

LUCIFER

THE LIGHT-BEARER.

NEW SERIES, VOL. 5, No. 25.

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LUCIFER--THE LIGHT-BEARER.

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AN EXAMINATION
OF THE
CLAIM OF MODERN CHRISTIANS
THAT THE
BIBLE IS A TEMPERANCE WORK.

By E. C. WALKER.
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SONG OF THE WAGE SLAVE.

BY ERNEST JONES.

The land it is the landlord's,
The trader's is the sea,
The ore the miner's coffer fills;
But what remains for me?
The engine whirrs for masters' craft,
The steel shines to defend,
With labor's arms, what labor raised,
For labor's face to spend.

The camp, the pulpit and the law,
For rich men's sons are free;
Their lutes are chanting, arts and arms;
But what remains for me?
The coming hope, the future day,
When wrong to right shall bow,
And hearts that have the courage, man,
To make that future now.

I pay for all their learning;
I toil for all their ease;
They render back, in coin for coin,
Want, ignorance, disease,
Toll, toll, and then a cheerless home,
Where hunger's despair crosses
Eternal gain to their "that give
To me eternal loss!"

The hour of leisure, happiness,
The rich alone may see,
The playful child, the smiling wife
But what remains for me?
The coming hope, the future day,
When wrong to right shall bow,
And hearts that have the courage, man,
To make that future now.

LABOR'S TRIUMPH.
The toiler wields the sledge, the ax,
Or stands at the whirling loom,
For labor pays each toll and tax
From childhood to the tomb,
On a throne of gold and in regal state
Sits Capital, lord and king,
But cold and cruel and hard as fate
To the toiler of wood they bring.

But see! his farcine livid grown
And ho shakes with a mighty fear,
His courtiers quiver and his guards are down
And Avare's drops his spear!
For the giant Labor, fettered long
At the will of a despotic base,
Hath rent his chain, and, free and strong
He stands in the master's place.

Then woo to monopoly, woo to greed
That the toiler would enthral him,
For the loud acclaim of a people freed
Shall hasten oppression's fall.
—Union Printer.

LOVE VS. BONDAGE.

Mrs. Lucinda B. Chandler: Why the "bonds of love?" Love! Free love! and I can conceive of no other, has no "bond," but is that involuntary, exquisite going out, of one ego for another, that all of us have more or less felt, but which no one can fully describe.
To feel this love, and freely manifest it to its object, is one of the highest, most sacred prerogatives of the ego. If the object of this love happens to be a woman, or maiden, and freely responds thereto, and becomes a mother in consequence, she surrenders no part of her selfhood. The love that binds her to the new life does not involve a surrender of the prerogative of the ego.
In giving sustentance to her child, the mother derives pleasure. Her act then is purely egoistic. Therefore, in the conception, gestation, and nursing of the child, there is no surrender of the ego on the part of the mother. Nor do the natural relations, in any of the associations of life, involve the surrender of the ego. Such surrender comes only as a result of artificial relations. The union of man and woman is not a bond, but the spontaneous act of two egos. "No man liveth unto himself." On the contrary, when we come to analyze ourselves, down to the bottom, I think we will find that each liveth unto his or herself. That is, each seeks the greatest possible amount of good, or pleasure to self. But I think that Comrade W. is "off" when he says, "Between Duty and Despotism there ever must be war." It seems to me that Duty is only a trick of Despotism, to hold slaves to their service. Let us chase all the spooks from our palaces.
For the "Truth,"
J. W. C.

Thoughts.

There has been great improvement in the conjugal relations, but there is still room for reform. I hold that every person is a free agent, and should have the control of his or her own person. If a couple should, through an attraction of the senses, or for any other reason, consent to the marriage ties, and afterward discover their mistake, and there was no congeniality of mind, of temperament, in fact nothing to bind them together except the law of man, is it best for them and their country to remain together?

They have no love for each other, it is considered a sin for them to love any one else, therefore they must live a life without love. How many, think you, willingly submit to this? And why should they? What good does such a union do? Their children, in their indifference to, and sometimes even hatred of each other they can produce any—are not the kind of children our country needs. What a mistaken law that is which compels them to live together in misery! If they rebel and desire to claim their heritage as free beings, to love, life and justice, society curses them, and the law imprisons them. The poet Milton, says: "Him I hold more in the way to perfection, who foregoes an impious, ugolly and discordant wedlock, to live according to love and peace in a fitter, choice, than he who debars himself only for the false keeping of an unreal nullity, a mere toy of terror."
The women that are held by the law to be the married slaves of a selfish, sensual class of men, what hope is there for them? The majority of men not only believe in but practice free love for themselves, yet what terrible punishment do they inflict upon their helpless wives for the slightest infringement of their marriage vows.
They consider themselves justified in taking their lives; then how dare they say we are free?
You look on heaven, devils hold you back; you thirst for a higher, purer more ennobling life, and fiends mock at you, and will not let you reach it; what escape is there for you? None but the grave. Realize this—Realize this in all its hideous force—and you will feel how, as the prisoner lies dying for the scent of the free, fresh air, while the free man sits contentedly within, so a man happily married, or not married at all, looks on the question of divorce or free love in a different light from the man fettered thus. With the torments of both Prometheus and Tantalus, the vultures gnawing at his vitals, the lost joys mocking him out of reach.

Chicago's Shame.

The seven men who are condemned to death for exercising the constitutional right of free speech seem to have little chance of life from the authorities of Illinois. Executive "clemency" may possibly be exercised, but with the influential classes clamoring barbarously for their death, the Governor of Illinois would indeed be a brave man to cheat them of their horrible feast of blood. But, surely, there must be a spark of manhood in the breasts of some of the ruling class, and why not the Governor be one of these? The further hope of an appeal to the Supreme Court of the United States remains. And then, there are the people. In every State, in every city and town, there must be some that appreciate the gravity of the situation. Not only the lives of seven innocent men, but a great principle and individual right, are involved; the right of a free expression of opinion; the principle of individual freedom. Let there be great meetings called, and let the people en masse protest in thunder tones against the inhuman and unlawful execution of these men. Unlawful and acknowledged to be so by the very men who would perpetrate the brutal and dangerous crime of murder to gratify their insane desire for revenge.
All human feeling, and even the outward show of decency seems to be cast aside by the capitalistic class of Chicago

Truly, Bravely Said.

