

LUCIFER.

THE LIGHT-BEARER.

NEW SERIES, VOL. 5, No. 8.

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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 Encouraging the Use of Wine or Strong Drink, or Including a Pious or Beneficial Supply of Wine among the Blessings to be Bestowed upon Favored Individuals or Tribes, etc., or Including the Repeal of It among the Punishments Inflicted upon the Delinquent. 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 Commending or Condemning Them. List E.—Passages Showing that Scripture Wine Was Intoxicant. 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 Patriot.
Four years after he wrote that letter to Mr. Madison, the statesmanship and patriotism of Jefferson were both vindicated, and the constitution was amended in accordance with his desire and his demand. The Bill of Rights and the Habeas Corpus both law were inserted in that great charter, and they have also become a part of every State constitution in the American Union. The democracy of Jefferson was a principle entirely subordinate to the higher law of individual freedom.

Individual man has natural rights; organized man has none. All the rights of society are artificial, mere concessions granted by the individual man to enable his agents to perform their public duties well. Organized man in his legislative, judicial, or executive capacity, or in all three characters combined, is forever trying to increase and multiply his artificial prerogatives at the expense of his principal, the individual man. I think that something like this must have been in the mind of Jefferson when he said in that same letter to James Madison, "I own I am not a friend to a very energetic government. It is always oppressive. It places the governors, indeed, more at their ease, at the expense of the people."

The system adopted by the Americans for the regulation of their political affairs has been perverted from its original purpose by the word "government." I do not know another case in history where a mere word ever grew into such an important and tremendous fact, affecting all the interests of a great people, and twisting out of symmetry their social and political institutions. When the Americans meant "agency," they said "government;" and the choice of the word has had great influence on their civic relations to one another. By adopting the word they continued in practice the system for which it stood, and in the new republic they divided themselves into governors and governed, as they were under the old monarchy of King George. When the King set men over the colonies of Pennsylvania and Massachusetts Bay, these magistrates were very properly called governors. They were not in any sense the agents of the colonists; they were the deputies of the King. They were actual rulers, and the governed were very properly called "subjects." When the colonies became independent States, and the people hired their own superintendent of political affairs, and paid him out of their own taxes, they still called him governor, and thereby acknowledged themselves to be the governed. True, they changed the word "subject" into "citizen," but by retaining the word governor they acknowledged that official to be a ruler instead of an agent, and in this way they attached to the citizen the inferior qualities of a subject.

It is instructive to behold a great political genius like Jefferson struggling in a labyrinth of incongruous threads, all spun from one unlucky word. Having adopted the theory of Anarchy, and having admitted into his political system the word government, he becomes involved among the contradicting ideas that grow out of the words. We see him continually trying to untie himself and get out of the cobwebs. At last he declares in favor of a weak government only, and thinks he has escaped. But a weak government is a political solecism, a machine wearing itself out by the friction of brakes on its own shafts. Better no government than a weak one. As it is not possible to escape entirely from the necessity of government, we should endeavor to establish one that will govern as little as possible, and as much as is necessary. But within its proper orbit it ought to be irresistible. I do not like policemen very well, but if I must have a policeman, I want him to be five feet ten, broad-shouldered and strong. I do not at all ad-

pire that ancient barbarian called a soldier, but if I must have a soldier, I want him to be vigorous, active, and brave. I think I have read in Dr. Watts' hymns that

"Man wants but little here below,
But wants that little strong."

I want but little government, but I want it strong.* Jefferson was by birth and inheritance a member of the landed aristocracy, and yet he was the most thoroughly consistent and philosophic democrat of his time. From the time he was a schoolboy to the day of his death, he deviated very little from his theory of an ideal democracy, based on personal freedom and equal political rights. His residence in Europe developed a merely philosophic opinion into a sentiment of personal hatred against every form of royalty, of aristocracy, and priesthood. The bitterness of his hatred has led many of his friends and enemies to form another erroneous estimate of his political principles. They have imagined that he desired to confiscate the prerogatives of the priests, the nobles, and the king, in order that he might bestow them upon his beloved democracy; but nothing can be farther from the truth. He desired to confiscate them indeed, not that they might be transferred to the democracy, but that they might be abolished altogether from the face of the earth.

Jefferson's preference for a weak government easily led him down to Anarchy, the doctrine of no government at all. Here he was fiercely assailed by the Federalists. They warned the people that Jefferson designed to establish Anarchy and erect a guillotine in every town; and his answer was that they desired to establish a monarchy and a state church upon the ruins of the republic. They replied that they only desired a strong centralized government of extensive powers; and Hamilton boldly acknowledged his preference for the English form. I need not dwell any longer upon the details of this bitter and savage contest. It ended in the overwhelming triumph of Jefferson, and the utter extinction of the Federalist party.

The individualist theory of Jefferson was equally opposed to Socialism as to monarchy. Jefferson desired to contract the powers of government as a principle of absolute safety to the citizen, but the Socialists desired to contract only those powers that were offensive to them; and those powers of which they approved, they desired to increase and expand. Jefferson proposed to unharness the soul and let him go free in body, mind, and soul; the Socialists and the monarchists proposed to harness him up tighter with additional straps and bands of government. The difference between them was merely a dispute as to who should hold the reins. The Anarchism of Jefferson was the delirious fever of a brain inflamed by political conflict, by brooding over the crimes of government, and by contemplating the misery and sin produced by social inequality and wrong. His acts and opinions were modified and controlled by the external conditions that immediately pressed upon him. He dared not trust either his Anarchism, his individualism, or his democracy to the French people. He was American ambassador to France at the time of the French revolution, and when consulted as to the best constitution for the new France, he advised the French to establish their government, not on the model of the American republic, but on that of the English monarchy. He did not think that the French people of a hundred years ago were sufficiently just and enlightened to govern either themselves or others. The sequel proved that in this opinion he was right. Was he right when he thought that the American people were morally and mentally qualified where the French were not? This is a difficult question. My own opinion is, that if they were qualified for self-government in Jefferson's day, they are not qualified for it now. The supreme effort of the American people to-day is to deprive one another of liberty. To that end we are trying to adapt the complicated machinery of our social and political system.

"Mr. Trumbull evidently means that the "government" or agency, shall confine itself to a very few things, that the protection of the rights of the citizen shall be its work, and that the work shall be done well, and to keep in this path of duty and restraint criminals must be strong. But to leave no room for doubt he should have used the word "agency" instead of "government." "Anarchism is the doctrine of no government at all," if by "government" is meant the internationalism which Mr. T. so justly and powerfully assails, but if by that word he means the agency which may be established for the restraint of actual invaders of personal rights, then the definition is not a correct one. Anarchism affirms the right of association for driving out or restraining the thief, the murderer, the ravisher, the criminal of any class or name, private citizen or public official, whoever invades the domain of the individual and takes by force or fraud, life, liberty or property."

