

LUCIFER

THE LIGHT-BEARER.

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LUCIFER--THE LIGHT-BEARER.

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Bible Temperance.

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

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

CONTENTS: Prefatory Note; Introduction; List A.—Passages Unquestionably Condemning the use of Wine. List B.—Passages Commending or Enjoining the use of Wine or Strong Drink, or both, or including a plentiful supply of Wine among the Blessings to be bestowed upon favored individuals or Tribes, etc., or including the Denial of it among the Punishments inflicted upon the Disobedient. List C.—Passages Conditionally Condemning the use of Wine, etc., upon stated occasions, by certain persons upon certain occasions, etc. List D.—Passages which incidentally mention the use of Wine and Strong Drink without either Condemning or Commending them. List E.—Passages showing that Scripture Wine did Intoxicate. Conclusion.

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THOMAS JEFFERSON.

A LECTURE DELIVERED BEFORE THE CHICAGO SECULAR UNION, FEB. 20, 1887, BY GEN. M. M. TRUMBULL.

(Continued.)

Reported for the Independent Pulpit.
Early in 1860 I heard a gentleman say to a friend, "Who is your first choice for the nomination?" The answer was, "My first choice is the nominee." He had abdicated himself and surrendered his personality so effectually to the thimble-riggers of the party that he had not manhood enough left to form a choice or to express an opinion. He was merely one of the chips with which political shufflers were gambling for the presidency. Thirty years of American politics have hardened me in iniquity, and such a remark would neither shock nor surprise me now; but at that time it startled me, for I had believed that Americans were a free and independent people, and I said: "If ever the sentiment of that answer becomes the inspiration and the sign of party loyalty in this country, the corruption of American public life will follow." That corruption is the bane of our politics to-day, and so contagious is the disease that the moral poison of it has already infected our social constitution. Business honesty is fading away, because it is not able to compete with privileged monopoly. Almost everything we buy is adulterated; 14 ounces make a pound of sugar, 3 pecks make a bushel of potatoes, and 1,700 pounds a ton of coal. Instead of being mutual helpers, we are competitors with one another in the markets of labor.

Jefferson foresaw what was coming. With the moral instinct of a great statesman who can analyze history and pronounce judgment on the future, from a knowledge of the past, he wrote, nearly a hundred years ago: "The people will remain virtuous so long as agriculture is our principal object, which will be the case while there remain vacant lands in America. When we get piled upon one another in large cities as in Europe, we shall go to eating one another as they do there." Well, the land is gone. It is largely in the possession of mouled corporations or mortgagee landlords. We are piled upon one another in great cities, and we are eating one another.
Speaking of old Rome, a little while before mortification had set in, Mr. Froude, the historian, said: "Money was the one thought from the highest senator to the poorest wretch who sold his vote in the comitia. For money judges give unjust decrees, and juries gave corrupt verdicts. The elections were managed by clubs and coteries, and those who spent most freely were most certain of success. The great commoners bought their way into the magistracies, and from the magistracies they passed into the senate. Public spirit in the masses was either dead or sleeping, and the free forms of the constitution were themselves the instruments of corruption."

You will hardly believe me, but I assure you that Mr. Froude wrote that of the Roman republic in the days of Julius Caesar, and not of the American republic in the days of Grover Cleveland. What a familiar sound it has—"The great commoners bought their way into the magistracies, and from the magistracies they passed into the senate." In the flurry of every election I read in the papers that Boss Tom, or Boss Dick, or Boss Harry, or Mick, has sold out this ward, or that club, or the other precinct, but that he will not be able to deliver the goods. I follow this prophesy to the end, and I generally find it false; he does deliver the goods and he gets his money for them.

I have said that in matters of social theory Jefferson was an Individualist, a word which needs a special definition, and which I define to mean in this discussion an advocate of the separate and individual rights of man, as opposed to the principle of socialism, or that system in which personal freedom is given up in return for the material advantages obtained under the rule of a common government. As personal freedom has always been a very great luxury to me I was an Individualist in the sense of this definition of the word

long before I knew anything of the principles of Jefferson; and this luxury of personal independence I would not surrender for all other luxuries combined. I believe in a communism of rights, privileges and opportunities, but not in a communism of their achievement and results. I believe in individual exertion and in individual reward. Individualism compels development, while Socialism, although it may feed the bodies, will fatten the energies of men, and make them indolent. The industry of individual persons and not of communities, makes the vast aggregate of human comforts and all the marvelous triumphs of the body and the mind. To me Socialism appears to be a waste of men, and I bring a monastery before you as an illustration of that waste. Socialism is contentment, and from a state of contentment men begin to degenerate and to retrograde. Content is a luscious fruit, but it soon becomes mouldy and diseased.

These are some of my objections to Socialism, as a plan for the regulation of the affairs of men and women in what is called civilized life. I have been assured by friends of mine who are Socialists, that there is nothing in Socialism properly understood that abridges in any way the personal freedom of the citizen; on the contrary, they assure me that Socialism offers a security for that freedom. I hope they will be able to maintain that position here. The value of this church to me is that it is the only one in town, so far as I know, that permits the congregation to talk back at the preacher, and I hope that some of the members will talk back at me to-night. It may be that the only difference between the Socialists and me is on the question: How much of those rights, privileges and opportunities is included in the domain of Socialism? And it may be that in this matter of quantity lies the difference between them and Jefferson.

When I say that in politics Jefferson was a Democrat, I mean by politics the science of public welfare, the regulation of human interests within the proper sphere of the agency called government; and by Democrat I mean one who does not recognize any class distinctions or privileges of caste; one who believes that the good of all the people is the proper object of every act of government, and the only moral foundation for any law at all; one who holds that what is good or bad for them must be determined by the people themselves; that their will must govern, and that the surest way to ascertain that will is by the popular expression of it in the form of a ballot, and that the majority of opinion thus formed shall prevail.

It is a common belief in this country, as well as in England and France, that an untrammelled democracy was Jefferson's ideal of a perfect political system. This is a mistake, and out of this mistake we have coined a good deal of clap-trap about "majority rule," the "sovereignty of the people," the divine melody of the people's "voice," and that canting excuse for a thousand mistakes and a thousand wrongs, called "the greatest good to the greatest number," as if there could be in a civilized democracy any "smallest number" outside the principle of the "greatest good." Jefferson believed in the rule of the majority within the sphere of its legitimate powers, but that sphere was a very contracted one, circumscribed within very narrow limits by the rights of the individual citizen. He was as jealous of the "sovereignty of the people" as of the sovereignty of the king. In his own day it was charged upon Jefferson with great force that he was hostile to the constitution of the United States, and that he had opposed its adoption. Even in our day this opposition is regarded by many as a flaw in the statesmanship and a blemish on the patriotism of Jefferson, but he opposed the constitution because it did not sufficiently curb the democracy and diminish the sovereignty of the people. He opposed it because it did not contain the English Bill of Rights and the English Habeas Corpus law. Again let him speak for himself. He was in France when the constitution was about to be voted on by the states, and on the 20th of December, 1787, he wrote from Paris to Mr. James Madison on the subject of the constitution. After telling what he approved in it he said: "I will tell you what I do not like. First, the omission of a bill of rights providing clearly and without the aid of sophism for freedom of religion, freedom of the press, protection against standing armies, restriction of monopolies, the eternal and unremitting force of the habeas corpus laws, and trials by jury in all matters of fact triable by the laws of the land." His objection to the constitution was not that it gave the democracy too little, but too much; not that it was not liberal enough to the "greatest number," but that it was too liberal, and put the smallest number at the mercy of the greatest.