The hanging of Spies et al. may therefore be construed to mean, that any man who publicly declares that the injustice of government or of social law or individual invasion is sufficient in any particular to justify the citizens in using forcible and illegal measures of self-defense, is guilty of murder in the first degree if at any time or place, in his presence or in his absence, any person is killed while in the act of enforcing such law or making such invasion. Thus holding men responsible, in penalty of death, for remote possible consequences of their public utterances on the future actions of other men makes us all liable to become victims of the noose, and condemns to silence those who value their lives more than they do the unprofitable liberty of mentioning their opinions.
This principle impartially applied will give Spies and his fellow convicts plenty of good company in death and may save the world from further agitation by reformers who cannot command the whiff of grape-shot and the trap door of the gallows. But of course a principle so monstrous cannot be generally applied. It is available, however, at any time when labor demonstrates too effective hostility to capital in the promulgation of ideas; and quiet submission, without

and their minions. They openly thirst for the blood of the men who dared criticize and condemn the brutality of the cut-throat capitalistic system. To show that this is no exaggeration we will quote from a conversation (recently reported by reliable authority) between Mrs. Capt. Black and George Emery, an "eminent Christian" and a member of the famous, or infamous, "Citizens' Association," which backed the prosecution with \$100,000, and gave another \$100,000 to the "gentlemen jury."
"Well," said he, "your husband's clients are going to be hung!"
"Not lawfully," replied Mrs. Black.
"Law! I care nothing for law!" exclaimed Emery, fiercely; "they shall be hung whether it is lawful or not!"
"Stay," said Mrs. Black, "you do admit, then, that there's no law by which they can be convicted?"
"Oh, yes," replied the good "Christian" triumphantly, "I'll admit that, but will say that it won't affect the issue; they must be hung anyhow!"
Those who have followed the case know very well what a force the trial was. Men of thought, of feeling, of just desire, men with love of country and of freedom, trouble at the idea of the crime—the national crime—that is about to be committed. Let all such absolve themselves from the terrible responsibility by doing their utmost to prevent the bloody deed.
The consummation of this foulest of crimes must lead to unknown horrors. History warns us, and it is the part of a wise people to heed the warning.
Do the criminal schemers that cry for blood suppose that the execution of these brave men will prevent the onward march of the labor movement? Do they believe that the friends of humanity will become coward mercenaries and docile slaves? Van fools! Upon their heads be the blood of their victims.—*Workers' Advocate* (New Haven, Conn.)

The Walker and Harman Case.
A few months ago the *Health Monthly* made mention of the fact that Messrs. Walker & Harman, publishers in Valley Falls, Kansas, had been summoned to appear in the United States courts on a charge brought against them under the Comstock postal Statutes. Their case, like Mrs. Slenker's, was postponed until the fall term and is now expected to be called the latter part of October. As they have an organ of their own, called *Lucifer*, published weekly, in which they keep people posted of that affair we have permitted the *Health Monthly* columns to be more devoted to Mrs. Slenker's, but both these prosecutions are of equal interest and importance and those of our readers who take an interest in these matters ought to subscribe to *Lucifer* and get the news about the Walker and Harman prosecution. It is a case quite parallel to that of Mrs. Slenker's in some respects. *Lucifer* has been for many years boldly ventilating abuses in sexual and social affairs and in the course of events an "awful letter" was published exposing one of the happenings between man and wife in which wife murder might result without making the husband a criminal under existing laws.—*Foot's Health Monthly*.

The great problems of human life will be discussed and solved, if solved at all, not by the metaphysical but by historical inquiry. The utmost that metaphysics has done is to map out the individual, and we know that no one person can be a type or exponent of the whole race. Therefore many persons must be studied in chronological succession before a general idea can be formed of the tendencies and probabilities of the race. The Bible in this light cannot be clearly nor adequately explained by reference to any one person, or one era of the world, but must be studied as one of the many products of the activity of the race, its origin must be assigned (to its proper place among mythologies, and its age to that place in the stream of time in which it is found to have risen in the nature of things, and in fact.—A. L. Rawson, in *Free Thinkers' Magazine*.

The history of medicine, rife in delusions, which compress each other in grotesque succession, from the earliest ages to the present time, supplies no instance comparable to the absurdity of vaccination. In many ways medicine has been growing towards common sense, but into this inveterate, and now political question, all the stupidity, blindness, and recklessness of the medical ages seem to be gathered.—*Dr. J. Garth Wilkinson*.

LUCIFER

VALLEY FALLS, KAS., Oct. 7, 1907.

MOSES HARMAN & E. C. WALKER

EDITORS.

M. HARMAN and GEO. S. HARMAN
PUBLISHERS.

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THE VALLEY FALLS LECTURES.

At this writing (Tuesday, Oct. 4) the lecture course at this place is not yet closed. For this issue, we will only say that when all the adverse circumstances are considered, the meetings have thus far proved a gratifying success. The night sessions, at least, have been well attended, and the interest manifested by the hearers has been unflagging, notwithstanding the rather extraordinary length of some of the addresses. If we have been disappointed in anything it has been the comparatively small number in attendance from neighboring towns and counties, but when it is remembered that the great staple crop of Kansas, corn, is put down in the agricultural reports at about 40 per cent of an average yield, it should not perhaps be thought strange that only about a dozen delegates from neighboring townships and counties have as yet put in an appearance.

Whether it be due to the ordering of a special providence or not we have been favored by most delightful weather. After nearly a week of rain and mud the clouds broke away Friday evening, since which time the bright October sun has dried the mud and enabled our friends in the country to attend the lectures. The 5 o'clock, A. M., train from the west, on 30th ult., brought Moses Hull from Wellington, Kans., to which place he had gone to address a monster convention of the Union Labor Party. The 11 A. M. train brought his fellow-worker in the field of moral, social and governmental reform, Mattie E. Hull. In succeeding numbers we shall try to present to our readers some account of the more salient features of this, to us, much desired, long hoped for and long to be remembered course of lectures.

Just once more we must remind our friends that we are greatly in need of money to defray the expenses of the approaching trial. Where it is to come from we do not know if our delinquent subscribers fail to pay up and our radical co-workers are unable to contribute anything more to the Defense Fund. This battle is yours as well as ours, comrades, and we do not feel that we are trespassing in so frequently asking you to assist us with the means of warfare. Will you? Money is imperatively needed, now.

From Oct. 1st the Daily issue of the Chicago Herald will be increased from four pages to eight—the size will be doubled, but the price will remain at two cents.

Although *The Herald* has been phenomenally successful, in six years having attained the largest morning circulation in Chicago and a revenue that permits this expensive addition, it is believed that there is room for a still greater growth, and that the four added pages will give space for features which will prove of special attractiveness to place the circulation at 100,000 within the next six months.

The news and editorial standing and character of the *Herald* will be continued as formerly. The superior press-work and typographical arrangement will be improved upon if possible, and the quantity of white paper, the best used by any newspaper, will be doubled. An attempt will be made—and money will not be spared to accomplish this end—to have the *Herald* universally acknowledged to be the best newspaper Chicago ever had.

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WE STAND UPON OUR RIGHTS.

The right and necessity of fearless investigation of all subjects which are of human interest cannot be insisted upon too frequently nor too strongly. No man who has a proper respect for truth and the dignity of his manhood will consent that any "authority," any man or any body of men, shall dictate to him his studies or forbid him to communicate, either orally or by the written or printed page, the discoveries and conclusions resulting therefrom, to any man or woman who desires to learn regarding them. There can be no possible safety for learning if the citizen consents to the abridgement of his rights in this particular, no matter how plausible may be the pretext under which it is sought to submit him to a censorship.

Mrs. Slenker and ourselves have given considerable time and thought to this problem of the relations of the sexes. Mrs. Slenker especially has devoted herself to the task of ventilating the abuses that shelter themselves under existing customs and institutions, and she has a theory of continence which, while not accepted by the writer of this, has in it elements of truth, and is in no way provocative of unbecoming indulgence, in fact, its practicalization would limit association to the perpetuation of the species.

LUCIFER has never exceeded its right in the discussion of these social and domestic problems; the arrest of its editors and publishers was a gross outrage, and the longer this baseless charge is held over their heads, the longer they are suspended on the tenter-hooks of doubt and anxiety, subjected to loss of precious time and hard-earned money, the more deep and inexcusable is the injury done them, the fouler the crime against them becomes.