FREEDOM'S WARFARE.

CHARLES MACKAY.

We want no flag, no flaunting rag,
For Liberty to fight;
We want no blaze of unmerciful guns
To struggle for the right.
Our spears and swords are printed words,
The mind our battle plain;
We've won such victories before,
And so we shall again.
We love no triumphs spring of force—
They stain the brightest cause;
'Tis not in blood that Liberty
Inscribes her civil laws.
She writes them on the peoples' hearts
In language clear and plain;
True thoughts have moved the world before,
And so they shall again.

We yield to none in earnest love
Of Freedom's cause sublime;
We join the cry "Fraternity!"
We keep the march of time,
And yet we grasp not plow or spear,
Our virtues to obtain;
We've won without their aid before,
And so we shall again.

We want no aid of barricades,
To show a front to wrong;
We have a citadel in truth,
More durable and strong.
Our words, great thoughts, unflinching faith
Have never striven in vain;
They've, in our battles many a time,
And so they will again.

Peace, Progress, Knowledge, Brotherhood;
The ignorant may sneer,
The bad deny; but we rely
To see their triumph near.
No widow's groans shall lead our cause,
Nor blood of brethren slain;
We've won without such aid before,
And so we shall again.

Dr. Swain's Rejoinder.

FRIEND WALKER: There are several errors in my article as printed, two of which I want corrected. Substituted in the sentences here quoted the italicized words for the ones preceding and they will read as I supposed they were written. "Liberty is not a principle (privilege) a state some can possess, while others have it not." "I gladly except Mr. (Mrs.) Harman whose conduct has been of a very high order."

I am unwilling to be joined in a controversy, but do not construe my silence as assent to your comments upon my article. One sentence reveals your status and accounts for what has been inexplicable in your course, and I think the germ of the conflict between Liberty and Liberty. That sentence is—"We should always go into these furnaces unwillingly, accepting the going in as the lesser of two evils but an evil nevertheless." The qualifying clause does not alter the essence of the affirmation.

So the beasts of the field go to the slaughter, but they have no choice, poor dumb brutes. So too have gone through the ages the articulate brutes, blind loaders of the blind, showing that as yet they were more brute than human. We must conform to the existing social order or suffer the consequences of not conforming. You are unwilling to do either. In that sentence you pass judgment upon yourself. That spiritual consciousness, typified in Jesus going willingly up to Jerusalem to his death, that the law might be fulfilled, you have not attained to. Until you have gained that, the gulf between us is impassable. That sentence shows why you misunderstandingly criticize the utterances of Jesus. I think your wife has this consciousness, and I trust some of Lucerna's readers have some degree of it, else I have been unwise in writing for LUCIFER at all. Any one who goes into the furnaces unwillingly blunders. The distinction is not verbal but vital. It is not yet apparent that the State triphammer has bent you to any purpose. Until one goes like Jesus, willingly into these trials, clearly perceiving that only so, over his or ever can be the inexorable law of human progress fulfilled, he or she has no place among reformers or the world's saviors. Such ones belong to the existing order. Only some one willingly fulfilling that law, has any progress been made and only so can it be made. There are various orders of intelligences or ranks as S. P. Andrews phrased it. These are in no opposed union as are the principles of man's mind, otherwise thought would be impossible. This the Bible, like Pрудon's Economical Contradictions, illustrates with this difference, that one is a statement of life's problem in allegory (Concluded on third page.)

LUCIFER

VALLEY FALLS, IOWA, June 10, 1897.

MOSES HARMAN & E. C. WALKER

EDITORS.

M. HARMAN AND GEO. S. HARMAN
PUBLISHERS.

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ONE MORE NEEDED.

The "Register" of last week in giving a list of "attractions" that are now to be found in Valley Falls, mentions "Nine Secret orders" and "nine church organizations," making in all eighteen organized associations for a city claiming only "1800 souls." All these organizations have come into existence in obedience to the law of "demand and supply." If there had been no demand, whether natural or artificial, none of these organized societies would now have a being in Valley Falls. That all of them possess useful and praiseworthy features we have no doubt, but whether the good features predominate over the evil, is a question of grave doubtfulness.

But however this may be, our experience and observation for the past six or seven years convince us that Valley Falls needs at least one more Society. No money, no initiation fee nor monthly dues would be needed to entitle one to membership in this proposed nineteenth organization, and we are not sure that members need ever lose an hour's time attending meetings, or in looking after the interests of the organization, and yet we are thoroughly convinced that no society now in existence in this place ever has done or ever will do half the good that would inevitably flow from the organization and faithful carrying out of the principles of the now proposed nineteenth Society to be entered on the pages of the next Valley Falls "Directory." The Constitution and By Laws of this society would be comprised in two brief sentences, viz:

- (1.) Mind your own business.
- (2.) Let your neighbor's business alone.

A very enjoyable birthday party was given by Mrs. Susan Richter at her home seven miles east of Valley Falls on Sunday the 5th inst. The day was fine, and the assembled company, about thirty persons, did ample justice to and highly enjoyed the well-known hospitalities of the kind hostess and host.

This fairy tale of Genesis belongs also to dreamland, and must fade away when we attempt to make it stand forth in the best light we can throw upon it. For experience is against its reality, nor can the seriousness of the narrative dispel the effect of enchantment and illusion which it carries with it. In so far as it is seriously told and seriously believed, does there seem a certain ungraciousness in revealing its falsity. The land that banishes the dream must be, not only firm, but gentle and dear to be welcome. For the truly, then, in general, and the gentle Doctors of divinity, it is clear that every consideration must be shown, and any wanton attacks upon their feelings avoided, while the truth in the matter of Genesis should be none the less plainly brought to their notice. But for noisy people, like the Rev. Joseph Cook or Dr. McCosh, and the host of smaller theologians copying these models, one need feel little sympathy, let alone the facts cut them (even as they themselves delight to hear Agassiz) in pieces. But it would be far better if these loud people would apply the saying of Democritus: "He who is fond of contradiction and makes many words, is incapable of learning anything that is right," and so mend their ways and their thoughts.—A. B. Greife.

PHARISEISM BAMPANT.

"Answer not a fool according to his folly, lest thou be like him."
"Answer a fool according to his folly, lest he be wise in his own conceit."
"But whosoever shall say, thou fool, shall be in danger of hell fire."

We do not call any man a "fool," not because we think there is any danger of being punished therefore by being cast into the Jewish Gehenna, "where the worm dieth not and the fire is not quenched," but because the word fool is a term expressive of contempt, of hatred or of malice on the part of him who uses it, and because, like the boomerang, it is a missile that is apt to return to wound and torment the sender thereof.

But when a man "writes himself down" a fool, both by his manner and matter and then seals himself such by signing his name "M. T. Head," (Empty Head) we think we are quite justified in taking him at his own valuation and treating him accordingly.