THE BEGGAR AT CHURCH.

An old man sits by the Gothic way,
His hair as grey as the stones;
Who would stile if the lichen grey
Had crept o'er his ancient bones?
He pales his ear to the cracks in the door,
And grips at his greasy crutch,
A sound of church music floats to the moor
From a lady's gentle touch.
The soul of great Handel enriches the air,
The old man hums in his nook;
He grips his crutch, and still sitting there,
Beats time to the tune on the logs.
The tune dies under the lady's touch,
Now a grave voice beats the air,
It is a sound of hope, and faith, for such
As live on terms with despair.
The old man's soul gives birth to a smile,
The old man hums in his nook;
The clergyman's syllables fluting the while
Through the cracks to the beggar's ear,
He presses his ear-drum close to the jamb
And says—"How may I get into school
Of the temperate wind that guards the lamb,
With his hand deep down in its wool."
The clergyman talks of the merry Divine,
Of the common heart of us all;
He stands the self and king in a line,
And glibly whines o'er the Fall,
And the beggar laughs, and thinks it a sham,
And says—"How may I get into school
Of the temperate wind that guards the lamb,
But his clothes were made from its wool."
The clergyman says to his folded neck—
"All our one in the sight of God,
The beggar'd hermit who sulks on a rock,
And the monarch, with his rod!"
And the old man laughs, and thinks it a sham,
And says—"How may I get into school
Of the temperate wind that guards the lamb,
While he lives by the sale of its wool."
The clergyman bids all be humble in woe,
And tells how sinful is pride,
Then his jewelled fingers darken his brow,
And his book is set aside,
Still the beggar laughs, and declares it a sham,
And says—"How may I get into school
Of the temperate wind that guards the lamb,
That those ringwax were bought with its wool."
The Gothic doorway cracks of its hinge,
The clergyman comes from the porch,
Now rises to greet the beggar's twine,
As he walks in the yard of the church;
The beggar laughs, and thinks it a sham,
He says—"How may I get into school
Of the temperate wind that guards the lamb,
But he took care to grab the wool."
Slowly the old man creeps from his nook,
And flaps on his heavy way,
And smiles as he hears men preach from the
Book,
But turn all the pages away,
Then the old fellow laughs, and swears it's a
sham,
And says—"Priests preach in their school
Of the temperate wind that guards the lamb,
While they wear the tweed in the wool."
W. BLANCHARD JENKINS,
With changes by Ioniancast.

Valuable Experiments.

"Aunt Elmina" has been trying to ascertain how the supposed uncontrollable passions of the human being may be controlled. She has been studying the question from all points of view. She has been seeking to know the habits of animals as well as the strange fancies of human subjects, and is not to be condemned for searching into these matters. Think for a moment what would have been lost to science if in the middle of the eighteenth century the savans had been discouraged in their efforts to learn how the human family might be protected from atmospheric electricity. When Franklin was trying his experiment with his kite, the key, etc., for drawing the clouds, suppose some such man as McTear or Comstock had come along and knocked from his hands the instruments he was employing; imagine for a moment that in those days they should have sought to put a stop to such investigations because Professor Richman, of St. Petersburg, was struck and instantly killed by a ball of blue fire which he had drawn from the heavens by experiment? Scarcely over are investigations made by scientists in any direction without some seemingly harmful results. Sometimes the harm comes directly to the experimenter; at others to those who are not aware of what he is doing. Nevertheless, such experiments are encouraged and such investigators in the long run are applauded. "Aunt Elmina's" investigations in the domain of zoology and sociology are just as valuable to the family as were Franklin's to the world at large.—Dr. Foot's Health Monthly.

Order "Little Lessons on Science," 40c, and "The Infidel School Teacher," 20c, of publishers of Lucifer. Elmina assures you you will get your money's worth in full. I. D. BLANKEN, May 14, 287.

The great struggle of to-day is between the Man and the Institution, between the rights of the Person and the organized force and imposture of the State.

LUCIFER

VALLEY FALLS, KAN., June 3, 1907.

MOSES HARMAN & E. C. WALKER
EDITORS.
M. HARMAN and GEO. S. HARMAN
PUBLISHERS.

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The letter of Fanny W. and W. J. Robbins should have been dated at Douglasville, Georgia.

"Foundation Principles." Lois Waisbroker, will soon resume the publication of her paper, at Antioch, California.

Many who call themselves Jeffersonian Democrats will be surprised to learn, as they will find by reading Gen. Trumbull's address, that Jefferson was an Individualist, an Anarchist, and not at all what is commonly called a Democrat.

While all Freethinkers will not agree with Moses Hull in all his views as expressed in the report of his "Opening Speech" on the last night of the recent debate in this city we are sure no one can carefully read this address, as given in this issue of LUCIFER, without benefit. We hope Mr. Hull will favor us soon with another installment of his "affirmations," as given in reply to Mr. Braden's challenge, "What have you to offer in place of the affirmations of Christianity?"

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 which preceded it. In that epoch, the earth was supposed to be flat, the sun was its attendant light revolving about it. Above was Heaven where God ruled supreme over all potentates and powers; on earth ruled the Pope as the viceroy of God; below was the kingdom of the Devil, Hell. So taught the Bible. Then came the New Astronomy, the astronomy of Copernicus, Galileo and Bruno. It demonstrated that the earth is a globe revolving about the sun; that the stars are worlds and suns; that there is no "up" and "down" in space. Vanished the old heaven, vanished the old hell; the earth became the home of Man. Bruno sealed his devotion to the new truth with his life on the 17th day of February, 1600. During the 17th century Grotius wrote the first work upon international law. This was the herald of the Arbitration which is to supplant war in the settlement of national differences.

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

Suits to Accept.
A church organ at Valley Falls, Kan., rejoices over the arrest of the editors of LUCIFER of that place, and Mrs. Slenker, of Virginia, charged with writing and mailing some plain talk on the sex subject, whereupon the LUCIFER offers the church paper \$10 to print six passages that it will select from the Bible. We would like to be editor of that paper long enough to take in the X. We will print and mail the whole Bible for half the price.—Medical Liberator, Des Moines, Ia.

"WHAT'S TO BE DONE?"

There are 500,000 more women than men in Great Britain. There is a like disparity in Germany and in some of the United States. Whether this be accounted as a deficiency of the male or as a surplus of the female population, it is a matter more difficult to deal with than the surpluses and deficiencies which puzzle the heads of financiers and economists. The statesman or philosopher who shall restore a proper balance of the sexes will add immensely to the sum of human happiness.—Exchange.

A few years ago a noted metropolitan preacher when asked what should or could be done to cure the "social evil" in said metropolis, is reported as replying in language like this:

"Put all the prostitutes on board an old worthless ship, tow them out to sea and then scuttle the ship."