We have invaded the rights of none; we have sought only to ascertain and publish the truth, and we have steadily maintained the right of women to be free from all attentions and associations not acceptable to them. In short, we hold that knowledge, right and purity can be born only of untrammelled investigation and free discussion, and that rape is always a crime, no matter how closely the parties may be related, legally.

This is our "offense," only this and nothing more, and this is America in which we are harried by the agents of the law for attending to our own business and doing our plainest duty as men and citizens. Not we alone, but the institutions which in our persons strike down human rights, equity, honor, liberty, will be on trial at Leavenworth. What shall be the verdict in that court we do not know; what the verdict of the enlightened and humanized future will be we do know, and to that higher court, we, in calm assurance of acquittal there, appeal our cause.

IOWA'S REIGN OF TERROR.

In speaking of the workings of the Prohibition laws of Iowa the *Kansas City Times*, in a leading editorial, has this to say:

For cold brutality, and the defiance of every individual right supposed to be guaranteed by the constitution, the Iowa prohibitionists as a mass excel a band of savages. They have the courts—always the first to come debauched and feverish under a potentia. A political judge, or a judge given over to any creed, combination or faction, is the most abject creature alive in any free country; yet Iowa is crammed with them, and they belong as much to the prohibition juggernaut as though they were parts and parcels of the veritable and original juggernaut itself.

The *Times'* arraignment of those officials is no less scathing, no less denunciatory than the arraignment of the Chicago officials for similar offenses, by the socialistic labor papers of the country. Take this as a further specimen:

The officers of the law—a paid or hired band of thugs, rascals and ruffians—argued on by the prohibition fanatics, have committed outrages on citizens which long ago should have led to bloodshed.

"Should have led to bloodshed!" Here the right and duty of resistance to "the officers of the law" by the citizen, is plainly inculcated. And yet this same *Kansas City Times* has been one of the most clamorous of all the prominent dailies, in its demands for the execution of the Chicago Seven who are now sentenced to death because of their supposed connection with the killing of a few policemen who were making an unlawful attack upon a peaceable assembly of citizens.

To illustrate the working of the Iowa Prohibition law, this instance is given:

At Des Moines a constable named Potts illegally entered the house of a citizen

wife, in the last stages of consumption, lay upon her death-bed. He forced his way into the house to search for liquor, which, he claimed, was concealed therein. The husband rose up to defend his home, the constable shot him and the wife died of the shock in less than an hour! And what became of the brute who thus killed a woman and tried to kill a man? Was a hue and cry raised against him, and did the people pursue him as they would any other mad dog and put him to death? Instead, the contrary was done him. He was taken for a sham trial before a judge who was a violent prohibitionist, and who was elected to his office by bigots and fanatics. Prominent prohibitionists applauded the devil's work of the constable, and when the judge asked the prosecuting attorney to dismiss the case and was refused, he dismissed it himself and discharged the prisoner.

If this were an isolated case of the abuse of power it would be bad enough in all conscience, but according to the *Chicago Herald* that sent a correspondent to Iowa "to search out the doings of the prohibitionists and report them just as they are and have been," such scenes as the one just described, are of "constant occurrence, and that too among respectable, intelligent and civilized people."

The *Times* advises the people of Iowa, "if worst comes to worst," to organize vigilance committees "to keep out of their homes the thugs who are hired to waylay them, and the spies who are hired to swear them into jail."

Let the *Times* beware! Under the ruling of Judge Gary and the Supreme court of Illinois, to counsel resistance to the officers of law, is a crime punishable with death!

BUDDHISM IN AMERICA.

We clip from an exchange the following in regard to Buddhist missionaries in the United States:

"AFTER THE VACATION."

Col. Van Horn, of the *Kansas City Journal*, has been spending the summer in the East, studying various religious systems from a scientific and public standpoint, looking into occult forces of nature and kindred subjects. He arrived home last week and on Sunday the *Journal* contained one of his religious philosophical articles.

Considerable space is devoted to the Andover struggle and the work of missions throughout the world. We reproduce one paragraph of his editorial, as follows:

And as another result of missionary work—there are now in the United States, in England and on the continent, missionaries of Buddhism sent by the schools of the East, to convert us to the philosophy of Gautama. This may sound startling to the general reader, but it is not only a fact, but they have made converts and are making them with a rapidity that is remarkable, making more from us than we are from them. And they are from the very best and brightest intellects among us—not the illiterate, but the most cultured of the educated classes. It will not do to suppress this fact in the discussion of this in an age when facts must be looked in the face. And one fact is that the ancient missionary spirit that gave "Greenland's icy mountains and India's coral strand"—to our devotional literature, is a thing of the past, and that the intellects of the Orient have challenged our system of religion on the field of scholarship and spiritual philosophy.

We are satisfied that the Colonel is correct in the above statement. We have received proof of it ourselves.

No, Col. Van Horn—it will not do to suppress facts, no matter how unwelcome the facts may be. It was the suppression of facts that brought on the late domestic war, and it is the suppression of facts that has produced the present state of war between certain classes in Chicago and elsewhere in this country.

ELIMINATION.

On Friday evening Moses Hull opened the meeting here with the "American Sphinx," or, How can Free Institutions be Maintained and Perpetuated—in which address he showed us the dangers that now threaten Liberty and even civilization in America. On Saturday evening he gave us the complement to this—the other side of the picture, viz: "The New Republic, or the Republic, that is to be." These two lectures ought to be published in pamphlet form and sown broadcast over the land, wherever men and women are to be found who will read and think. These lectures show, in a manner more conclusive than has ever been shown, so far as we know, that we have never yet had a republic, even in form, while the spirit and substance have been constantly and everywhere denied, violated, nullified and outraged. They show that while claiming to be a republic our government has been simply a diluted monarchy—a thinly disguised aristocracy or oligarchy. The methods of amendment and reform proposed by the speaker are simple, easily comprehended, and, withal, eminently practical, provided—ah, there's the rub! How sad it is that there should be so large an "I" in the way!—provided that the people, the masses of the people, could have intelligence

enough and manly independence enough to put these methods into execution.

Among the methods of reform and reconstruction recommended are these:

1. Total abolition of the present method of electing public servants by caucuses and nominating conventions—all officials, of whatever sort, to be elected by direct vote of the people—women as well as men.

2. The law-making power to be exercised by the people themselves, the real sovereigns, not by their servants in congress or any other legislative body. Congressmen could then only recommend the enactment of laws. The people must vote upon them before they became such. This would take the veto power out of the hands of the president; and, since all officers are to be elective, the appointive power would also be taken from him, and thus, his occupation being gone, the office of president would be abolished. For the same reasons the Senate would also be abolished.

These are a few only of the reforms recommended and most ably defended by the speaker. Autonomists and Anarchists will of course demand the elimination of many more of the despotic features inherent in our present governmental system. They will demand the abolition of compulsory taxation, even for defense in time of war; abolition of legal tender money, and therefore, abolition of compulsory payment of debts; abolition of the assumed right of majorities to coerce minorities—in short, they would demand the abolition of all authoritarian systems by means of which men assume to govern their fellowmen. But while these demands rest upon an impregnable foundation of right, truth and justice, it is very evident that the people are not ready to accede to them and meantime, we think it wise to work for the abolitions that are practicable. This we think we can do without any surrender of basic principles. If we cannot, at once, break all the cords that now bind us we can, perhaps, break them one at a time. Elimination of despotic forms and principles is better—safer and more permanent—than revolution. II.

WHAT IS NEEDED.