We are moved to these remarks by reading an article nearly a column long in our contemporary, the "Register," severely criticizing the movement lately inaugurated to establish a club, society or association in Valley Falls whose object shall be the "free, friendly and courteous interchange of views and opinions on all subjects of interest to us as individuals and as members of human society."

"But why take up valuable time and space," it will be objected, "in replying to one who is a self-confessed ignoramus, and one who has not the manliness to sign his own name?"

Ans. Because first, the article of "Empty Head," though little else than a tirade of abuse of those who want free discussion on all subjects and who are tired of the one-sided, unfair methods so popular with the churches—though his arguments are transparently false as to fact and sophistical as to logic, they are the same old *ad captivandum* arguments used by the enemies of free investigation everywhere, and especially by the champions of retrogression here in Valley Falls.

2d. Though "Empty Head," with the craftiness characteristic of his tribe, seeks to evade the responsibility of his pharisaical, hating and hateful utterances by taking refuge behind a *nom de plume*, the disguise is too thin to deceive any one who cares to read carefully the article on "Everybody's Club," in the "Valley Falls Register" of May 27. None but a clergyman or one thoroughly inspired by the clerical aims and in thorough accord with clerical methods would ever be guilty of writing such an effusion. Hence we feel quite safe in assuming that in replying to "Empty Head" we are replying to one or more of the clergy of this place; answering them we answer the only real enemies that free, fair and honest investigation has to fear in Valley Falls.

A few points only can here be noticed:

1. In replying to N. H. Harman's very moderate and temperately worded plea for an "Everybody's club," where all would be placed on an equal footing and no class privileges accorded to any, Mr. M. T. Head challenges the truth of the statement that there are "many non-church-going people" for whose benefit such a club is imperatively needed.

While it is true that in villages and country neighborhoods the majority, perhaps, of men attend church occasionally if not habitually, it is not true of cities and manufacturing or mining districts. We have before us the "Christian Statesman" of Jan. 27, '87 in which the statement is made on the authority of the Earl of Shaftesbury, that in England "not more than ten per cent of workmen are wont to attend church." Reports from American cities and manufacturing districts tell a similar story.

The advanced age now demands the wrangling, systematic, water-cure and barren club instead of the church and its hollowing influences.

Here the priest stands confessed. Free discussion is unhalloved "wrangling." The priest or shepherd must do the talking, must do the feeding, and there must be no "back talk," no questions asked and no refusal of the food and medicine doled out to the flock. There must be no "wavering" nor doubting. "To doubt is to be damned!" One of these Valley Falls shepherds was honest or candid enough

on a recent occasion, so we are credibly informed, to say to his hearers: "The contract I wish to make with you—the contract I always make, or wish to have understood—is that I am to do the talking and you are to do the listening." That is to say—"It is my business as a shepherd to feed you with such food as I think best for you, and it is your business, as docile sheep, to take the provender I give you, without question as to its kind or quality, and to submit without murmur to be sheared when I, your shepherd, need your fleeces."

"These non-church-going people don't like the churches, but they will like the wisdom which will distinguish the club. They will like to hear men who know nothing about scientific nonsense, and men whom the people would not elect to the office of scavengers, they will delight to hear talk politics; and men who believe in nothing they will rapturously hear discourse on religious subjects."

Here the pharisee stands confessed: I am wiser, holier than thou; stand thou there and keep thy mouth shut while I, the Lord's ambassador, tell thee what thy duties are.

While "Everybody's Club" will be open to the pharisee and sinner as well as to the publican and sinner, it is quite improbable that the former will attend. The pharisee will not condescend to meet the sinner—the laborer—on equal footing: It would be degrading to the "cloth" to meet on a common platform a man who works for his living, especially one who will not bow the knee to the leaders of party and of fashion, and who, therefore, "could not be elected to the office of scavenger."

Our champion pharisee closes by recommending that the following "declaration of principles" be painted conspicuously on the "walls of the club-house."

1. We believe that there is no God, but that matter is God, our God is matter; and that it is no matter, whether there is any God or no.
2. We believe that the world was not made; that it made itself; and that it had no beginning; that it will last forever without end.
3. We believe that man is beast; that the soul is body, and the body the soul; and that after death there is neither body nor soul.
4. We believe that there is no religion, that natural religion is the only religion, and that all religion is unnatural.
5. We do not believe in Moses, Isaiah nor in Apostles. We believe in the First Philosophers; we believe not the Evangelists. We believe in Chubb, Collins, & Co., in Lord Broughbrooke, Hume, Voltaire, Thomas Paine, D. M. Bennett, the Lucifer and Moses Hail. We do not believe in Paul.
6. We believe not revelation. We believe in tradition; in the Talmud, in the Koran, in Zoroaster, in the Vedas, in Socrates, Sanchoniathon, in Mohammed, we believe in any one but Christ and in anything but the Christian religion.
7. We believe in all unbelievers.

Yours, etc., M. T. Head.

This is so nearly like Braden's presentation of the principles of Secularism as given in his lectures here in Valley Falls, that it would seem most probable that he wrote or dictated this "declaration of principles," but we have heard the same, with but slight variations, from so many other defenders of Christianism, and as all or nearly all the resident clergy of Valley Falls indorsed directly or indirectly the Braden lectures we probably err but little in recommending "M. T. Head" as a good representative of Christian fairness and truthfulness when describing the principles of Liberals or Secularists.

Our space, for this issue, being now full, we can only say, in regard to this characteristic perversion of truth as to what Secularists do or do not believe, that

1st. We believe in everything and every principle that can be scientifically and logically proved to be true, whether it be taught by Isaiah, the Apostles, Hume, Voltaire, Paul, an Old Testament of a dead Jehovah, a New Testament of a dead Jesus, or a Koran of a dead Mohammed.

2d. We do not believe in "revelation" that reveals nothing to us, nor in "tradition" that belies the experience of mankind, no matter how venerable with age and mustiness the tradition may be.

3d. We believe in "Truth for Authority" and not "Authority for Truth," and therefore we do not pin our faith to the teachings of "the Lucifer," Moses Hail, nor of Moses the Jew—of Jehovah nor Jesus—nor of any other paper, manuscript, book, man, god or demi-god, ancient or modern, living or dead.

4. We believe in Nature and in Reason, in man—humanity—in science, investigation and progress. We do not believe in the Supernatural, the anti-natural, the Superhuman, the inhuman or the inhuman, nor in the unscientific, the unreasonable nor the retrogressive.

MOTIVES OF ACTION.