Some such plan as this would perhaps furnish the speediest way of getting rid of the "surplus female population," and thereby "restore a proper balance of the sexes." Another way, not quite so speedy but equally effective, would be to adopt the Chinese method of strangling surplus female infants.

The writer of the above very suggestive paragraph, appeals to the statesmen and philosophers of the land to "restore a proper balance of the sexes" and thereby "add immensely to the sum of human happiness." But where is the statesman, where the philosopher who is bold enough to treat this problem with the same plainness of speech and the same honesty of logic that he would use in treating of the labor question, the money question, or any other practical issue of the day or of the age? To inquire honestly and earnestly into the causes of our social ills is to open the question as to whether monogamy—by which is meant the legal ownership of the sex-hood of woman and man by each other and by the state—is the true and only solution—the only basis of morality in the sex-relations of men and women. Skepticism or doubt, if expressed, in regard to this fundamental dogma is flat blasphemy against the deity known as St. Custom, a sin never to be forgiven by the worshipers at that sacred shrine, and hence it is not strange that but few men and still fewer women are brave enough to imperil their chances of success in life by the avowal of heretical notions in regard to this cardinal article of faith and practice.

Among the few "philosophers"—philanthropists, who are brave and honest enough to challenge time-honored prejudices on this subject is Dr. McLaury, "President of the Board of Trustees of the Society of Medical Jurisprudence" (N. Y.) In a paper read before a meeting of that organization, on the "Social Evil" Dr. McLaury says:

I fancy I hear some one say, well, let all men and women marry. So far as our society is concerned all men may marry—all women cannot, for the simple reason that in New York City alone, there are forty to fifty thousand more women than men. Taking our State and the New England States, there are 179,000 more women than men. Then there are 159,000 men who won't marry, and there is no law to compel them. That leaves 300,000 women, in this small geographical circle, without the possibility of getting married.

The Dr. might have added with equal truth, that, in the states named, there are at least 150,000 more men who, while they are willing enough to marry, ought never to become fathers; men who are physically diseased or mentally deformed or imbecile to such a degree that no woman, with proper regard for the natural rights of offspring to a sound mind in a healthy body, would ever choose one of them as the father of her prospective child. This would make, say, 450,000 women in that limited area who either cannot marry at all, or who cannot marry with a due regard to the physical and mental endowment of their prospective offspring.

Continuing, Dr. McLaury:

Can we say that all these 200,000 women are implacably wicked if they have ardent love natures and sometimes yield to them? Does not God's law give them emotions, passions, and rights equally with their married sisters? Some of the most affectionate, loving girls ever born into life have gone down to despair and suicide through remorse and self-condemnation at their inability to control their love for men perhaps wholly unworthy.

While this is all too sadly true, is it any the less true and any the less deplorable that thousands of good, affectionate girls have lived lives filled with "remorse and self-condemnation" and have withered away and died untimely because of their

"inability to control their love for men wholly" worthy? The cast-iron rules of artificial society, do not allow girls to make known their love to the object of their affection, and, of course, under the reign of monogamic laws it is a crime for a man, however worthy, to respond to the love of more than one woman during her lifetime, even though that chosen one should afterwards become and for long years remain a physical or mental wreck.

Quoting from eminent writers, our essayist says:

Mrs Phelps says no man can realize the agonies women suffer from 17 to 20, that is, from the nubile age to marriage. Maudsley, in "Body and Mind," says, "Although women bear sexual excesses better than men do, yet they suffer more than men by the entire deprivation of sexual intercourse. Sexual starvation is a condition in which either men or women may reach a state when they will sacrifice everything dear in life to them to appease that appetite—money, property, friends, family, reputation, and even the hopes of eternal bliss."

Byron says, "Love is of man's life a thing apart; 'tis woman's whole existence." I think that statistics show that there are more women in insane asylums to-day from some perversion of the love nature, or sexual aberration, than all other causes put together.

IGNORANCE NOT BLISS.

All physiologists will probably agree with Dr. McL. when he says:

There is nothing in the world that people are suffering so much for as for a want of knowledge on this one subject. As an old doctor, now deceased, once expressed it to me in conversation on this subject: People suffering, suffering and dying through ignorance, and no one to teach them! There is no stimulus accessible to our race so potent for good, when naturally and healthfully utilized; or for evil when perverted and abused. The physiology of the whole passion of love has never yet been written. That it generates force and increases mental and physical power is undoubted. Not only is it capable of germinating a new individual, but, wisely developed and exercised within strict limits, it may to an almost unlimited extent increase the mental and physical powers of the individual.

If then, "people are suffering, suffering and dying through ignorance" concerning this tremendous force called "love," as manifested through sex, would it not seem wise and just to welcome and reward those who spend time, labor, and money to teach the ignorant how to avoid the terrible consequences of the misuse or abuse of this "love-passion"? But what are the facts? Mrs. E. D. Slenker, an elderly lady of Quaker descent, a strenuous monogamist—in fact one whose sex-doctrines verge upon asceticism—this pure and good woman has lately been imprisoned and is now held under heavy bonds for trial, charged with no other offense than that she circulated documents whose only design is the spread of wholesome knowledge in regard to the physiology and hygiene of sex!

The editors and publishers of this paper are also under bonds for trial, charged with a like offense, i. e., in our capacity as journalists we have allowed a correspondent to denounce in vigorous but scientific language a shocking instance of sex-abuse that came to his knowledge. Is it the business of government to foster ignorance, abet crime, screen criminals and punish those who would spread knowledge on subjects of vital importance, and who would hold up the perpetrators of crime to public execration?

We have wandered somewhat from our text but have not lost sight of it. The question, "What shall be done?" is pertinent to all that has been treated upon in this rather long article. Who is wise enough and brave enough to give us an answer? H.

LOCAL MENTION.

An old friend and subscriber informs us that one of the Valley Falls clergy began a series of "gospel meetings" lately at a school house a few miles from town. In his opening address he did not take any text but made a rambling talk on a variety of subjects. Among other topics he alluded to ourselves in language something after this fashion:

"You have probably seen or heard of a paper called LUCIFER published at Valley Falls. I do not often read it myself—but I think it necessary to keep posted as to what the devil is doing. The editors of this paper seem to want a change of some sort. They are satisfied with nothing as it is, and if they cannot get what they want by peaceful means they will try bloody revolution."

As this is a fair specimen of the way in which we are constantly misrepresented and belied by these irresponsible pulpiteres whose main hope of support

rests upon their success in keeping their hearers deceived as to the real objects of Secularists and Rationalists, we take this occasion to say once more that while names amount to little anyway, it simply shows the ignorance or malignity of our opponents when they use the term Lucifer as synonymous with "devil." Do these men ever consult a dictionary? If they would examine Webster's Unabridged they would see that Lucifer means "Light-bringing, the morning star, from Lux, lucis, light, and ferre to bring. The planet Venus when appearing as the morning star;—also applied, in Isaiah, by a bold metaphor, to the king of Babylon."

Then let these pulpit maligners read the rebuke administered to them by the astronomer Henderson, as quoted by Webster:

"The application of this passage [in Isaiah] to Satan and to the fall of the apostate angels is one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations."