Not patch-work "methods" of reform, not patent legislative nostrums, but the education of the people in the primary lessons of SELF-RULE and SELF-HELP. Not reforms in law-making, but a vast increase in the work of law-repealing, and nullification through the absorbent substitution of private, associative, initiative. Not the referendum, for if the units of the majority are not capable of determining questions of finance, industry, morals, etc., etc., for themselves, they certainly are not capable of determining them for others, nor is the collective majority capable of determining them for the minority.

One thing that is needed is that men of brains shall have more faith in the whole truth than they see. One of the chief reasons why the people grow so slowly is the strange delusion of so many desire-to-be reformers who act just as though they thought that the way to reform human conditions was for them to follow instead of leading the masses.

Speak your deepest, truest, convictions, or keep silent. Better not teach at all than to consciously mislead. It is easier to write on the blank page than on the blotched one, so if you cannot write on the human brain what is your highest conception of truth, write nothing; leave a clean sheet for others. Don't follow the example of the Protestants and render those who listen to you incapable of logical thinking by trying to teach them to attempt the impossible task of reconciling the irreconcilable—Liberty and Despotism, Individuality and Authority.

We have received "A. R. Parsons' Appeal to the People of America," and we hope that every one of our readers will send for some hundreds or thousands for immediate distribution. Mr. Parsons' leaflet effectually criticizes the "reasons" given by the supreme court in support of its affirmation of the verdict of the lower court, and is in every way a timely, manly, instructive document. This leaflet sells for 5 cts. per hundred, \$3.00 per thousand. Address, Mrs. Lucy E. Parsons, 795 Milwaukee Avenue, Chicago, Ill. Send for them and help swell the Appeal Fund.

THE COMING THEOCRACY. II.

"Let the Church but touch again the sword of power and the splendid fruit of all the ages will turn to ashes upon the lips of men." These words of Robert Ingersoll should come home to the consciousness of every man in this day which gives such dire promise that we ourselves, we of this generation, shall realize all that they portend of blight, disaster and death.

"Jesus Christ is King of the nations," it cries, and then with fire and sword, with rack and stake, with torture and death, with proscriptive laws and social outlawry, it goes forth to make good the boast. "Unto Him every knee shall bow" is the ultimatum it stamps with the branding-iron of its State-supported creed upon the quivering hearts of men.

We see its soul shine out from the wild eyes of the sincere fanatic as he stoops and leers into the agony-drawn face of his writhing victim in the dark cell of the Inquisition; we see it amid the flaming fires of ten thousand battlefields whereon dogma grapples with dogma and Liberty is impaled by the spears of both; we recognize it again as we behold the awful persecutions of the Catholic by the Protestant in Britain, and wherever the knife of either is driven to the heart of the hunted Hebrew we know that it has whittled its murderous edge. We see its ghastly visage in the yellow flames that curl about the witch-stake; we know that it nerves the arm which wields the lash falling in heavy, measured strokes upon the naked backs of the Quaker women who tramp with bleeding feet in the snow at the cart's tail through New England villages, and at Salem we see it building scaffolds and "proving" the guilt of innocent men and women by the testimony of spite and perjury.

By its infamous promptings were enacted the "blasphemy" and Sunday laws of all these states; it sent D. M. Bennett and E. H. Heywood to prison; it persecuted Foote and Lunt and has its murderous hands upon Mrs. Slenker and the editors of this paper; in England it prosecuted and imprisoned Truelove for "obscenity," and Foote, Ramsey and Kemp for "blasphemy," and for years kept Charles Bradlaugh out of his rightful seat in Parliament, while in this country it is striving to make the union of Church and State complete and indissoluble.

IN FAITH'S HIGH NOON

It made no effort to conceal its terrible claws and boldly in the name of god it tore poor human flesh. "Blasphemy," "heresy," "false doctrine" and the like were then the slogans of the inquisitors. But now its teachings are different. The printing press and science and scholastic criticism are abroad in the world, and so to-day the old battle-cries would serve only to betray its real purposes. It sheathes its claws of theological dogma but they are not dulled nor have they forgotten their cruel cunning and they will be ready for their old work when the proper time comes. "A day of rest," "obscenity," "temperance," "law and order," now call the church hosts to battle, but the aim is the same as of old, to establish the kingdom of Christ on earth and make every fact and office of life and death dependent upon the will of the priest alone, who stands as the self-declared ambassador of god to man. To this end, not only the superstitious and prejudices but the humanitarian impulses and altruistic sentiments of the race are skillfully made to contribute. The Church's ideal agency of reform has ever been force, and thus it is an easy task for it to convince the millions, whose ancestors for ages were under the shadow of its baleful teachings, that the true way to promote the co-called moral virtues,—purity, temperance and the like,—is to compel the people by the force of suppressive statutes to order their lives in accordance with the opinions and ideas of those who think that they know just what will remove all evils. Of course, these knowing ones who are so sure of the correctness of their conclusions that they are willing and anxious to force them upon others are generally the clergy and their co-believers, although, strangely enough, quite a number of Liberals have somehow become mixed up with them, and are equally zealous in the work of proscription of unpopular opinions upon sexual, temperance and allied subjects. It is chiefly for the latter and for such others as might be misled by their example and arguments that I am writing this series of articles.

My purpose is to show, what cannot be successfully contradicted, that the aim and effort of the churchly leaders in the prohibition crusade are to

strengthen and extend Sunday legislation, fix the Bible beyond fear of removal in all institutions of learning, secure the enactment and enforcement of a national divorce law founded upon the ideas of the church, and, finally, achieve the triumph of the National Reform Association, whose purpose is to Christianize the Constitution by incorporating therein a recognition of God as the sovereign of the Universe, Jesus Christ as the King of Nations, the Bible as the revealed will of God,—and to make all laws harmonize with the Constitution, as thus amended.

To those who have carefully watched the movements of this Association and of the various prohibition bodies; who have observed the trend of present law-making, and who read these things in the light of history, there can be no doubt that the danger of the complete success of these treasonable schemes is grave and imminent. In *LUCIFER* of Sept. 23d I made lengthy quotations from various representatives of the Reaction, to show what are the aims and hopes of these enemies of Liberty and what progress they are making in the work of establishing the Theocracy. Below will be found several more of the same.

It is clearly apparent that the National Reform people expect the W. C. T. U. to act as the intermediary between themselves and the prohibitionists. In a letter to the *Christian Statesman*, Secretary Weir of the Reformers, writes:

I am convinced that the thing to do is to appeal for aid in carrying out Lord's cause through in the prohibition party, to the National W. C. T. U.

These are my reasons: First, they are committed to the principle. Second, they are clear of moral cowardice and have that holy boldness born of God's spirit that leads them to say what they want frankly, and determinedly to work for it. Third, the prohibition party do not want their aid, and know it. It is the attitude of the W. C. T. U. that is compelling the unwilling leaders of the party to endorse woman's suffrage. The "vice" labor is thrown out on the fallacious doctrine that you cannot carry forward more than one issue at a time. But admitted that if the women were determined to have it, the party would have to yield. They have insisted on God and the party. Recognition of Christ's authority and law, we will not let it.

Miss Frances Willard is President of The W. C. T. U. The editor of the *C. S.* reports as follows concerning her attitude upon this question:

In an interview with the Corresponding Secretary, on the 8th inst., Miss Willard expressed her opinion that the National Convention of the W. C. T. U. should declare itself in favor of the acknowledgement of Christ in political platform, her conviction that it will do so, and her purpose to bring together the various churches and the National Convention to which she goes before the meeting of the National convention at Nashville in November next.