It would seem that Dr. Swain misunderstands me, or else his is a philosophy that no healthy mind can accept. I contend that no sane person suffers willingly; that all rational choice which involves suffering as a certain or possible consequence is a choice of the lesser of two evils. It is mere foolishness to say that we prefer to suffer, or that we should prefer to suffer, and yet this is all that I can extract from Dr. S.'s repeated declarations that if we go into the furnaces of persecution unwillingly there is no high merit in us nor worth in our work: The whole struggle of the human family is to possess happiness, and we "choose" one pain only that we may avoid a greater. In other words, we follow the line of least resistance. If we are so organized that it hurts us more to see others suffer than it does to make an effort to prevent that suffering, we shall make the effort, otherwise not. We look upon the first as the higher type of organization and our efforts should be so directed that men and women shall more and more nearly approach to it. Two men are exposed to the bitter cold of a northern winter. Into their keeping has been put a little child. Unless properly wrapped in warm clothing and carefully watched and cared for, the little one will suffer much or perhaps even perish. One of the men will do nothing for it. He is entirely occupied with himself, attempting to insure his own physical comfort. His companion, however, acts differently. He devotes himself closely to the child, determined that it shall not suffer if it is possible for him to prevent. His exertions in behalf of the child cause him to freeze his own hands and feet, but he keeps his charge from harm and at last they all reach the sought-for shelter. Now each of those men has followed what is, *for him*, the line of least resistance. But they are organized differently and, consequently, act differently. Yet they are impelled by the same powerful motive—the desire for happiness. One, in this position, finds his greatest happiness in the avoidance of physical pain; the other in the avoidance of mental pain, coupled with the pleasure he derives from the comfort and happiness of another, especially as he has been instrumental in securing that comfort and happiness. We like this man more than we do the other; we say that his is a finer organization, that he is more developed and humane. But would Dr. S. think his man morally honest if he should declare that he liked the pain of the freezing hands and feet, that he preferred to suffer, that he willingly ran such risks and chose such suffering? I think not, and I think that only men poisoned by the anti-naturalism of Christianity, and hypocrites, will ever advance any such arguments as those of Dr. S. I class Dr. S. with the former, not among hypocrites.

PAIN IS PAIN.

My California comrade remarks that my qualifying clause does not alter the essence of my affirmation. But that clause is part of the affirmation. I here reaffirm that we should go into the furnaces of persecution unwillingly, accounting the going in as the lesser of two evils, but an evil nevertheless. Pain is pain; pain is evil, and no transcendental gush can long successfully disguise or over dispose of that fact. Millions of religious maniacs have found positive joy in self-caused pain, and that because it was pain. The more pain now the greater happiness hereafter. And this suffering was not sought and endured, as Dr. S. may be disposed to aver, wholly from what is commonly called a selfish motive. These enthusiasts believed that their god would accept their sacrifices as a propitiation for the sins of their friends, of their church, their country or the world. They believed that god had willed that the redemption of the world should be so purchased. Dr. S. evidently believes that only through agony unutterable can the race be elevated. Well, he is undoubtedly right, but does this fact make the pain desirable? The old self-torturers held that whatever god did was right, and as he had ordained pain as a means of grace, why, the more pain the more merit, and it must be sought, if it came not without seeking, that their souls might be made fit for companionship with the inventor of pain! This was the doctrine of savagery; yet its virus lingers in many minds refined and civilized by education.

If pain is desirable, *per se*, if the agony of reformation be not indeed the lesser of two evils, and not only that the future may be freer from suffering, then the aspirations of the reformers of all the ages were vain and foolish, and we all should

ferently invoke the "powers that be" to make us suffer more that we may be purified and exalted. If pain is so desirable that we are under obligations to work ourselves into such a frame of mind that we can say we willingly bear it, what is to be the moral status of those far-off times for which we are working, when there shall be much less pain than now? The truth is, we all perceive that this universe is not governed by moral law, and the more humane and desirous of justice we become, the more clearly do we see it. Because of this imperfection (and imperfection causes pain) we labor to improve the bodies, minds and conditions of men and women that there may sometime be less suffering than at present. Suffering is in no way desirable, the moralists to the contrary notwithstanding. Granting that it has been a potent factor in evolution, it has been so only negatively. It was and is the sign of something lacking—love, health, food, etc., etc.—and it was for the things lacking but denied that the striving has been. We are to reach the goal we seek without suffering if we can. If we cannot, then we must accept the pain that comes as the lesser of two evils, and we only bear false witness when we say that we are "willing" that the pain shall come. If Dr. S. has an aching tooth, he probably exhausts all the means at his command to lessen the pain, and resorts to the dentist to have it filled or pulled only when he must. Doubtless he bears the suffering consequent upon the pulling or filling with philosophical fortitude, but it is safe to say that he regards it simply as the lesser of the two evils, and that he is not "willing" to be compelled to suffer as he does.

CONFORMING.

"We must conform to the existing social order or suffer the consequences of not conforming," asserts Dr. S. Assuredly, but will any person of spirit suffer the consequences "willingly?" Such a man or woman recognizes them as unjust, and knows that he who submits willingly to unjust acts injustice. I will bear the wrong rather than yield my rights, if I deem such bearing, upon the whole, so far as I can see, conducive to the advancement of the cause. But I should be false to truth if I should say that I bear it willingly. The thorn will rake, the sense of outrage will continually make itself felt. I have no patience with the sentiment which impels the utterance,—"He know what the law was, and now let him take the consequences of his action and stop his grumbling." When the law is an unjust one, the fact that its victim knew of it and the penalties it imposed, in no wise lessens its criminality nor should it make our sympathy for him one iota less, even though he does "grumble." Silent patience under wrong should be no part of the reformer's armor. When a man says that he is "willing" to "bear the consequences" of a violation of an iniquitous law he gets off the solid foundation of natural right and must soon sink from sight in a quagmire of sophistries and absurdities.

ABOUT JESUS.

Dr. S. should know that the accounts of Jesus are so contradictory that not much can be affirmed, positively, concerning him. Indeed, the best scholarship is not a unit in regard to his existence even. But taking the accounts as they stand, and I cannot find in them warrant for the assumption of my critic touching his asserted heroism. Certainly, he did not meet his death "willingly." He prayed that the cup might pass, and at the last he cried in despair, "My God, my God, why hast thou forsaken me?" It is evident that the Jesus of Dr. S. is an ideal Jesus, not he of the four Evangelists.

Editorial Notes.

The New York legislature has passed the amended Comstock bill. This includes "disgusting" among the prohibited works. Of course, "disgusting" is a very flexible term and may be made to cover anything that a jury of twelve men happen to dislike, the only question being whether, in their opinion, a given article, is "disgusting." It may be a work on physiology, a *Truth Seeker* cartoon, an argument upon the authenticity or morality of the Bible, or an advertisement of a "quack" doctor.

It has been found that the word "obscene" is not sufficient for the purposes of the censors and bigots, and not all the states are yet ready to pass blasphemy laws, so the word "disgusting" has been pressed into the service of the modern Inquisition, and now it is hoped that all heresy in medicine, morals and religion can be effectually crushed.