This, then, correctly indicates the measure of the honesty or the scholarship, or both, of Christian propagandists. They either willfully misrepresent, or they are grossly ignorant of the meaning of the words they so flippantly use.

Then as to our aims: Nothing short of the grossest ignorance or most wilful mendacity can account for the persistent charge of our foes that we advocate violent revolution as a cure for existent evils. Again and again has the writer of this stated that so long as tongue, pen and press are free we have no use for the sword, the bayonet or the dynamite bomb. If war and bloodshed were forced upon us and there were nothing left us but to fight or submit to extermination we should probably do the best we could with all the weapons that nature and science may have placed at our command; but in the present state of dense ignorance on the part of the masses as to what are the true and inalienable rights of man we have absolutely no faith or hope that a general war would result in a triumph of liberty and right. Every year since we became a nation has resulted disastrously for liberty—has narrowed rather than extended the area of human rights, and has strengthened the power of government to oppress the subject or citizen. The successful revolt of the colonies against the mother country was a move in favor of liberty, but this was before we became a nation. It was a revolt against centralization of power, whereas every year we have had since has been for the centralization and consolidation of power. The late war was for national unity and not for human liberty at all. The nominal liberation of the slaves was an incident not an object of the Union commanders, as everybody knows, and to-day human liberty is being hunted and hounded down all over this land in ways that were not believed possible before the last war.

We are informed that the friends of Clark Braden are trying to injure Mr. Hull by attempting to involve the latter in self-contradiction in regard to a letter of endorsement published in the "New Thought" of the 21st ult. The facts of the matter are simply these: The letter of endorsement was written and signed by about 15 names and presented to Mr. Hull on the evening of the last session of the debate. At the suggestion, however, of some one present the paper was not carried off by Mr. Hull but was left here for the purpose of obtaining the signatures of persons who were not then and there present. The obtaining of these signatures was neglected for some days, and thus the charge of self-contradiction is easily shown to be without foundation. H.

Editorial Notes.

A place on earth has been found where taxes are unknown. It is a territory bordering on the northeastern line of Lincoln county, Mo., called "Hibbert's Gore." It contains 331 acres of land and ten flourishing families. It is bounded by the lines of three counties, Knox, Lincoln and Waido, but is not claimed by either. The inhabitants do not maintain a municipal organization and can not vote for President, Governor, members of the Legislature, or town officers, but they are contented with their lot, have fine farms and good roads, their pork barrels and potato bins are open to one another, and they do not care a snap about politics.—Auxiliary.

No political no voting!! No Strath!!!
What a shocking condition of affairs! The morals of those Hibbert's Gore people must be awfully depraved. And no nice, smiling office-hunters to tenderly inquire just before election, concerning their health.

CORK, May 17.—The Mayor of Cork, reply

ing to the invitation of the Lord Chamberlain to assist in the celebration of the Queen's Jubilee, declared that, in view of the pending crimes bill, the invitation was little short of an outrage upon the self-respect of the Irish people.

Good for the mayor of Cork!

The "New Era" must be doing a good business when its proprietor can afford to refuse a stickful of matter, one insertion of which would have brought him \$10, cash. And the matter! Six choice verses from his Bible, a book which he thinks is pure and holy and should have unobstructed passage through the mails, while unpopular works on physiology should be slung out and their writers and publishers and transmitters branded "rile" and dirty and be sent to jail.

Do you call that square, manly, honest, conduct, Mr. R. E. Van Meter? And do you think to take refuge in silence and by that means impose upon any fair-minded person? That is not dignity, it is—well, what would you call it in any one else?

"Dr. McGlynn in grave danger," says a headline in the Kansas City "Times." And what do you suppose is the nature of this "danger?" Why, the senile Mr. Poggi of Rome is said to threaten to "excommunicate" him if he does not present himself before the ecclesiastical tribunal in that city within a certain specified time! What terrors such a prospect must have for a healthy mind!

The treatment which Mr. O'Brien is receiving in Canada at the hands of the Orangemen shows us how much a tradition of liberty is worth to men who have not grasped the fundamental principles of liberty. The Orangemen think that they are ever so much more progressive than the Catholics because other men, some generations ago, defeated James in the Battle of the Boyne. They claim to be Protestants and yet they seemingly know nothing of the right of Private Judgment, and consider a brick the best of all arguments. With what a glorious largess of freedom we should be blessed if the Orangemen could get and keep the crank of the State machine in their hands!

Many cases of flowers were received in New York from various parts of the country for Frau's tomb. Wonder if any were sent to the cemetery officials anywhere by the same donors, marked, "For the graves of the unknown privates?"

The Parsons (Kan.) "Sun" is responsible for this:

A colored girl about nineteen years of age called at the residence of Wm. Thomas, a colored resident of the Second ward, Sunday morning about six o'clock and a few moments later gave birth to a child, to the great astonishment of Thomas and his family. The girl is unmarried and resides at Fort Scott. She was on her way home from the Indian territory, and embraced the opportunity to call on Thomas' family for old acquaintance sake. The girl, in answer to inquiries as to who the father of the child is, says it has none that she knows of, as she never had any relations with anybody of the male sex that would bring about such results, and that the arrival of the stranger is as much a surprise to her as to any one else.

Of course no sincere Christian can consistently avail at this. It is reasonable and natural, as reasonable and rational as—the similar story of the conception of Jesus.

People outside of Kansas need to take with some grains of allowance the statements made by the "law and order" papers and preachers to the effect that the liquor business is "stamped out" in this State. In the course of an editorial upon the subject, the Washington (Kan.) "Post" remarks:

Under this prohibition there has been more of drunkenness and debauchery than ever before, and the cranks who secured the law have sat down and rested from their work.

And Washington is not the only city in Kansas where this can be truthfully said.

In "Open Court" of May 28, Edward O. Hegeler criticises Mrs. Stanton's strictures upon Queen Victoria, extracts from which have appeared in LUCIFER. He says that he "never read a harsher criticism on Queen Victoria than hers." Nevertheless, many harsher ones have been written, and by representative Freethinkers and general writers, and hers certainly is no more severe than the facts warranted and the cause of truth demanded.

Speaking of the fortune accumulated by Victoria, Mr. Hegeler observes:

Let us not forget that saved money must be invested somewhere and that invested money is paid out for labor in some manner use-

ful to the public and so helps to prevent poverty.

But who pay the interest upon all such "invested money?" The workers and consumers, the very ones whose hard earnings built up, bit by bit, this fortune of reigning idleness. And did it never occur to the mind of Mr. Hegeler that instead of being compelled to pay interest upon the "savings" of a figure-head "ruler," the tax-payers, the honey bees, of Britain, should have had for themselves all their gatherings? Does he know of any reason, good in equity, why they should not have kept for their children all the pennies, shillings, and pounds which Victoria has taken from them and "invested" for hers?