"The first fruit of this resolve" is the following resolution, unanimously adopted by the one hundred and seventy delegates composing the State convention of the Vermont W. C. T. U.:

"Resolved, That we believe Christ, as the Author and Head of government, should be recognized in the political platform, in all societies, and in all efforts to see the day in which a political party distinctly gives such recognition.

To this Miss Willard adds:

There is not a W. C. T. U. in the land that will not echo this.

In reporting the convention of the Pennsylvania prohibitionists, Secretary Wier says:

The acknowledgement of the authority of God in civil government, which within the past year or two has become the first thing in order in introducing the platform of the prohibition party, was given as usual the first place. This is its proper place; for in politics as everywhere, the first thing in order and importance is to take a right attitude toward God and his law. And to what does the party pledge in that declaration? Mainly this: God is the ruler who uses it being therefore his minister, that they will choose for every office only such as fear God.

That prohibition means the Bible in the schools and all education Theistic and Christian, this extract from Mr. Wier's report conclusively shows:

It was declared also that the Convention favored "popular education with the retention of the Bible in the public schools." This, like the two preceding resolutions, is a form of practical monotheism. All three are as truly in present politics as prohibition. A significant fact occurred in regard to this resolution. In the brief discussion which followed the reading of the resolutions, a lady from Delaware county expressed opposition to this clause, as this was a land of religious as well as civil liberty, and some parents did not wish their children to hear its doctrines, etc., and moved that it be stricken out. That made a square test of the views of the Convention. A chorus of no, no, no, immediately greeted the proposed amendment, but almost indignantly. One session that teaches, namely, that the great Christian heart of the American people can be safely approached in the maintenance of the Christian features of our public life.

Let Liberals bear the last sentence in mind and fight against the advance of the prohibition hosts as they would against an army led by a pope of Rome.

Mr. Wier, among other suggestive utterances, says this:

That the (prohibition) movement was born of and is led by the spirit of the Holy God, before His angels and will be swept in over-whelming wrecks saloons, breweries, distilleries, brothels, gambling halls, vice divorce, Sabbath desecration, and the whole devilish system of politics that springs from His just rule over political life and His children from seats of power in it.

It is difficult to tell from this which the Christian secretary regards as the

most sinful and productive of misery, working on Sunday or keeping a saloon or brothel, but it shows what he hopes to do—and will do—when his party attains the power it covets. Not that intemperance and vice will be banished under the "rule of Christ," for they will merely assume new forms, if changed at all, but that the last vestige of religious liberty will be obliterated, the Sunday of the Scotch Kirk lay a pall of gloomy cant over the whole land.

The *Christian Statesman* quotes from "the late Rev. A. A. Hodgo, D. D.," in his "Kingly Office of Christ," these portentous sentences:

There are not two laws for individuals and for communities. The obligations which bind individuals necessarily bind all the communities which these individuals constitute. Every human being is bound to be Christian; therefore every community of human beings is bound to obey the law of Christ.

That is to say, as every individual is bound to be a Christian, and as the State, i. e., the majority, is bound to compel the individual to be what he should be, therefore the Christian majority in "that glad day soon to come" when the Church shall rule, will compel every man to be a Christian or say he is one! An enchanting prospect, truly! How hypocritical will flourish! Seriously, Liberals who are also prohibitionists, will you not be warned in time and stop giving assistance to this "Christian Party" which would ride into power in the guise of a temperance organization?

I might continue these quotations indefinitely, but must refrain from adding any to this already too great number, at present.

Let it not be forgotten that the State is absolutely necessary to the Church in this programme of treason, and what is still more important, if the State has the right to control the individual in the matter of drink, to say how long he shall work, where he shall trade, what he may read, what physician he may employ, how much of his earnings he must give to the State, etc., etc., it certainly has also the right to prescribe what church he shall attend, to say that he shall profess certain articles of belief before he can hold office.

So at last we are irresistibly forced to conclude that the Anarchistic, Autonomistic, position is the logical one, the just one. Each individual must eat, drink, buy, sell, love, marry or not marry, believe or doubt, at his or her own cost.

W.

"INDEPENDENT PRESS?"

Some years ago, in the city of New York, a dinner was given by the members of the press. A prominent journalist was called upon to respond to the toast, "The Independent Press." At first he declined, but after much urging he took the floor and said:

"There is no such thing in America as an independent press, unless it is out in the country towns. You are all slaves. You know it, and I know it. There is not one of you who dares to express an honest opinion. If you express it, you would know beforehand that it would never appear in print. I am paid \$150 for keeping honest opinions out of the paper I am connected with. Others of you are paid similar salaries for doing similar things. If I should allow honest opinions to be printed in one issue of my paper, like Othello, before twenty-four hours my occupation would be gone. The man who would be so foolish as to write honest opinions would be out on the street hunting for another job. The business of a New York Journalist is to distort the truth, to lie outright, to pervert, to vilify, to fawn at the feet of Mammon, and to sell his country and his race for his daily bread, or for what is about the same—his salary. You know this, and I know it; and what foolery to be toasting an 'Independent Press!' We are the tools and vassals of rich men behind the scenes. We are jumping jacks. They pull the strings and we dance. Our time, our talents, our lives, our possibilities, are all the property of other men. We are intellectual prostitutes.

Scathing as is this rebuke we have daily and cumulative evidence that the reprover is right in his estimate of the moral character of the average journalist. Truth-telling does not pay, in a financial sense, but there is money, position and advancement for him who is willing to "distort the Truth, to lie outright, to pervert, to vilify, to fawn at the feet of mammon." II.

SOCIALISTS, NOT ANARCHISTS.

On the fourth page of this issue will be found an interesting letter from Comrade Freigh. In it he discusses the question whether the condemned comrades at Chicago are State Socialists or Anarchists. We are all comrades, for we are all working for labor's emancipation from ignorance, fear, authority and want, but we cannot be in "full solidarity," for so long as men are different they cannot agree as to principles and methods.

While I hold that the right of revolution is inalienable, it is a right to be ex-

ercised only as the dernier resort, only when every other avenue of escape from tyranny has been closed. Never, while a peaceful method of propaganda and progress remains, are we justified in using force in defense of our just rights. Why? Not because despots, as despots, have any rights that we are under obligations to respect, but because physical conflict inevitably results in incalculable misery to innocent people; because this society which crushes and robs us is the outcome of conditions for which we ourselves are largely responsible and we should exhaust all other possible means of reformation before invoking the aid of force to relieve us of the consequences of our own and others' mistakes, and, most important of all, because war, offensive or defensive, is the very opposite of Anarchism. So long as men confront each other in armed conflict there can be no Anarchism, for Anarchism is peace. War is force rampant; an army is a despotism. There discipline and subordination are indispensable to success. It is the school of tyranny, the hot-bed of all the vices inseparable from authority. Men trained in the theories and practices of war cannot make the best citizens. Upon the whole, there is now in this country far less regard for personal rights and individual liberty than there was before '61. War breeds the spirit of caste, for it is the glorification of rank; it is the school of unjust inequality, for its awards are out of all proportion to relative value of services rendered; it answers objectors with a blow instead of with reason; it says, The easiest way of conciliating your opponent is to kill him.

In brief, war, while it lasts, is the abrogation of reason and personal liberty, the exaltation of violence and authority, and it leaves behind it a woeful legacy of war instincts, precedents for the disregard of citizen rights, careless indifference concerning human life.