But of course the Bible,—certain ex-

tracts from which Christian editors have too much regard for the taste of their readers to publish, even when offered pay at five times their usual advertising rates,—will not be conched by any of these statutes. Certainly not, no Christian jury can be found which will render justice in such a case. Early education and prejudice will prevent the average believer in orthodoxy from finding words and phrases in the Bible "obscene" or "disgusting" which in any Freethought or physiological publication would arouse his hottest ire and most virtuous indignation.

What are our self-thought "respectable" Freethought publications doing to help arrest this fierce advance of the forces of reaction? "Open Court" and "Secular Thought," for instance? Will they remain silent while the last vestige of freedom of publication is being destroyed? Will they permit tyranny and hypocrisy to gain such headway that at last the lips of their editors shall be padlocked by a statute? I tell you, gentlemen, that our cause is yours, deny it as you may, and although you look down from your lofty seats of learning and culture with indifference or contempt upon those now engaged in the unequal contest with the forces of Comstockism, the time is not far distant when you shall realize the most serious mistake you have made.

It pains me that my frank and genial friend Tucker should pattern after the orthodox Mr. Van Meter of the *New Era* and take refuge in silence when confronted with an indisputable fact. Assuredly, we had the right to expect better things of him; at least an attempt at explanation would have been in order when commendation of the Reclus marriage was recalled to his mind.

Dr. Baker errs; society has no rights,—for the non-existent can not have rights, and "Society" does not exist. When we speak of society we mean simply a large number of individuals, having the rights and duties of individuals, only. Society is not an entity, a person. We cannot injure society, but we can injure individuals. All rights belong to individuals, all duties are incumbent upon individuals, all punishments fall upon individuals, all rewards are due to individuals.

"A citizen of a civil government" is not, necessarily, "a party in the compact." He is a party only in compacts to which he has assented. When the Christian majority enacts blasphemy laws, is the Freethinker a party in the compact? When the Protestant majority forces the Protestant version of the Bible into the common schools, are the Freethinker and Catholic parties in the compact? When the Sabbatarian majority passes Sunday laws, are the Infidel, Jew and Seventh-day Baptist parties in the compact? When the orthodox medical rings secure the passage of their monopoly bills, are the midwives and healers parties to the compact? When prurient bigotry assails Mrs. Slenker and ourselves for free speech on sexual vices and crimes, are we all parties in the compact?

Not a bit of it, and such pertinent illustrations of Dr. Baker's mistaken view might easily be multiplied by hundreds or thousands. And he forgets that Liberals should be the leaders in intellectual growth, in social, moral and individual reform. They must not follow or be of "the age" if they desire that the next age shall be better than this. No progress is possible save as individuals step out of the beaten paths and open new and broader roadways through the wilderness of errors, superstitions and wrongs. Freethinkers must be *avant couriers* of a truer, grander and happier civilization than this.

Yes, it is "reason, and not force, that finally controls the intellectual world," but our friend should not fail to recognize the fact that the State which he champions rests on force instead of reason; it forces acquiescence by jails and confiscation and bayonets.

Illinois is moving against baseball playing on Sunday, that is, the priests and law carpenters are. It does seem as though the people are to be bound hand and foot, so far as Sunday is concerned. Are they utterly bereft of sense, that they patiently submit to these repeated invasions of their primary rights? But this baseball statute is trivial (if any curtailment of liberty can be trivial) compared with the Merritt bill, another

Illinois invention, designed to suppress freedom of speech and press, and fixing death as one of its penalties. It seems to have been intended to "legalize" the proposed judicial murder of the seven Chicago Socialists.

Mrs. Slenker's case is set for hearing July 12, I believe. We are under bonds to appear for trial at Topeka, July 5. I hope that no friend of liberty will forget what is needful to be done in this crisis.

NO ARTIFICIAL CRIMES.

In discussing the "Coercion bill" in the British Parliament, some days ago, Sir W. Vernon Harcourt is reported as saying:

If the government were content to make inquiries authorized under the bill, to such offenses as murder, arson, moonlighting and mutilation of cattle, the bill might pass. The bill would then deal with actual crimes; it would not be a measure of creating offenses. In its present form the bill might apply to matters never before recognized as elements of incrimination.

Here the true sphere of state and municipal government is indicated. If the state and municipal authorities were to take cognizance only of "actual crimes," there would soon be an end to "government of man by man." There would then be left only self-government—each individual governing himself, and when he failed so to govern—when he committed a crime against other individuals then it would be the duty of the police force to *restrain (not govern)* the offender. Disputed points would be settled by simple and inexpensive arbitration, and judges, legislators, generals, governors and presidents would find their "occupation gone."

And thus men and women would cease to be punished,—imprisoned, fined, robbed and murdered—for artificial or law-made crimes. Thus would the world soon be rid of its greatest curse, viz: The government of man by his fellow-man in the name of God or of his substitute, the State.

Two Views.

A few weeks ago we received a long letter from Seward Mitchell sharply criticising us for thanking Mr. Fairchild for his gentlemanly treatment of us while in jail. As the publication of the letter would have necessitated a reply, and we are already so crowded with articles for publication, and as we did not care to enter into a discussion of the subject, we decided not to publish the article and I wrote a letter to Mr. Mitchell giving our reasons for so deciding. Had the matter published concerned Mr. Mitchell in any way we should have accepted his reply, but as it was our own business entirely we think that we had a right to refuse it. As will be seen by the following letter, he does not consider the reasons good which I gave him. If I had not had the experience of the last six months, I should very probably agree with him. Until he has had such experience he will very probably not agree with me. L. H.

ERRORS LOCATED: The long letter in relation to the facts and the kindness of the jailer, came duly. To suppose it would satisfy me, is to presume very much on my ignorance as a man.

Is the U. S. government an armed band of pirates whose business it is to strike down our right to life, liberty and the pursuit of happiness, or is it not?

The kindness of those who do the *damnable* work of depriving the innocent of their inalienable rights, has nothing whatever to do with the question, and you ought to know it as well as I.

Is or is not the jailer one of this armed band of pirates sworn to do the murderous work of keeping in prison the innocent as well as the guilty?

It is an insult for any one to talk kindly to me, while at the same time he is one of a band sworn to deprive me of my liberty. SEWARD MITCHELL. Newport, Maine.

Publications Received.

Light on the Way for June, comes to us enlarged to eight pages, and presenting a fine appearance, typographically. Dover, Mass., George A. Fuller, editor and publisher. Twelve numbers, 60c.

The Esoteric is a well printed thirty-two page magazine, issued by the Esoteric Publishing Co., Boston, Mass. \$1.00 per year. From a very hasty glance over its columns I judge that it is a compound of Theosophy, Transcendentalism, Star Worship and Panteism. Maybe not, though.