Mr. Hegeler desires to know if Victoria and her husband have not "shown to the world a model family life?" If the gentleman thinks that a "model family life" which can show nothing done for itself but all done for it by the toiling poor, then all that need to be said is that one such family is sufficient to prevent ten thousand other families from exhibiting a "model family life." The necessities of the ten thousand are filched to make the luxury of the one, and the daughters of the one are protected from the temptations and pinching want which drive the daughters of the ten thousand into the crowded way that leads to foul disease and premature death.

H. L. Green's remarks concerning Mrs. Slenker, appropriately placed in the Opposition column, are characteristic.

John Swinton deprecates the presence of the "Religious Firebrand" among the Labor powderkegs. He fears that it will cause dire disaster. McGlynn brought it in and no way has yet been found to get rid of it. I fear that so long as the allegiance of laboring men is divided between their cause and some church, the Firebrand will continue to menace the peace of the party. Men who believe that the Pope has any right to dictate to them in any way are very poor material which to make reformers.

Says the "Voice," the New York organ of prohibition:

If "personal liberty" is to be the watchword, why is not the Anarchist our true statesman?

You have hit it exactly! Until the principles of Anarchism prevail we shall have no genuine personal liberty, and the recognition of personal rights is the one essential qualification of the true statesman.

Yes, Burr, the doctrines you quote are indeed sound, but you might have added that these are no "light and transient causes" of change, the evils fostered and protected by our government. They are stupendous wrongs, terrible crimes, and now is the time to protest and agitate against them, ere they become still more colossal and terrible.

How came Col. Ingersoll to say, in his masterly speech to the jury in the Reynolds case, that the trial of George Jacob Holyoake in 1843, was the last prosecution for "blasphemy" in England? Had he forgotten the recent prosecution and imprisonment of Foote, Ramsey and Kepp?

It does not follow, as Mr. Murray assumes, that because a man is educated he is a thinker. It takes more than mere book education to make a thinker of any one.

Mr. M. is evidently a beginner in reform work. He has the faith of an enthusiast in legislation as a remedy for industrial and social ills. The "recognition" that the "toiling masses" require at the "hands of our law-makers" is not the enactment of more laws but the repeal of most of those now upon the statute books. If we are to become a free, prosperous and happy people the legislator must let labor, commerce, morals, religion and all other private concerns alone. His previous meddling has been but to mar; the more he has piled law upon law the worse affairs have become.

Do not forget to help Mrs. Slenker all you can, friends. Remember that she is alone and lonely; that your words of sympathy and your substantial aid will be doubly welcome if sent together directly to her. She is worthy of your respect and help. She has not "disgraced the cause of Free thought"; they who turn the cold shoulder to her in the hour of trouble are the ones who disgrace Free thought. We who do not accept her sexual philosophy are concerned only that in her person freedom of investigation and discussion has been foully assaulted. Who is the logical Free thinker,

he who defends Mrs. Slenker's right to discuss the questions she deems important, or he who will defend her only when she chooses the subjects he considers important?

Moses Hull's Opening Speech on the Last Night of the Braden-Hull Discussion.

Gentlemen Moderators, Ladies and Gentlemen: My friend, Mr. Braden, is not at all satisfied with my mode of conducting the affirmative of this discussion. I did not expect he would be; so my disappointment is not grievous. If I could quietly submit to let him manage both sides of this argument there would be little room for doubt as to the final outcome.

He has asked again and again, what can I present better than the religion of the Bible? I am tempted to ask, what can be worse? Its justice provides an atonement to take unworthy scoundrels to heaven. This atonement comes about by a just God causing a wicked man to betray, and other wicked men to murder, his innocent son, and all this to save men from justice.

Its love sends "strong delusion," in order to make people who otherwise would believe the truth, believe a lie in order to furnish a merciful father an excuse to damn them.

Its mercy uncorks seven vials of the wrath of God, without any mixture of mercy, and pours them on the earth, the sea, the rivers, the sun, and the seat of the beast and the air; all to make men miserable and to set them blaspheming as no power except this merciful God could make men blaspheming; and follows all this with a lake of fire and brimstone, filled with his children who are to be "tormented day and night forever and ever."

Its equity commends the unjust steward, pays a prodigal for being a prodigal, gives the same reward to one for one hour's work that it does to others for twelve hours' work, and rejoices more over one repenting sinner than over ninety-nine just persons who need no repentance.

Its truth caused an apostle to lie that truth might abound.

Its wisdom said: "If any man be ignorant let him be ignorant," and warned its disciples against philosophy.

This list I might extend until midnight, but I must turn to my opponent's question: "What will you give us in place of all this?" I will tell you.

1. In place of the justice just mentioned, we teach that there is no pardon for sin—no atonement—that the only way to escape the consequences of sin is to escape its commission. It does not believe that any twist of the ecclesiastical wrist can make the murderer, thief or liar anything but what he is; it offers no premium to a murdering Constantine to come into the church.

2. In place of that love which sends "strong delusion," to delude the people, we teach that the truth begets and imparts truth—imparts in it all nature—that God has written the story of every thing on the thing itself. We believe in an inspiration to every rational creature, which, if he will follow, will guide him as unerringly as the instinct of a bird will guide it on its wing.

3. Instead of the mercy which gives mistaken souls the seven last plagues here, and hell hereafter, we believe and teach that during all eternity the good and the doing will work for the elevation and the amelioration of the condition of the more unfortunate; and that this whole world, with everything in it, will eternally grow away from sin and suffering.

4. We teach a system of equity which gives the wealth to those who produce or earn it, and that would put the unjust steward and the man who paid a penny to one man for one hour's work, and another one penny for twelve hour's work, and all other rich scoundrels, where they could no longer defraud labor out of its earnings.

5. We teach a system, not of "strong delusion" to give God an excuse for wreaking his vengeance upon his children, but a system of truth which says what it means and means what it says.

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and it seemed necessary to set apart one day in seven for rest and instruction. We are not a pastoral people as they were, we can't stop our blast furnaces one day in seven. We live more by machinery; many of our machines require to run seven days in the week. Every man can read the newspaper for himself, so we do not need our assemblies one day in seven as we once did. Four or five hours moderate labor per day by every able bodied man and woman, will produce all the necessities and all the luxuries of life. Men do not need to work six days in the week now; in fact, when one man works six full days he throws others out of work. With our machinery there is not work enough for all to work six days in the week. Our holy Sabbath command reads "Rest, or Sabbatize when you are tired." Your tired constitution is your God's command to remember the Sabbath.

4. Instead of the doctrine of depravity as taught in the church, we teach the doctrine of immaturity; man never sinned when he was wise enough to shun it. It is not depravity in green peaches that make those sick who eat them; it is immaturity. When men are mature, that is, developed in all their parts, they will not sin. The animal faculties develop first, and until the intellectual and moral faculties are developed they will commit actions prompted by the selfish and animal propensities. This is not depravity but immaturity. Now instead of asking this individual to be born again, we strive to grow in him the moral and intellectual faculties; the moral, to give him a disposition to do the right; the intellectual, to show him what is right and how to perform it, so that he will not need, like Paul, to say, "How to perform that which is right I find not."