Therefore I say, Revolutionary Anarchism is a paradox. He who advocates war while there is any possible peaceful way of throwing off the chains of slavery confesses himself in favor of war measures, and war measures, as I have shown, are incompatible with Anarchism, for they are the children of force and absolute authority.

And neither are we authoritarians because we say that, to-day and in this country, revolutionists are not Anarchists and we do not "allegiate to the invaded what method they may or may not adopt to resist invasion." But it must not be forgotten that we are in society with all, whether foes or friends, whether they who attack or defend, resist, submit or agitate, and what they—of any class—do, immediately concerns us all. We must suffer for their mistakes, and hence we are interested that they who assume our name shall hold principles that are compatible therewith.

I think that if Comrade Freigh will carefully read the speeches of the Chicago Socialists he will find that their social and economic theories are more nearly State Socialistic than Anarchistic. This is the test. It is not the party name by which a man calls himself but the basic principle that he teaches which determines where he stands in the ranks of reform.

But the great work now is to save the lives of the seven victims of the police and press conspiracy; our arguments, pleadings and denunciations must all be turned upon the common antagonist.

Now one word to Statocrats: Let none for a moment imagine that one line that I have here written can rightfully be construed into a defense of the existing State. The State is chronic war, legalized violence, and must be destroyed, but not by brute force. INVAS will kill it. Nothing else will. Force can overthrow a State, but another will arise upon its ruins. The state will subsist through all revolutions, all mutations, until Peace spreads her wings above us and REASON RULES. It Then will be no more. Remember it.

W.

ABOUT NAMES.

The impetuous Wm. Holmes writes to *LUCIFER* to give voice to his indignation concerning our use of certain terms. "Anarchy" is one of those terms. Why Mr. Holmes should object to its use to express affirmatively what "Anarchy" expresses negatively I do not understand. Anarchy, meaning "without a ruler," hence, "without government," and Autonomy, meaning "self-rule," are both proper and good, but there are two considerations especially in the latter's favor:

1st. It is positive, i. e., it affirms self-rule, and

2d. It has not been mis-used,—perverted from its primary meaning as has Anarchy, and because of this fact it is far easier to make people understand it than it is to make them see "Anarchy" as it is viewed by Anarchists. I do not think that it is vague, even to the masses, as Mr. Holmes alleges, so far as they have heard it at all, while it is true beyond dispute that the real meaning of Anarchy is vague to them, even after it has been explained, for the pre-existing false definition which is everywhere prevalent serves to confuse the mind of the average man when trying to get at the Anarchist's definition of Anarchy. Still we do not object to its use and employ it as frequently as we do its congener. Certainly, after the "event of the Haymarket" we saw the necessity of having some word not so almost univocally misunderstood as was Anarchy, to help explain and illustrate the meaning of the latter name. And we have since seen no reason to change the opinion then formed. Outside the ranks of the Anarchists themselves, and a small group of students and philosophical thinkers who are not Anarchists, there are none who understand what Anarchy is and least of all do many who themselves bear the name. The so-called "Revolutionary Anarchists" and the "Communist-Anarchists" are, in many of their principles, as far from genuine Anarchism as are the governmentals. As I have demonstrated in my reply to Mr. Freigh, the phrase, "Revolutionary Anarchism," is paradoxical. Revolution—war—is force, authority, disregard of personal rights. Anarchism is peace, reason, individual initiative, scrupulous regard for the rights of each and therefore of all.

"RESTRAINTMENT"

is another of the words not acceptable to Mr. Holmes. This gentleman's supposition that "restraintment" is offered as a substitute for "restraint" is incorrect. It would seem that it should not be necessary to explain to a man of education that restraint signifies the thing done or imposed, ("the restraintment" the organization which does the thing, which imposes the limitation.

It has been carefully explained that we reject the word "government," in so far as that word is used to describe the restraint upon actual invaders of personal rights. We say that government, paternal direction of the life of the citizen, is all wrong, but that restraint of actual criminals is absolutely necessary at times. I presume that Mr. Holmes would admit that there are crimes; that it is possible for one man to invade the sphere of another, although his sarcastic remarks would scarcely indicate that he is conscious of the existence of such unpleasant facts. There is the crime of murder, for instance. Supposing a friend of Mr. Holmes' was murdered, what would he do? Would he call upon his neighbors to help him apprehend the supposed murderer and then, after that was accomplished, endeavor with them to fairly determine the fact of the guilt or innocence of the accused? If so, what would he call this organization for the detection and punishment of crime? Not a government, surely, for to govern means "to direct and control," and it is not the purpose of this organization to direct or control any one, but, rather, to prevent the direction and control, even to the extent of murder, of one individual by another. Why not call it "The Restraintment?" To restrain means to hold back, to restrict, and you desire to hold back this man from the commission of more crimes, to restrict him to the sphere of his own individuality. The idea expressed by "to restrain" is sharply distinct from that conveyed by "to govern," and I see no reason why Anarchists should not use it and its derivative, "The Restraintment," to express the idea of self-protection against wanton invaders of personal rights through such actual crimes as murder, theft, arson, rape, etc.

In conclusion, I cannot forbear saying that Mr. Holmes' fierce attack upon two such scientifically accurate words as autonomy and restraintment seems to me quite like a "tompest in a teapot" or "much ado about nothing." W.

FINISHES.

About the funniest of all funny things in these latter days is C. M. Overton's new Trinity of Abominations, "Tucker, Walker and Stewart," as he arranges us. Tucker's Anarchism and Egoism, my Anarchism and Free Love, and Stewart's Epicureanism place us all on a level, according to poor Overton. By one of his unequalled figures of speech we are all in a nest together; Stewart is the moth;

or-bird while I am the fledgling who has become soiled in "her" (Stewart's) Epicurean "excrement" and whom she (he) takes up gingerly and throws "over to the cats and cormorants." For this unmotherly act, S. is said to be a "bad bird"! And so on through more than two long columns. Well, what next?

If Mr. Overton could differ from the other "moralists" long enough to write a calm, temperate and argumentative article against a principle he does not accept, a self-respecting Egoist could afford to reply to him, but it is useless to try and reason with a man who fills all that space with catch-word phrases in wild denunciation of men and systems of thought he utterly misunderstands.

↑ ↑ An "Infidel" (from Latin *infidelis*—in, not, and *fidelis*, faithful) is defined by Webster as follows:

One who is without faith, or unfaithful; hence, a disbeliever; a free-thinker; especially, (a) a heathen, (b) a Mohammedan, (c) one who disbelieves in Christ, or the divine origin and authority of Christianity.

One who has the temerity to doubt the divinity of Christianity is looked upon as the most wicked and depraved of men, by all good orthodox people, hence the approbrious epithet "Infidel," i. e., unfaithful. His badness consists, not in what he does or is supposed to do, but in what he fails to believe. Infidels have made honorable the name applied in scorn; they, as Infidels, are unfaithful to superstition and intolerance only. And yet, as no man can rightly be supposed to be under obligations to be faithful to superstition and intolerance, the term Infidel, when used to designate a Free-thinker, is very much a misnomer.

In fact, Infidelity is wholly a matter of geography and ethnology. Webster's definition would, in a country where the religion of Islam is dominant be perfectly applicable to the supposed followers of Jesus, substituting the names Christ and Christianity for Mohammed and Mohammedanism. The devout and ignorant disciple of any religion regards all who are not of his faith, as Infidels.