Trifet's Monthly "A Magazine of Vocal and Instrumental Music for the Masses." The May number contains eight pieces of each kind, and all for 10 cts. Our music-loving readers will do well to send \$1.00 to F. Trifet, 408 Washington St., Boston, Mass., and thus secure the Monthly for one year.

"Is the God of Israel the True God?"

The Narrative of the five books of Moses, Joshua, Judges and the 'New Testament,' By Israel W. Grub, New York: The Truth Seeker Co., 25 cts. I judge.

"The Plague and Peril of Monopoly." By Parker Pillsbury, Concord, N. H. Price, 15 cts. For sale at this office.

WILL JUSTICE BE DONE?

Under this head a correspondent of the *Leavenworth "Times"* tells the following story:

Evron Times: The light which falls upon the condition of our city serves mainly to discover sights of woe. One of these woful sights was revealed to us a few days ago in the case of Mrs. John Franke. Although we have a law prohibiting the sale of liquor, yet Mr. Franke, after having the money his wife and child had worked hard for, went out to Mr. Harne's residence on Maple avenue and purchased liquor with which he became drunk.

Mr. Franke is a drinking man, and the wife suspecting harm, followed him unbeknown, and found out where he procured the liquor. When Franke returned home that night the place was a scene of excitement. He smashed up, tore and destroyed everything with which he came in contact, until the poor wife sent for an officer, who arrested him.

The next morning when his trial came off, the judge quietly fined him five dollars for drunkenness, but unfortunately no fine was levied for his disturbing the peace in the homestead, nor for his destroying the furniture. Although formerly Mr. Franke had very few friends, and not much credit, yet Mr. Keller stepped boldly to the front and released him by paying his fine, notwithstanding the disapproval of Franke's wife. She had hoped to have a few days' peace, he being in jail.

On returning home he made it so unpleasant for his wife that she was obliged to leave, and ever since she has been staying first with one then another neighbor.

Mrs. Franke made affidavit against Bann and the trial is set for Friday, June 11, at eight o'clock. We again ask the question, will justice be done?

It is very safe to predict that justice will not be done. To do this woman justice, (provided the story is a true one, and there are thousands of just such instances) would be to release her from the marriage bond that binds her to such a man, give her the entire control of her children, if she have any, give her an equitable share of the property they may have jointly earned, and require him to assist in the maintenance of the children until old enough to take care of themselves. Would this be "government of man by man?" We think not. It would only be restraint of evil doers.

The "drunkenness" part of the complaint really "cuts no figure." Some of the worst abusers of wives and children we ever knew were men who did not drink intoxicants at all. When a man by his drinking habits, or from any other cause "makes it so unpleasant for his wife that she hopes to have a few days' peace" by his absence in jail or elsewhere, the law that compels her to live with him again as her husband or forfeit her right to her children and her property—such laws as this would disgrace the lowest savages.

Why This Persecution.

FRIENDS HARMAN & WALKER: I was very glad to read what you said in your last issue in defense of Elmira, who has spent her whole life in efforts to make the world wiser, better and happier, and the very last woman on earth who should be accused of sending obscene matter through the mails. The obscenity complained of is in those that read and not in the writer.

She sees the corruption there is in the world; she knows that society, especially the religious portion, is hypocritical to the core, and she is like a woman who goes with a mirror into a crowd of people who never saw themselves in a glass, but have somehow got the idea that they are very well formed, handsome, neat and clean; but when they see themselves in the glass they are shocked at their own deformity and filthiness; but instead of thanking her for letting them see themselves as they are, and going to work to clean themselves up, they turn upon her, break her mirror and lock her up in a filthy cell with an insane pauper and rate! Elmira has never written a word with the wish or intention or thought of circulating obscenity. She has simply written of the evils that exist with the hope that those who read may see themselves as they are. She has written nothing more than every wise, intelligent mother ought to say to her sons and daughters before they go forth into the corrupt world exposed to temptation—nothing more than what

should be taught in every family, school, college and church until people become clean enough to see themselves as others see them without horror or shame.

Elmira knows that our marriage laws are made by men, to enslave women—that women have no vote or voice in making them; she knows that they are not allowed to own their own bodies nor control their generative organs, to say when or how often they will become mothers. She knows that thousands of children, every year, die before they are born, victims of their parents' unwisdom and that one-half of those born alive are such puny things that they die before their eighth year, while less than one-fourth born alive live only to the age of fifty.

She knows there are two classes of people in the world, one class the children of love, naturally inclined to virtue, that follow their parents in goodness as the lamb follows its dam into green pastures and beside the still waters; the other class, the offspring of lust, "conceived in sin," brought forth in iniquity, and as prone to do evil as the sparks are to fly upward, without natural affection, wholly selfish, preying on the innocent and good as the wolves do on the lambs. She knows that thousands of women have from five to fifteen undeveloped children, mere animals in human form, forced upon them, to wear their lives out, when their choice would be only two or three children of love, with sound, healthy bodies and minds. She knows there are abortionists, both male and female, in all our large cities, who are making themselves rich by producing abortions upon married women who have had already more children forced upon them than they have strength to take care of, and that as many of these women belong to the churches as are outside of them. She knows that every year thousands of women are forced into untimely graves by sexual abuse, over-bearing and over-work. Elmira knows that all these evils exist, and every word she has written that is called obscene, has been written from a desire to counteract them and make the world better; but the people are so afraid of seeing themselves as they are, that they cannot endure the sight of their own faces in her truthful mirror, and so to make the world think they are clean and pure, they have undertaken to destroy her. As her trial will doubtless be expensive, every Liberal who is able, ought to assist her. I have no money to spare—am in my 87th year, with a feeble companion and unable to earn money; but if Elmira is convicted and sentenced to prison, and our liberal friends will take care of my feeble mate, who is as firm an infidel as I or they, I will take Elmira's place in prison, if the court will permit, and leave her free to go on threshing the mountains of iniquity that have grown up before the noses, and by the help of a hypocritical priesthood. I have known Elmira's true character more than forty years, and know she would be one of the last women in the world to intentionally write anything obscene or immoral.

Yours, J. HACKER. Berlin, New Jersey.

Dr. Swain's Rejoinder.

(Concluded from first page.)

and left unsolved, while the other is the philosophical statement of a problem carried to its solution. Bore with me when I say you are incompetent to criticize Jesus as I am to criticize the higher mathematics or the productions of great artists, and that long for freedom as you may you can not know what the word means, much less the reality, until you know that if one member of society suffers all suffer with it. None can transcend this law. Believe it or not, the eternal fact is that only as you lift all men up to Liberty can you rise to it. You do and must wait for them. J. H. SWAIN. San Francisco, Cal.

Church Marriage in Mexico.

Some weeks ago, one of our correspondents, E. M. D., had something to say concerning marriage in Mexico and the edict of the government of Juarez legitimizing all children born in that country. In reply to our request for more light on the subject, a friend of E. M. D. wrote him as follows: w.

