psychometrically obtained, by
Alfred Bention Cridge
Marriage: as it was, as it is, and as it
should be, Annie Besant. With a
sketch of the life of Mrs. Besant

skotch of the life of Mrs. Besant
The Law of Pepulation, its Consequences
and its lieuring upon human conduct
and novals, by Annie Besant
letter siltion with line steel portrait of
Authoress.
These are we pamphlets which every
of interested in the physical and norm
wellaro of the race should read.
Open Letter to Jesus Christ. D. M. Bennett.

nett.
The Fruits of Philosophy. A treatise on the population question, by Dr. Chas. Knowlton.
This is the colebrated "Bradlaugh-Besaut book."

Besaut book."
The Story Hour, by Susan H. Wixon, Price reduced to August Spics' Autobiography, His Speech in Court, notes, letters, etc., etc. Cioth, is ets; paper Medical Precion. Against medical monopoly Legislation? The Condict between Liberty and Proticulation; an inquiry into the most practicable method of reforming the world; J. R. Bensley Matthew Before the Court; Secular-

8t. Matthew Before the Court; Secular-ist St. Matthew on still for forcery abor Songs, dedicated to the Knights of Labor.

or Latter The New God, by S. P. Putuani

Lay Sermon, by Robert G. Ingersoll he Origin of the Christian Bible, by O. B. Whittord, M. D. The Conflict Between Christianity and Civilization, by W.S. Bell, second edition The Laughing Man, set to music, by W. F. Peck

1. Peck
Problemus Sociales, by Utaldo R.
Quinone, Spanish
Ballet Rosh, The theory of the "People's
Government" Demolished, by Alfred
Cridgo, 2 copies for
The Modern Balaam. A fine cartoon

Social Problems of To-day, or, the Mor-mon question in its economic aspects. A study of co-operation and arbitra-tion in Mormondom, from the stand-point of a wage-worker; by a Gentile. A marvel of cheapness.

Mating in Marriage, By H. B. Philbrook, Gol and the State, By Michael Bak-ounline Comite Bible Sketches, Filed with Car-toons and Carleatures. Part 1. Part II,

lagersoll's Tribute to Beccher,

g. c. walker's womes, Prohibition and Self-Government. Their Irreconcliable Antagonism.

Practical Casperation,
Biblo Temperance, Liquer Drinking
Commended, Defended, and Enjoined
by the Biblo. by the Bible, Lox o and the law, Perdez, 25c; per 100, \$1.15, 2 copies, The Nine Bennands, 5 copies

LUCIFER'S OWN PUBLICATIONS.

Autonomy, Self-Law: What are its De-mander. A brief exposition of the basic principles of Individualism in its relation to society and government, by M. Harman

by M. Harman
Autonomistic Marriage as viewed from
the standpoint of law, insticound moraity. To the "outraged" Christians of
Valley Falls, Kan, by John H. Kelso,
Per dozen, 35c, each
Autonomistic Marriage Practicalized, two
Kansas Liberty and Justice, E. C.

Don't Get Married

UNTIL YOU HAVE READ

## IRENE; or, THE ROAD TO FREEDON

The "Uncle Tom's Cabin" of Woman Slavery. The Most Wonderfu Love Story Ever Written. An Encyclopedia of Heart History. A True Tale of Slave Life—Not of the Black Slave of Long Ago, but of the White SLAVE OF TO-DAY:

The Marriage Stave.

10

The Woge Slave.

The Free Love Star

Startling Exposure of our present inhuman Social System, showing the fetters throw at the true expression of love. And the thraildom to which woman has ever been sull in the love relation, both in and out of marriage—with suggestions whereby a moral love life may be inade practical, with greater freedom for woman and better cond for parentage, more in accord with the important laws of Heredity; and whereby the millions may be emancipated from the wage serfdom to which they are now sull

jected. A wide-awake book by a wide-awake woman, a resident of Philadelphia, who has been beliad the scenes and knows of that which sho writes, di2 large pages, new type, good paper bandsonely bound in cloth. Price, ONE DOLLAR. For sale at all first class book stores, composite pale by H. N. Fowner & Co., 1123 Arch st., Philadelphia, Pa.

SPECIAL OFFER: Until Oct. 1st '87 wo will send to sli new subscribers, an SPECIAL OFFER: To present subscribers who pay up all arrenarges, Levery year and one copy of "Irene" for \$1.50.

M. HARMAN & SOX, Valley Falls, Kan.

Walker's third letter from Jail 2 copies lints About the Teaching of Natural History, by a Proletary

M. M. Trumbuil; 2 copies 10c, 50g, per dozen, each,

dozen, each,
LEAFLETS-Embryology, and Social
Problem, 10 cts per doz., per 100
fbe Social Evolution 50 per doz., per 100
Interest, Muncy, 50 per doz., 100
Just the thing for free distribution.
Address, LUCIFER,
ValleyFalls, Kan

### OPEN LETTER.

COMMON SENSE ON THE

## Sexual Question. ${f X}^{ m hc}_{f R}$

By H. W. BOOZER.

We have just received a good supply of this popular and meritorious little work, and not to dispose of them soon to our truff-seeking renders. Frice 10 cts. Lucifer, Valley Fells, Kansas.

### THE PRODIGAL DAUGHTER,

The Price of Virtue.

By RACHEL CAMPBELL.