5. Instead of the endless sin, misery and hell of the church systems, we give you endless progress. No matter how low, how weak, how insignificant, how sinful an individual may be, he must grow eternally; to grow is to out-grow; to out-grow is to throw off that which is out-grown and to put on the newer, the better, the larger. With us, no man's education is ever finished. Life's school is eternal. Eternally we pass from the lower to the higher and better. Eternally we sympathize with and help those beneath us and help ourselves upward and onward by assisting others to climb the hill of progress.

6. Instead of religion, the meaning of which is to "bind back," we give you science—ever upward-marching, upward-marching, science. Science, which, instead of the shrine-cures of religion, will teach you how to so live that you will never be sick. Science, which does away with the caprices of a vacillating, capricious, deity and in his place puts law—cause and effect. Science, which will teach you how to be good—how and what to eat; how, where and when to sleep—in short, how to live so as to make the most out of ourselves possible.

7. How do we cast out devils? The little woman I heard with a reepee which, when carried out, never fails; she has found out that pork, tea, coffee, and indigestible food puts the devil into me. She sees it, almost before I feel it, in sallow looks, sunken eyes and a general haggard appearance. She finds that close confinement in an airy, well-ventilated room, with nothing to eat but oatmeal gruel, will always cast out the devil. Ladies, try that system of casting out devils, on your husbands just once; you will find yourselves all miracle-workers. The fact is, you feed your husbands' devils, give them devils in their drink; they smoke devils and chew devils; how can you expect anything else than that they should be full of the devil. Again, thousands of family devils, in the shape of quarrels, come in as a result of bad cooking. Husbands can in eight cases out of ten cast the devils out of their wives by providing good houses, good food, good reading, and by showing themselves affable gentlemen in their own families, as they are expected to do in other people's families. Above all, if you want to keep the devil from your wife let her be free; let her own herself, soul and body; make no demands upon her otherwise than your cleanliness and purity of life will render it a pleasure for her to gratify.

8. We neither swear nor pray; both are useless. Usually those who swear are afraid to pray, and those who pray are afraid to swear. If we could we would not call the curses of God down upon any body or any thing. We do not want our horses, or even our hogs, damned; and as to blessing, we prefer to do that ourselves; we never bless but that in that act we get a blessing. The departed Thee, through one of our poets, said:

"O, my mortal friends and brothers,
We are each and all another's,
And the soul that gives most freely from
Its treasure
Hath the more.
Would you lose your life, you find it,
And, in giving love you bind it.
Like a man, and safety to your heart
Forever more."
Then, while others pray and swear,
The power and better system of ethics
Teaches us to act.

9. Instead of confining ourselves to the inspiration of the past ages,—thus tying ourselves to their ignorance and follies—we believe in present inspiration growing out of every occasion, and adapted to the occasion. Probably Moses, Isaiah and Jesus, if they ever lived, were inspired; we are glad of it if they were; their inspiration was the highest that could be given to them and was adapted to their need at the time. But I, too, am a man; I identify that God speak to me. I will be content with no man's word that God spoke to someone two thousand years ago. I am hungry; don't try to satisfy my appetite with a description of the manna

eaten by Moses, the figs eaten by Isaiah or the corn Jesus and his disciples plucked and ate on the Sabbath day. No more can I be satisfied with the intellectual and spiritual pabulum they received.

10. How do we expect to banish sin? Not by exclaiming with Paul, "God be thanked that ye were the servants of sin." Science—knowledge, must and will "bruisé Satan under our feet." The microscope and telescope will help to tell us what sin is. The drunkard can never be prayed out of his drunkenness. The microscope will tell us what the intoxicating element in strong drink is, and science will teach us how to cure the evil planted in the system by swallowing the intoxicating element.

Ladies and gentlemen; let this be taken as a type of the answers that wait in readiness, to be made to all Mr. Braden's questions.

Some Serious Thoughts.

EDITOR LUCIFER: Perhaps at no time in the history of the world has society been so convulsed as it is at the present. Gigantic labor demonstrations are of frequent occurrence, while each daily paper records some strike, lockout or other herald of the poor struggling toilers' efforts to better his condition. And perhaps in the same paper with the foregoing are accounts of the massive fortunes being made by capitalists and speculators by systematic robbery of the laboring or producing classes. In former times it seems such conditions were patiently borne by the workers, but the world of to-day sees a different order of affairs. Education has slowly found its way into the poor man's cabin, so that now our poorer classes are fairly educated and consequently are thinkers, and as such have in a great measure succeeded in tearing themselves from the vicious clutch of arrogant priests, and divorce from the money kings must soon follow. Rightly they reason that no man has the sanction of justice in robbing and starving the wives and children of the toilers, for the purpose of gratifying an inordinate lust for hoarded wealth. A change, and a radical change, must soon come. And it ought to come. It must be clear to any thinking mind that there is something inexorably wrong, both in civil and religious affairs, when women and children are allowed to starve while mother earth is yielding each year a bountiful supply for all her children.

Men are permitted to hold, for speculative purposes, millions of bushels of breakfasts, while the poor are famishing from lack of the necessities of life. And what is the action of the self-styled followers of the meek and lowly Jesus during the perpetration of this flagrant injustice? Are they making heroic efforts to alleviate the sufferings of the poor? Are they in the name of justice loudly denouncing those whose inhuman actions are causing all this distress? No; surely but not unexpectedly, and in perfect keeping with their past record, they are not! On the contrary, with a smile, they welcome into the fold these heinous robbers of human life and happiness, and together they, with the money their accursed dogmas enable them to extort from the skeleton-like hands of the starving workers who are yet in the meshes of their diabolical superstitions,—with the money thus acquired, they rear to an imaginary god,—the product of their own morbidly diseased intellects,—innumerable palaces, some of them costing hundreds of thousands, and even millions of dollars, and arm in arm they enter, and from cushioned seats loudly thank God that they are not like other men. And in these palaces they expect a God of love to dwell in their midst, while perhaps in the shadow of those palaces are some of the less fortunate children of this loving and merciful God, who are wasting away from starvation.

The history of civilization cannot show a parallel case of such universal moral degradation. The life and future welfare of our nation and its people demand that the toiling masses receive some recognition at the hands of our law makers; legislation for the rich must cease, and laws passed favorable to the interests of the poor. If this is not done, there must come a day of reckoning; men must be sent to our legislative halls who, by proper laws, will apply the remedy while the disease is yet curable and before it is forever too late to effect a cure by any remedial short of revolution. What the world needs most is less reverential love for an imaginary God, and more genuine human sympathy for mankind; less of the religion of superstition and ignorance and more of the religion of humanity.

JOHN W. MURRAY.

SPIRIT OF THE OPPOSITION.

But those mine enemies, which would not that I should reign over them, bring hither and slay them before me. Jesus.

Elmina Drake Slenker, the well-known Free thought writer, has been arrested on the charge of circulating obscene literature through the mails. From what we learn we have no doubt of Mrs. Slenker's guilt—she herself seems to admit the charge made against her—and yet, at the same time, we are sure that Mrs. S. really thought she was acting lawfully in what she has been doing. She is evidently a crank on the sexual question, as are many other very good people, made so in the manner described by Mr. Parton in this number of the "Magazine," and who are constantly, unintentionally, bringing Free thought into disrepute by their injudicious manner of promulgating their opinions. But if people have no more dis-

cretion than to violate, knowingly, the established usages of society, and the laws of the country, they should be prepared to enter the consequences without murmuring, and should not expect those who condemn their course to come to their aid when they get into trouble. We are, very much, that so good a woman should have allowed herself to be thus entangled in the meshes of the law, and disgrace the cause of Free thought, which she has heretofore so bravely advocated.—Free thinker's Magazine.