LIME KILN, TULANE CO., CAL., May 20th, 1887.

DEAR D.:—You speak of the decree ordaining legitimacy in Mexico. As I recollect it was the first act of the revolutionary congress under Juarez; but it might have been while Commanfort was president. My recollection is that the revolutionary government had not fully brought the church party to bay when Commanfort was deposed or forced to resign for some peculation in office. I was a careful reader of everything I could get in regard to Mexico at the time and I will give you the impression left on my mind, though I have no data now to which to refer.

The Roman church held the power of appointing the judges of several inferior courts, and held exclusive jurisdiction of the subject of marriage. It also held forty per cent in value of all the property in Mexico. It was a regulation of the church that every couple before marriage should pay a license to the church of \$200 for the privilege. Wages were low in that country and the people were poor. The sum was said to have been more exorbitant for the people than \$1,000 would have been for Americans. The people could not pay the license;

and there were but those alternatives,—collacy, penance, or concubinage. The result was that a major portion of the populace was born of parents whose marriage had not been sanctioned by the church.

Superficial observers had regarded Mexico as a land of senseless revolutions; but when we reflect that a drunken priesthood possessed a revenue very much greater than the government; that the soldiery was under their control and the officers of the government indebted to them for their positions, we can readily see the incentives which prompted the better class to revolution.

Perhaps no more sweeping revolution has characterized any country. The property of the church was confiscated, all marriages legalized, judges were appointed by the government and subjected to its control, and Mexico was placed on the high road to an enlightened future.

Respectfully,
STEPHEN BARTON.

LARGE THOUGHTS IN SMALL TYPE.

The late general council of the Reformed Episcopal church adopted a resolution forbidding its ministers to marry any divorced party unless divorced on the ground of adultery. Adultery seems to be a great security to theological discipline, yet there are worse offenses against home and family than adultery. Habitual drunkenness is worse, wilful neglect to provide necessary food, fire and shelter, personal abuse, desertion, inharmonious tastes and dispositions, any of these is worse than adultery and a better justification for divorce. It is perhaps too much to expect the many theologians to take a rational view of anything, yet even they might see the inevitable consequences of putting a premium on adultery by making it the sole avenue of escape from hateful conjugal relations. Happily there is no way by which the clergy can prevent people from outlawing superstitious regulations regarding birth, marriage or death.—*Press*, (Winsted, Conn.)

We do not expect a Christian to be consistent in advocating free speech. Christians have always persecuted when they had the power, and we presume they always will, no matter what variety they belong to. Their arrogance is boundless. Natural individual rights to their members, only their own right to their faith, and their right to persecute others holding different faiths. But the secular editors might be supposed to understand American principles, and to be willing to champion them. It may be, however, that the branches of the upper-tree of religion cover them, too, and darken their understanding. At any rate, the spirit of the most of them, have written about this (Keyhole's) case would disgrace a boy who had studied for over a month the distinctive principles upon which this republic is supposed to stand.—*Truth Seeker*, (N. Y.)

The atheist looks forward to, and works towards, a Society in which class-distinctions shall have vanished, in which all shall be equal before the law, all shall be given equal opportunities, and shall share equal education in their youth. From that Society both crime and poverty shall have vanished; the workhouse and the jail shall have been thrown away. In such a world, the atheist should be persecuted; he is hated by the idle wealthy, by the aristocratic pauper who lives on other men's toil; these set the fashion of social ostracism, and the fashion is followed by the thousands who are not one of those above them in the social scale. None the less the atheist hopes already shining above the horizon and aimed in the warmth of that radiant light, waits patiently for the coming noon.—*Annie Besant*.

Secondly, veracity to the community depends upon faith in man. And yet it is constantly whispered that it is dangerous to discuss certain truths to the masses. "I know the whole thing is true, but then it is so useful for the people; you don't know what harm you might do by shaking their faith in it." Crooked ways are none the less crooked because they are meant to deceive great masses of people instead of individuals. If a thing is true, let us all believe it,—rich and poor, men, women and children. If the thing is untrue, let us all disbelieve it,—rich and poor, men, women and children. Truth is a thing to be shouted from the house-tops, not to be whispered over rose-water after dinner when the ladies are gone away.—*Wm. Kingdon Clifford*.

If Illinois medical monopoly bill was wholly the work of a professional oligarchy—too bigoted to go outside the narrow beaten path, too egotistic to appreciate a newly discovered truth, too cowardly to admit anything not covered with the moss and mould of age, and too indolent to keep pace with the march of progress in science.—*Chicago Express*.

Already there is a feeling of brotherhood and hope which makes us able to realize, in part, that heaven which we know, by the inevitable laws of progress and evolution, must result from human things. The highest knowledge, hope, and love of our age is a heaven in itself sublime and ennobling, worth far more than any dream-world in the sky, and which if no god has given no devil can take away.—*T. D. Wickenham*.

Many of the old lawyers are down in the month over the late marriage law, which renders useless several hundred volumes of Dowry nonsense. Could we get a legislature that would abolish the whole nuisance, an army of lawyers would be obliged to go to work and earn an honest living.—*Indianapolis News*, (Toledo Ohio).

How has the church in all ages defended itself when it got intruded in power? Always by a statute against blasphemy, and there never was such a statute that did not pollute the book of laws in that it did not certify to the marriage of the man who passed it—never.—*A. C. Ingersoll*.

Glory, ambition, armies, fleets, thrones, crowns, playthings of grown children.—*Victor Hugo*.

"Counts for cowards were created, Churches built to please the priest."

Wives! Mothers! Daughters!

BE YOUR OWN PHYSICIAN! A lady who for years suffered from distressing female complaints, weakness, etc., so common to her sex, and had despaired of a cure, finally found remedies which completely cured her. Any sufferer can use them and thus cure herself, without the aid of a physician. Two copies, free, and full directions, FREE. Sealed. Address: Mrs. C. HUGHES, 665 Broadway, N. Y. (Name this paper.)

TOIL.
 Alas for the young hearts aching,
 To the hopes and the sin and the breaking
 And the prodigal tears
 Of the burdened young
 That glow bright in the future with promise
 Alas for the dreams which we cherish
 In the face of fruition should perish
 That it darkens the sun
 When the real life is won
 And we banish the ideal from us!

The story is ever repeated
 Of youth's aspirations defeated.
 No but for the dream
 Of achievement supreme;
 But, ah! the deceitful to-morrow
 Is forever its promise betraying,
 And the tears drop forever are drying
 On hope's fallen leaves
 Where humanity grieves,
 Glad about with the mantle of sorrow.

The goal where we thought that the burden
 Would fall, and the coveted guerdon
 Of rest would be found,
 Is the desert at the bottom
 Where the dream of restless endeavor
 Lies up in the bosom to taunt us,
 With tasks that still lure us and daunt us,
 Till we turn our backs on the dream
 To the bitter life of men
 In the glare of the pitiless Neveer.