The Greatest LITTLE book of the Contury, A fearless uncovering of Social Ulcers. Ttls pamphlet goes right to the heart of our Moral and Sexual Ills, Price ,10 cts.

[DONATED FOR DEFENSE FUND.]
U'A'O P'LA.:
OR: THE HISTORY OF AN EXTINCT
PLANET.

Psychometrically obtained by Alfred Denton Cridge, Price, 15 ets. With each copy pur-chased goes one "Ballot Bosh" and one "I ce I'er Mile," by same author. For Sale Here.

A TRACT FOR THE TIMES.

## Anarchy.

By C. L. JAMES.
This is, indeed, a book for the times, and every one who desires to keep up with the times should read it. Price, 25 cts.
Address, LUCIFER, Volley Palls, Kao.

INGERSOLL'S LATEST.

## "BLASPHEMY!"

Col. R. G. Ingersoll's Great New Jersey Hercesy Case in the trial of Charles II. Rey-nolds for Illasphemy at Morristown, New Jersey, May 22d, 187. Chicago Edition: One copy 6 cents; two copies 10; six copies for 25 ets.; \$3 per hun-dred, delivered. Send to this office.

ANNIE BESANT'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.

Human Conduct and Morals. Books which have had an immense circulation and which are of mestimable value to every thinking man and woman. Price 15 ets, each.

28 Just received from an carnest coworker as a donation to the Defense Fund, note humbred copies of the law of Population, excellently printed on better paper than are the above, and containing

A TINE STEEL PORTRAIT
of the beautiful and afficed authoress. Price,

of the beautiful and affed authoress. Price 30cts. Two copies for 25 cts. Address this

CONTRIBUTED FOR DEFENSE FUND.

## OUR COMMON CAUSE! By N. K. PEARSON, n olla podrida of subjects. State Social tle Price reduced to 25 cts. For sale here

JEWEL TOP



Dithridge & Co., FORT PITT GLASS WORKS, PITTSBURCH, PA.

### ELMINA'S ADVERTISEMENT

Sexual Physiology for the Young, cloth-

Sexual Physiology for the Young, cloth 60 cts.
Science in Story, a comic, amusing, scientific and sensible story, cloth, illustration of the story cloth, illustration of the story cloth, illustration into illustrations, \$1.50; Health Illust, 25 ct. These four are by Dr. E. H. Foote.
Tokology, the best book for marked womer Parturition without pain, and all manner clatternation needed by wife and mother 25 colored illustrations, \$2.
Diama,—the bone of confection. Sexual ad Special Physiology for files \$1, Special Physiology for files, \$5.
The Truth About Love, (very radicals, \$2.

lick, \$5. The Truth About Love, (very radical), \$2. A Revelation in Sexual Sel nec, 25 cts. And any other Physiological or falberal book at publisher's prices.

Address, Edmina D. Slenker, Snowville, Virginia.

DR. FOOTE'S HAND-BOOK

Health - Hints and Ready Recipes. COMPRISING Information of the utmost in portance to everybody concerning their daily habits of enting, drinking, sleeping dressing, bathing, working, etc.,

foresting, buttning, working, etc.,

TOGETHER WITH

I any useful suggestions on the tranagement
of various diseases; recipes for the relifet of common aliments, including some of
the private formulae of Dr. Foote and other
physicians of high repute, and directions
tor preparation of delicacies for invalids as
pursued in the best hospitals in this coun
try and Europe. Price, 25 cents.

PRACTICAL CO-OPERATION,

By E.C. WALKER. Some hints as to the methods of Self-help and Voluntary Mutualism. Price, 10 cts,

Wives! Mothers! Daughters! wheel Motherst Daughterst BE YOUR OWN PHYSICIAN! A lady who for yoars suffered from distressing female complaints, weaknesses, etc., so common to her sex, and had despaired of a cure, fandly found remedies which completely cured her. Any sufferer can use them and thus cure herself, without the aid of a physician. The regime teather and full district. sician. Two recipes, treatise and full directions frace, Scaled. Address Mas. W. O. HOLMES, 658 Broadway, N. Y. (Name this paper.)

English Spavm Lamment removes all Hard, Soft, or Calloused Lumps and Blomishes on horses, Blood Spavin Curbs, Splints, Sweeney, Stifles, Sprains Sore and Swollen Throat, Caughs, ect Save \$50 by using one bottle. Every bottle warranted by Beland & Tutt Druggist, Valley Falls, Kansas.

DOOLITTLE & CO.

Dealers in

Hardware, Stoves, Tinware, etc

BARB WIRE.

Vaeley Falls, - - Kansas THOMAS JEFFERSON

-AS AN-INDIVIDUALIST.

An outline of his Political Principles by which the Sharp Contracts between them and the dominant ideas in the Government of to-day is clearly shown. Arent vs. Governor. The Tyranny of the Majority, etc., etc. Read it, and learn what "Jeffersonian Democracy means. By Gen. M. A. Trumbull. Pico, Majority, etc., idea, in the property of the product of



HEALING POWDER.

CURES ALL OPEN SORES ON ANIMALS
FROM ANY CAUSE, SORE SHOULDERS,
CUTS, KICKS, ROPE BURNS, SORE
BACKS, SCRATCHES, CUTS FROM
BARB-WIRE FENCES, ETC. HO SMELL
TO ATTRACT FLIES; DOES NOT BURY
A SORE LIKE LINIMENTS; EASILY AP
PLIED AND ALWAYS READY. SORES OR CUTS