LARGE THOUGHTS IN SMALL TYPE.

We have no occasion to be troubled. A few million years are the same as eternity to us. The ambitious idealists who talk of eternity, without finding, for the most part, enough depth in themselves to fill an existence of sixty years, usually imagine much less than that. In reality, a single million of years surpasses the power of our imagination. We have hardly the history of the past three thousand years, and it appears to us eternal and infinitely already so old. Let us, then, fill the present with our best, prepare, as far as our means and strength allow, for the nearest future, and leave the care of far-off times to come to the men or the new beings of those times.—Edinburgh.

With every drop of my blood I am opposed to any treaty with Russia by which the United States shall be bound to deliver to the agents of that infamous government men who have simply been charged with political crimes. A Russian who does not oppose the despotism of the czar is a criminal, and one who does not resist the czar is a traitor. No such treaty should be made while Slavia is the tomb of the bravest and the best. The government should side with the etzuzing, with the oppressed, and no true American should have the slightest sympathy with the tyrants, the usurpers, the enemies of the human race, called kings and czars.—Dr. G. Ingersoll.

The simple truth is that the Society for the Suppression of Vice does not care a pin for the suppression of the clandestine and real-estate book trade, but, taking advantage of the great elasticity of the subjective element, they first make a raid upon the clandestine trade as a cover to their attack upon the science of human physiology in the interest of their peculiar religion. Pretending and loudly bragging to have done the work of the police authorities better than they ever did or could do themselves, they now come to their real work, which is to suppress science and eradicate ignorance and superstition among the people. The honest and self-respecting men and women who are laboring openly, earnestly and intelligently to prevent social corruption and keep men out of hell upon earth by instructing them in the laws of life and health, are pounced upon as if they were punks and hirlots.—Edinburgh.

The "Christian Commonwealth" says that the only way to preserve Christianity is to rid it of all human accretions. But if this were done there would be nothing left of Christianity to preserve.—London Free thinker.

A rich Russian peasant at Obodny, in Poodla, was visited by three clerically attired persons who announced that they were Christ and the apostles Peter and Paul. They recited a list of his iniquities and demanded his money. He gave them all he had in the house and went out to borrow more. The credulous neighbors came flocking in to see the holy visitors; but the impostors mistook their motives and thought the peasants were come to applaud them. When Christ drew a knife from under his clothes and attacked a too forward peasant, they crowded against him, his credulity and found courage to attack the impostors, who were overpowered and carried off to jail. It is a pity the peasantry everywhere cannot wake from their credulity and pick off the gods and priests who crush them and plunder them. The impostors or delusion called Christianity ought also to have been self-exposed by its resort to the knife and the stick, but few have possessed understanding enough to perceive this and few will be so courageous to attack the impostor, thief, and tyrant in one.—London Free thinker.

All the murders of the French Revolution did not amount to our first to those of the Massacre of St. Bartholomew. In one short night and day the Christian priesthood shed more blood (and the best blood in France) than was spilled by Jacobinism and all other forms of violence during the whole Revolution.—Rev. Wm. B. Channing.

We must have an end of all persecution of idiots. * * * To persecute ideas is like persecuting light, air, electricity or the magnetic fluid. Their repression means explosion.—Knelia Castelar.

The most important thing in this world is human liberty—more important than food or clothes, more important than gold or houses or land, more important than art or science.—Dr. G. Ingersoll.

But what a different cultus our home inpires, when instead of superstition, sentiment is wedded to science? Where children are reared with the manners of mature years, and old age preserves the bloom of youth! Where woman's weakness has redounded to man's strength, and the world is a land of affection, and universal and the best solidarity!—C. T. Fowler's Co-operative Homes.

One man esteemeth one day above another; another esteemeth every day like the other.—Rom. XIV, 5.

Ye observe days, and months, and times, and years, I am afraid of you, lest I have bestowed upon you labor in vain.—Gal. IV, 10, 11.

Let no man therefore judge you in meat, or in drink, or in the observance of an holiday, or of the new moon, or of the sabbath days.—Col. II, 16.

Legalized robbery has placed the heritage of unborn generations in the hands of immortal corporations, while the law completely permits them to reap the lion's share of the fruits of living industry.—Chicago Express.

Homes are needed for wives who are exposed to brutal treatment by legal protectors, during gestation, in order to prevent the increase of brutal, imbecile, or disordered progeny.—J. W. Dinsdale in Social Commonwealth.

Wives! Mothers! Daughters! BE YOUR OWN PHYSICIAN! A lady who for years suffered from distressing female complaints, weakness, etc., so common to the sex, and in despair of a cure, finally found remedial success completely cured her. Any sufferer can use them and thus cure herself, without the aid of a physician. Two papers, treatise and full directions. Price, 50c. Address, Mrs. W. C. HATHES, 608 Broadway, N. Y. (Name this paper.)

SONG OF THE SABBATHARIAN.

Go, burlesque the river up,
And padlock down the rail;
We'll have no train on Sunday run—
We'll have no steamer sail.
Go, tell the sailor on the sea,
To make his crew fast,
And trust the mercy of the waves,
Till Sabbath shall be past.
Command the sun to stay his course,
Forbid the wind to blow,
And tell the flowers they shall not bloom,
The trees they shall not grow;
The hives shall be all shut and sting,
The lambs shall not grow;
The cattle all shall silent be,
It is the Sabbath day.
And order yonder workman,
That strolls along the road,
To turn at once from sinful ways,
And seek the house of God,
What need hath he of light or air?
(Go, bid him fast and pray,
And put a mournful yoke on—
It is the Sabbath day.
And tell the cook, when you are down,
At four o'clock we dine,
And as we'll have some company,
To lay the cloth for nine;
And call at number twenty-six,
And say to Mrs. Brown,
That after dinner, we will drive
A few miles out of town.
But, first run for my letters, John,
And bring them quick to hand,
That I may see before I go,
How all the market stands;
For if I did not watch them well,
I'd soon be in the lurch;
And then bring round the carriage, John,
And we will drive to church.
—Boston Investigator.

LETTERS FROM FRIENDS.

Dear Brother Harman: After several changes—the fate of the wage slave—I am at last located in Leadville, where I hope to be able to remain for the summer. Am glad that Edwin and Lillian once more breathe the air of nature if not of liberty—for jails are not the only prisons in this boasted land of freedom. I am serving an indefinite term at hard labor in order to live, and no opportunity to enjoy outside recreation except perhaps a few brief moments after dark.
With very best wishes to E. and J., and yourself, I am, Fraternally,
J. ALLEN EVANS.
Leadville, Colo., 5-20-'87.