Eye; but labor is manfully human.
 To toil is the crest of the true man;
 Though success yield him light,
 Though he reel in the night,
 Though his path be a sunless and dreary,
 Still he feels for his burden-brother
 And shrinks from the goodness that smother
 The feeling divine
 Of the heart-throb benign
 That would hold up the hands of the weary.
 —W. T. Talbot, in the Current.

LETTERS FROM FRIENDS.
 Editor Lucifer: I admire the fearless criticism by E. C. Walker in the Truth Seeker on Arthur Abbott. I like to see such sneaking servitude to the Church denounced and honor given to whom honor is due.
 Wishing you success in your battle for freedom of thought and action, I remain,
 Yours respectfully,
 Wm. H. Barner.
 Talent, Oregon, 5-23-'87.

Friend Harman: I have just read "Irene." It leans very much toward Spiritualism. So much prying into spiritual guides is very trying to an agnostic or infidel reader, particularly when the book otherwise is so wonderfully good. I endorse all the praise it has had. It deserves more, and it would be too good for praise to do it justice if "the other world and its tenants" were only left out of its pages. This fault could be tolerated, however, were it found in less prominent characters than the heroine herself. But let Zeus bang his head, as he does his horns.
 Yours for individual rights,
 DAGMAR MARIAGER.
 Santa Barbara, Cal.

My Friend: Your card is before me. I wanted to write you and congratulate you on having such a brave and noble daughter, the freed woman in Kansas. Whatever you would do to another, you have already done to yourself—is a true scripture but not in the Bible. Those who either in wish or act imprison E. C. and Lillian have imprisoned themselves behind bars that only the Turnkey of Enlightened Conscience can release them from, and he is slow to put in an appearance. "Verily they shall not come out from thence until they have paid the uttermost farthing"—they like scripture passages. Those whom these poor slaves thought they had imprisoned were free all the time, because they loved freedom and would make all mankind free. Therefore what they would do for others they had already done for themselves and it is not in the power of men to enslave such souls.
 Very truly,
 A. C. Stowe.
 San Francisco, Cal., 5-27-'87.

LILLIAN HARMAN AND E. C. WALKER, Dear Comrades: I hereby wish to express my hearty approval of those two communications in LUCIFER No. 139,—"Is this America?" by Dr. Severance, and "Cheer from St. Louis," by L. H. Froligh.
 America is not any more a free country than any of the European monarchies. Government—let it be of whatever form, it may—is a mere machine of robbery and oppression. Who can deny this who only dare to look about at the course of events? Look at all these abnormal aspects of civilization. The enormous growth of wealth and increase of poverty! The suppression of free speech, of opinions and of ideas! The infamous Comstock laws, whereby the purest men and women are thrown into prison! The so-called "conspiracy" laws enacted for the purpose of breaking up the various Socialistic organizations! The boycott law whereby boycotting has become a "crime!" And the worst of all—the Merritt bill, (Illinois) which directly assails free speech, and even fixes DEATH as the penalty for its exercise. By all this it will be seen that "free America" is rapidly adopting Russian methods. I believe that we are drifting toward the most terrible inquisition and that we shall have to go through it before the new era is inaugurated. The only hopeful sign is the increasing growth of Socialism—the glorious gospel of Liberty, Equality and Fraternity!

Fraternally yours,
 A. A. SORENO.
 Marvin, Dak., 5-23-'87.

E. C. WALKER, Dear Sir and Friend: I herewith inclose to you \$2, for which you may send me LUCIFER, sending, if you can, the back numbers from the time of your and Lillian Harman's arrest for attempting to enter into a civil contract without a license. Is it not strange that the marriage contract is the only contract for entering into which the State demands a license?
 I am not conversant with the facts in the

case, having seen only a brief notice or two in some of the reform papers. I see no more reason, however, why Society should interfere in the marriage relation than it should in the relation of friendship between two persons, save to have the contracting parties give guarantee that any offspring that might come from their assumption of the relation, should be provided and cared for.

To me, it seems that the question of subsistence underlies all others, and that its settlement comes first in order of time and hence in importance. When the industrial and social systems of the world are so adjusted that all women, as well as all men, shall have a full and fair equivalent for their labor, whether of body or brain; shall have a fair and free opportunity to gain a subsistence, with time, means and opportunity to cultivate their physical, mental and social natures, the way will be opened for the right settlement of all those other "rexed questions." So long as woman is dependent on man for her subsistence, for that which is necessary to support life, just so long will he dictate her code of moral and social ethics.
 With good wishes, I am,
 Sincerely,
 DAVID D. CHIDESTER.
 New Waterford, O., 5-20-'87.

Editors Lucifer: We herewith send 25c. for LUCIFER three months. We acknowledge the receipt of "sample copies"—thanks. I will volunteer in connection, as others I see in LUCIFER, to append herewith an opinion in regard to self-marriage as connected with the case now undergoing investigation in LUCIFER. A few words—all told. Upon the admission of all natural rights, there is still some place to be found in society for civil government and, what I shall call expediency. This resolves, in other words, into policy and principle. On principle, there are rights of Society and rights of individuals, duties of Society and duties of individuals; but, in neither case, are they the product of politics or religion. Civil government grows out of those rights, i. e., to mutually protect those rights. A citizen of a civil government is a party in the compact, and he must consider that all human laws are not perfect, but that there are provisions in our government for legislative changes when experience and better knowledge demand these changes. Both policy and expediency, and, I might say, political duty, demand individual conformity, especially where the individual loses no absolute rights of liberty, life, and pursuit of happiness. To force an issue in politics in opposition to statutory law and before the public have been better instructed, is not, in our view, necessary or expedient. While we are liberal in all things, we deem it wise to be prudent in all things. From our angle of vision, and on a line of policy, we are sorry to see evidences of Liberals assuming too much and too fast for the age. Having the free privilege, it is enough to assume and teach natural rights without open rebellion to civil law; and, by this assumption and teaching, prepare the people for political changes. It is reason, not physical force, that finally controls the intellectual world. On the same principle, and considering the present prejudices, isms, sects, creeds, schisms, and ungodly envies arising from Bible theology, it is enough, for the time, to assume and teach that they either misrepresent Bible teaching or Bible teaching misrepresents them. Which is it? If they are right the Bible is wrong, if the Bible is right, they are wrong; and both may be wrong and differ, but both can't be right and differ. This, together with mere doubts as to Bible theology, would be better than to speak too freely about Bible facts, authors, and persons. But let it be understood that these thoughts are suggestive, not dogmatic. I expect to live and die a liberal man. I only claim what I allow to all human beings—let me think, let me reason for myself.
 W. BAKER, M. D.
 Eubanks, Ky., 5-28-'87.

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