Webster was too prejudiced a creedist to be always a fair and honest lexicographer.

↑ ↑ M. D. Leahy has retired from the business management of the *American Idea*. Too much other work.... The finest thing in *Open Court* of Sept. 27 is K. Peter's glowing tribute to the character and work of the late Karl Heintzeu.

W.

PUBLICATIONS RECEIVED.

From the State Board of Agriculture,—The Kansas Crop and Weather Bulletin for August, '87.

The Conflict Between Liberty and Prohibition; An Inquiry into the most Practicable Method of Reforming the World. With other Essays on political subjects. By J. H. Bensley Chattanooga, Tennessee. The Look-out Press Steam Print. 1886. Price, reduced from fifty to twenty cents.

This is a well-printed pamphlet of fifty-six pages. The author has kindly donated some copies of it to the Defense Fund, and we shall be pleased to send it post paid to any one remitting the price. Mr. Bensley also supplies it.

NEW EXCHANGES.

Carbondale, Carbondale, Kas.; Cyclone, Cherokee, Kas.; News-Letter, Oldsburg, Kas.; Eye, Farber, Mo.; The American, Lake Charles, La.; Alabama Sentinel, Birmingham, Ala. This last is the labor journal of which our old Kansas co-worker, Alfred Taylor, is editor.

And now here comes the mammoth *Home Advocate*, of Mapleton, Iowa, published and edited by Alf. Wooster, with Will Hubbard-Kernan as co-editor. It is needless to say that the only original Kernan wields the editorial pen in his own unique, masterful manner. While not fully a State Socialist (although he advocates government control of railroads and telegraphs and stands for government monopoly of money) and not an Anarchist, he is loyal to Free Speech, and most vigorously denounces the purposed murder of the Socialists of Chicago. Success to you both, editors of the *Home Advocate*, but destruction to your Centralization. W.

We desire our readers to remember that the names of Free-thinkers and labor reformers are always gladly received. We wish to send sample copies to all men and women who are not afraid to let their reform faith be known. Write name, postoffice, county and State plainly.

Kansas City Fair has been postponed to Monday, October 10th to 15th, inclusive.

For LUCIFER.

THE GOOD TIME COMING.

Speed, O speed the happy day
When priest-craft shall have passed away!
When man no longer grovels,
Nor builds palaces to phantoms called gods,
While he himself must content be with hovels
Built of refuse lumber and sods,
While the few are born to rule, it is said,
The many are crushed in despair;
And wrong stands supreme, not afraid,
But ever springs forth from his lair
Like the lion that leaps for his prey
In the dim twilight and grey.
May sunlight of Reason soon reach
The down-trodden masses in gloom;
May the truths this "miasma" shall teach
The pathway of mortals illumine,
When gods and their priests are no more
Fair science will then shed her light,
Then man not a slave as before
Will ever be guided aright
By the star of his destiny high,
So that even his fondest desires
Shall ever be seen to be right—
And to him who so nobly aspires
To overcome the phantoms of fear
The good time coming is here.

HIRAM A. HARRINGTON,
Anoka, Minn.

The Lesson of the Hour.

Unlike some of my friends, I have never entertained any hope that the supreme court of Illinois would overturn the verdict against the condemned Socialists of Chicago, and so, terrible as the recent news from that city is, I was not disappointed at it. But my heart grows heavier as the resources of defense diminish and the day approaches on which the brutal State proposes to execute upon these rash but noble men a base and far more rash revenge. To avert this act of madness and the unspeakable terrors to which it very possibly will lead, there remain but two cards yet to play in that game of statutory "justice" in which there is a percentage of chances in favor of the State that, if possessed by the backer of the games at Monte Carlo, would ruin him by driving all his victims to suicide. One of those cards is appeal to the supreme court of the United States; the other is appeal to the governor of Illinois. Now, as experience teaches us that the ascending scale of judicial "supremacy" generally registers a corresponding increase of stupidity and cold-bloodedness, there seems little reason to expect more fairness from Washington than Ottawa; and unless Governor Oglesby is far less a tool of capital than the average Republican governor seeking political advancement, appeal to the quarter will be equally useless. Still, no stone should be left unturned. Let ample funds flow in, in order that all that can be done may be done, regardless of cost; and though capital's faintest whisper should sound louder in official ears than labor's mighty voice, let that voice give all its power to protest loud and long. Only so shall we have no error to regret.

Above all, we must not fail to learn the lesson of these troublous days. In all that Liberty has had to say about this sorry business from the first, the effort has been to make plain the folly of supposing the State to be at all concerned about justice. More than over am I convinced of this after reading the long opinion of the Illinois judges. Their very able summary of the testimony offered at the trial confirms me in the opinion that under the law as it stands there was a sufficiency of evidence to convict the prisoners of murder. For it takes but precious little. For aught that I can see, the State's attorney has it in his power to hang thousands upon thousands of innocent citizens of Chicago as easily as he will hang the seven victims now under sentence. It is the infernal conspiracy law itself which is responsible for this iniquity, and this law, which passes almost without question, shows how inevitably the State becomes an instrument of tyranny. This monster cannot be reformed; it must be killed. But how? Not by dynamite; that will not harm it. How then? By light. It thrives on the darkness of its victims' ignorance; it and they must be flooded with the light of liberty. If the seven must die, such must be the lesson of their death.—B. R. Tucker, *Liberty*.

The burden of the poet's song, the boon of the human desires, is freedom. The earnest and desperate struggle in the dark passages of humanity's experience, the sighs and floods of tears that have flown from crushed and broken hearts, and the rivers of blood that have been poured out from martyr's veins, from beneath inquisitions, and the deep anguish and soul-rending agonies which no tongue has ever expressed nor pen described, are the sacrifices that have been made and offered up to and for freedom.—Dr. A. G. Parker.

The Gazette believes in "free speech" but it draws the line at anarchistic harangues.—*Ablene Gazette*.

The Examiner believes in "free speech" but it draws the line at abolitionists, or black republican harangues.—*Hickman, Va., Examiner, June 21st, 1897.*

And neither of them believed in it at all. Free speech cannot be limited by any man's opinion, or any class interest and still remain free. A man who would limit the freedom of speech at all is a traitor to the American people, to American principles, to the spirit of Liberty, and an enemy of the human race. He should be shunned by decent people as a moral leper and a common outlaw. *Anti-Monopolist* (Enterprise, Kan.)

FREE PLATFORM.

Dear Comrades: I send inclosed a small order. It occurs to me that by this time I must owe you something on subscription. Do not let me lapse into arrears. I only wish my ability was unlimited, then I would have Col. Ingersoll defend you when the time comes.

By the way, don't you think he has grown considerably within the last few years? Al-so MacD., notwithstanding his apparent (or real) timidity in Mrs. Slenker's case?

Most fraternally,
Palatka, Fla., 9-15-'97. Lewis Morris.

Physiology For The Young.

This is a neat little book of 210 pages, containing the last volume of "Science in Story," and a summary of the story, so that for fifty cents you get the gist of the \$2.00 book and far more valuable information than you pay for, as well as plenty of "monkey tricks." It is a cheap and handsome volume and will educate, amuse and instruct readers of all ages.

Dr. Foote deserves the praise of every lover of human kind for his valuable works upon hygiene and physiology, and more than all for making them so cheap that the poor as well as the rich may possess and read and study them.