The world is governed too much. That government is best which governs least. Government, even in its best state, is a necessary evil. Prudence will dictate that governments long established should not be exchanged for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the power to which they are accustomed.
Are not these sound doctrines, O Lucifer? Hymn.
Mr. Walker, Dear Sir: Please send me a few copies of your paper, for I like the principles you advocate and I sympathize with you and Elmina in your persecutions by bigots and sky pilots. I know something of their dispositions as I am, save one, the only outspoken infidel in town. Many I talk with are of the same mind as yourself on the marriage question but dare not make it public. Wishing you and Lillian a happy future, I am, respectfully yours,
LINNAM W. SEAYEY.
Brownfield, Maine, 5-25-'87.

Mr. Harman: We should suppose the present conditions of society would have forced you into co-operation. We would like to associate with persons who would like to buy their own land, build a house for a common household by common stock and endeavor to put in practice the ideas represented in "Liberty" by Stephen Pearl Andrews, entitled "The Science of Society." Helen Wilman and C. C. Post are inducing Liberals to come in and make homes here, and we think it would be a very good place. We are determined to change our conditions by attempting this plan.
Yours,
FANNY W., AND W. L. ROUNDS.
Harman & Son: Enclosed find stamp for circulars and I would be much obliged if you would send me a specimen copy of Lucifer. The unreasoning attacks of the press is the only way that I have ever heard of you, but I would like to know both sides. I believe that the right is always upheld more or by appeal to reason than by appeal to force or by vituperation and slander. Therefore, I think that the course of the papers looks bad.
Yours for the right,
W. C. H.
Topeka, Kas., 5-24-'87.

Friend Harman: Enclosed is half a dollar. I wish I could make it half a hundred dollars. You are doing a good work. Like Garrison and Phillips, you are fighting for Humanity. You cannot offend God, do not try. You can benefit Mankind; the work may be slow, a continual dropping wears away a stone; the future will recognize your merit. Would to God we had more reason and less prejudice.
"Vice is a monster of such frightful mien, That to be fed he needs not to be seen. Yet seats to oft, familiar with his face, We first endure, then pity, then embrace."
I sent you \$1.00 for Irene. It has a few defects, yet too much cannot be said in commendation of Mrs. Fowler's book.
Friends Walker and Lillian: The course you have pursued, all the way through, meets with my fullest approbation. You have, in my humble judgment, acted wisely. A robber demands your money or your life. He has the power and disposition to take the latter. "Dead men tell no tales." By rendering your purse to the robbers you are enabled to expose the robbery; glad to see

you are doing it so effectually. "The pen is mightier than the sword." Keep it moving. Marriage? Give me anything but legalized slavery in such a sacred relation. "Where no love is, no place is home." Can law control love? Homes are the bulwark of freedom. The chains of slavery do not make Home.
P. GORTON.
Fenton, Mich., 5-23-'87.

Comstock's Methods and Victims.
"How now, ye secret, black and midnight lags? What's 'st ye do? A deed without a name? Reader, shall our ears be deaf, our tongues dumb, our lips and pens silent, our minds selfish, stoic and apathetic, when such a noble, pure, humane worker for truth and a true life, as Elmina D. Slenker, is deprived of her liberty and shut up in prison with those who are vile and obscene? For many years I have been impressed that "the irrepressible conflict" between individual, social and sexual freedom, and Church and State would, sooner or later, result either in vastly more, or wofully less liberty for humanity. When such a specimen of the genus homo as Anthony Comstock, backed, fostered and upheld by Church and State, can invade the sacred rights and privileges of the highest and best minds of the nation by foulest and most unmanly methods, what is to be the outcome?
Twice in ten years Las Comstock by his Western stool-pigeon, in St. Louis and Chicago, attempted to draw me into his foul and voracious man-trap. Under the assumed name of a female freeloader and radical reformer, professing to so much appreciate me and my work, and asking me to write in plain terms and with the utmost freedom to her, alias the male stool-pigeon, I received from her him some fifteen letters in all, as snuttly as some passages in the Holy Bible. His object was to at the last, induce me to send him some obscene pictures, but he failed, and at last found he had spent his time and postage in vain. During this correspondence I learned how low and vile and heartless he really is, and, also, how much he had read in our radical papers upon sexual freedom.
As Watson Heston has so admirably and ingeniously pictured the prostrated and powerless condition of Liberty in Germany under the combined forces of Imperialism and Popery, in the "Truth Seeker," I hope he will give us a picture of the present condition of Liberty in this "Land of Liberty." What a cost I have paid in my past struggles for the liberty I never had! Thirty-two years ago, under the hatred, tyranny, spirit and power of the Church-State-Comstock invasion of my rights, I was arrested, robbed, insulted, injured in person and property, my life sought and in peril,—and unexpectedly escaped prison; and so by my experience as well as love of truth and liberty I can sympathize with all the victims of organized tyranny and usurpation.
Lovers of truth and liberty, "Shall we lie supinely on our backs, hugging the delusive phantom of ease till our enemies have bound us hand and foot?" Where, O where, are the Patrick Henrys to sound the alarm and awaken and inspire us to mental and moral action and reaction? Truly, I can exclaim with Cicero: "O Liberty! O sound ever delightful to every Roman ear! O sacred privilege of Roman citizenship! once sacred, now trampled upon!" and apply it to boasted American freedom. "Hail to the resolute! Hail! Up every one that feels!" Must the highest, purest, noblest, most humane men and women in our land be coerced or decoyed into the slimy, crushing coils of Comstock & Co?
J. H. COOK.

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For The Defense Fund.
Below is a list of excellent books, pamphlets, 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 "Comstock" statutes necessitates the raising of more revenues than we now have at command. These are good and interesting publications, and the purchaser will be pleased with them, we are sure:
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The Radical Remedy; by Dr. E. B. Foote, Jr. 25
One of the very best of late contributions to the Popular Question, Health Hints and ready recipes; by E. B. Foote, Jr. 25
Every housewife needs this little compilation of domestic science. 15
Curtain Tales; by B. H. Heywood. Mr. Bennett served 18 months in the Albany (N. Y.) penitentiary for sending this book through the U. S. mail, for which "offense" Mr. Heywood himself was also imprisoned in Dedham jail. Everybody should read it. Self-Contradictions of the Bible. 15
In this work there are 14 propositions proven both affirmatively and negatively without note or comment. 15
Meditate Good Sense; by Dr. T. H. Knight. This is an excellent work on the subject of which it treats. 1.00
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No person who desires to be well-informed on economic subjects can afford to fail to read "Social Wealth." Editor of Lucifer. A Complete and Natural Law of Industrial Production and Exchange; by J. K. Ingalls; This pamphlet should be put into the hands of every truth-seeking man and woman in the world. 25
Studying the Bible; or Brief Criticisms on some of the principal scripture texts; by Elmina Drake Slenker. This is a neatly-bound book of 153 pages, and is a standard literary document for use among beginners. A letter to Grover Cleveland, on his false Inaugural Address. The usurpations and crimes of law-breakers and judges, and the causes of crime, ignorance and servitude of the poor; by Lyander Spooner. There is no clearer thinker on questions of natural right and constitutional law, than the author, than Lyander Spooner, the veteran reformer. Anti-Prohibition; by W. S. Hell Right to the point. 15
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