Address,
ELMINA D. SLENKER,
Snowville, Va.

Socialists or Anarchists?

E. C. WALKER. Dear Sir: I notice in the last issue of LUCIFER, in commenting on Mr. Lum's "History of the Anarchist trial" you make the assertion that the eight condemned Anarchists are not Anarchists, but State Socialists. I think you are altogether mistaken in this statement. If those men adhere to the platform of the International Working Peoples' Association, they are Anarchists of the most Individualistic type. That platform advocates the establishment of Autonomous Communes or Federations, composed of free and voluntary groups or associations of workmen. These Communes would not be States or Governments, nor would they assume any control or authority over the individual; they would be simply co-operative associations, for the purpose of facilitating production and exchange on a basis of equity. Being free and voluntary, they would of course concede the right of secession.

State Socialism proposes to establish a centralized government and bring everything under its control; the International does not. State Socialists advocate the use of the ballot in inaugurating their system the Anarchists of the International do not. So far there can be no disputing the fact that the I. W. P. A. is thoroughly Anarchistic.

But it is claimed, by some, that in advocating revolution and expropriation—that is, in proposing to overthrow the present social system by force—they are not Anarchists but governmentalists. Force, it is asserted, is the opposite of Anarchy, of Individual Liberty. This is true if force is initiative, but when used to overthrow tyranny and injustice it is not initiative, but defensive. Tyranny is itself force, it is an invasion of the rights of individuals, and the invaded have a right to resist by any and all means within their power. I hold, then, that it is not inconsistent with Anarchism to advocate the forcible overthrow of tyranny. On the contrary, in my opinion, those who propose ultra passive, non-resistant measures of defense are not true Anarchists. So far as they adopt this peaceful policy for themselves, they may be consistent, but when they prescribe it for others—that is to say—when they dictate to the invaded; what method they may or may not adopt to resist invasion—then they assume an attitude of authority utterly inconsistent with Anarchistic principles. As to Expropriation, it is but a form of resistance to tyranny; it means the overthrow of all artificial barriers that stand in the way of man's free access to the soil and prevent his exercising the absolute right to labor, and to utilize the various facilities, inventions and appliances comprising the general machinery of production, the result of the combined labor of the present and many past generations. In other words, Expropriation means that, "The tools shall belong to the toilers, the product to the producers."

Who, at present, own and control the means of existence—the resources of nature and means of production? The privileged few—capitalists, landlords, speculators, exploiters, robbers. I have yet to learn that the recovery of stolen wealth, even by force, is contrary to individual liberty. It is true, force, in resisting oppression is not always practicable, politic, or expedient, or its advocacy prudent, but that is not the issue.—The question is—is it right? In view of the fact that tyrants and exploiters have absolutely no rights that the oppressed and despoiled are bound to respect, we are warranted in making the assertion that the use of force, to overthrow tyranny, is everywhere and at all times justifiable. In conclusion, as the eight condemned Socialists of Chicago are (or were) members of the International Working Peoples' Association, whose platform is based upon Individualistic principles, we may consider them true Anarchists in every sense of the word.

Yours for full solidarity with the unjustly condemned.
H. FRETTON, JR.,
St. Louis, Mo., 12-13-'97.

Don't Like "Restraintment."

Editors Lucifer: There is something so ridiculous about the manner in which certain fastidious Anarchists busy themselves looking up new and unobjectionable terms to suit their splitters, that I am constrained to write a few words in comment thereon.

Nearly a year and a half ago the world was startled by the event of the Haymarket. It was currently stated and believed that the tragedy was the result of Anarchistic teachings, and it was known that the orators on that occasion were Anarchists. Straightway Anarchy became the synonym for every species of crime, while the believers in and advocates of that doctrine were looked upon as the embodiment of everything that was depraved and vicious. The beasts of property everywhere howled for the blood of the devoted men who had fallen into their hands. Even the friends of radicalism, ay, even some Anarchists, joined in the hue and cry, and were loud in their denunciation of the men who had become victims of capitalistic fury and hate. Anarchy, then, having become for the time being a stench in the nostrils of respectability, a leading Anarchistic journal, not able or willing to stand the pressure brought to bear upon it by its eminently respectable readers, immediately forewore the name Anarchy, and became instead an energetic expounder of "Autonomy." Autonomy was a mild term; its vagueness (to the masses) being probably its chief recommendation. It was a sort of back door entrance to Anarchy. Not one in a thousand would suppose that the meaning of the two terms was identical; unless, indeed, they took the trouble to inquire, when they were told that, inasmuch as the men at the Haymarket had disgraced Anarchy, it was found necessary to change the term to the less objectionable one of "Autonomy."

And now comes another of those fastidious Anarchists who cannot bear the stigma that is attached to a plain-meaning term, but must endge his brains for one of a more refined and genteel character, a sort of aristocratic word as it were; one that will convey the same idea in a less objectionable form. One "Fenwick" writes a communication to LUCIFER to the effect that, inasmuch as some kind of social organization for restraint will be necessary for the sinners (it is presumed he is one of the righteous ones himself) for a long time to come, he is in favor of calling it the "Restraintment." This is characterized as a brilliant idea by the editor of LUCIFER, who declares that it is the term for which he and other Anarchists have long been searching. And why? Well, it is presumed that the term "restraint" has become objectionable on account of the anarchistic act which it implies in the bourgeois system which now prevails. Restraint is a bad word. It is a forcible reminder of coercion, force, bolts and bars, masters and slaves, and the weak oppressed by the strong. Therefore it has become objectionable to a certain class of hair-splitters. Not that the act itself is particularly objectionable, apparently, but it was found necessary to invent a new and softer-sounding term to describe the act when done by Anarchists; (perhaps I should say Autonomists) a sort of aristocratic high sounding word of vague meaning; hence the term "restraintment."

The whole thing to me seems ridiculous. Just imagine a few spotless individuals constituting themselves as a committee to decide what the morals of the community shall be. Such and such a man has been guilty of adultery; therefore apply the "restraintment." Another man has broken some other petty law; therefore put the "restraintment" on him—like you would a straight-jacket. Still another is a porevering rebel, and will not obey any of your laws—and this in an Anarchistic state of society too, remember—so give him a dose of "restraintment."

It is my firm opinion that, so long as restraint is necessary, the machinery will be in the hands of a government; and a Government with a big G, too, and there will be mighty little discrimination of terms to express the same idea. We will not have Anarchy until the people have learned that they can live and prosper without government, and when that happy period arrives there will be precious little need for "restraintment."

It certainly does not look very well for Anarchists to be prating about restraint, clothe it in whatever terms you may. Restraint or "restraintment," it is all one; it means simply that a class shall be pre-eminent; that a system of espionage and of force shall prevail. Anarchy and restraint don't sound well together. One is the very opposite of the other, and softening the term into "restraintment" does not help the matter a particle. As long as we have government we shall have restraint; when Anarchy becomes a possibility Liberty will take the place of coercion, force, and every kind of restraint. For the sake of Anarchy, then, cease splitting hairs about terms, and don't make yourselves ridiculous by using such high-sounding names as "Autonomy" and "Restraintment." Call the spade a spade, not a shaverette.
Wm. HOLMES,
Chicago, 9-14-'97.

The *Housekeeper* for October will contain a full account of the wedding of the man-agers of that paper, in the Minneapolis, Minn., Exposition, on the evening of September 28, together with accurate descriptions and illustrations of the participants' wedding dresses and presents.

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