

# LUCIFER

## THE LIGHT-BEARER.

NEW SERIES, VOL. 5, No. 9.

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### LUCIFER--THE LIGHT-BEARER.

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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 Pious supply of Wine among the Blessings to be bestowed upon favored Individuals or Tribes, etc., or including the Deprivation of it among the Punishments inflicted upon the Disobedient. List C--Passages Conditionally Condemning the use of Wine, etc., upon stated Occasions, by Certain Persons upon Certain Occasions, etc. List D--Passages which incidentally mention the use of Wine and Strong Drink without either Commending or Condemning them. List E--Passages Showing that Scripture Wine did Intoxicant. Conclusion.

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### FOR THE PEOPLE.

[New York Independent.]

It is saddening to know that men with such noble aspirations as the writer of this poem are yet in the shadow of the old theological dogma of "the curse of toll." Will they never learn that labor is an inevitable part of man's existence on this earth; that only the blindest superstition could regard it as a "curse," and that it has given us almost everything we have,--even the knowledge necessary to read the dusty creeds which pronounce it a curse?

But there is a brighter side to this picture; when such a paper as the New York Independent dares publish a poem so full of implicit rebellion to both church and state there certainly is more than one breath of heresy and liberty "in the air." We think it well worthy a place in every reformer's scrap book.--E. L.

We are the sowers and sowers who toil for another's gain, The common clods and the rubble, stunted of brow and brain, What do we want, the gleaners, of the harvest we have reaped? What do we want, the neuter, of the honey we have heaped?

We want the drones to be driven away from our golden board; We want to share in the harvest; we want to sit at the board; We want what sword or suffrage has never yet won for man; The fruits of his toil, God promised, when the curse of toll began.

We have tried the sword and scepter, the cross and the sacred word, In all the years, and the kingdom is not yet here of the Lord. We are tired of useless waiting; we are tired of fruitless prayers, Soldier and churchman and lawyer--the failure, is it not theirs?

What gain is it to the people that a God laid down his life, If twenty centuries after, his world be a world of strife? If the sacred ranks be facing each other with ruthless eyes And steel in their hands, what profits a Saviors sacrifice?

We have tried, and failed to rule us; in vain, to direct have tried, Not wisely, the fault of the ruler; not utterly blind the guide; Perhaps there needs not a ruler's mayhap we can find the way; At least ye have ruled to ruin; at least ye have led astray.

What matter if king or consul or president holds the rein, If crime and poverty ever be links in the bondsman's chain? What earth the burden-bearer that Liberty packed his load, If hunger prescath behind him with a sharp and ready goad?

There's a serf whose chains are of paper; there's a king with a parchment crown; There are robber knights and brigands in factory, field, and town; But the vassal pays his tribute to a lord of wage and rent; And the baron's toll is shyllock's, with a flesh-and-blood per cent.

The seamstress binds to her laboring night in a narrow room; The child defrauded of childhood, tip-toes all day at the loom; The soul must starve, for the body can barely on husks be fed; And the loaded dice of a gambler settle the price of bread.

We have shorn and bound the Sunson and robbed him of learning's light; But his sluggish brain is moving; his sinews have all their might, Look well to your gates of Giza, your pyramids, peds, and castles; The giant is blind and thinking, and his locks are growing fast.

JAMES JEFFREY ROCHE.

### THOMAS JEFFERSON.

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

Reported for the Independent Pulpit.

(Concluded.)

To impoverish the spirit of the American race, and to abolish personal independence is the effort of public and private legislation, the doctrine of self-preservation, and the ruling principle of "business." If we cannot be despots in our own proper persons, we try to hold stock in a despotism. And when our efforts to break the spirit of independence in our neighbors has resulted, as it ever will result, in weakening our own, we crawl at the feet of power and meanly beg for government. In the ancient day, and even in this country in our own day, the man entering the state of slavery was permitted under certain circumstances to choose his own master. We too, entering slavery, choose for our master that aspiring genius, government. We beg alms of it, and work, and wages, and pensions. We require of it that it make dear the articles we have to sell, and that it make cheap the articles we have to buy. We pray to it that it pour impossible prosperity upon our particular business, as the superstitious farmers used to pray for impossible rain. We demand that it compel customers to come to our shop, and drive them away from the shop of our rival across the street. We demand of government that every act of our own selfishness shall be made an act of congress. Based of all we implore this Hercules called government to break the arm or the leg of every man or boy who aspires for a living at our own particular trade; or, at least, to forbid him by law to learn or practice the craft, which amounts to the same thing. Three-fourths of our clerks and mechanics are at this moment imploring government to protect them against the fingers and brains of women. Government is all in all, and powerless manhood "stands like a cipher in the great account," (Government must do everything, from digging a river to building a monument to our dead politicians. At the last session of congress a gentleman who was at Washington, lobbying for the butterine bill, declared that it was the duty of government to make butter 30

cents a pound, and eggs 30 cents a dozen. He is the president of the dairymen's association, and as he was supposed to have a good many votes behind him his claim was recognized and the butterine bill was passed. Last week a statesman from Chicago in the Illinois legislature declared at Springfield that it was the duty of government to make a scarcity of barrels, and buckets, and tubs. To that end he introduced a bill making it a penal offense for any person to use those articles a second time. His reason was that the coopers trade needed a "boom" and of course, it was the duty of "government" to create it. It used to be that a man was of age at 21. It is not so now. Until he is three score and ten, and even beyond that, he is under the patronage and guardianship of "government."

In the name of common sense what is "government?" Is it our creator or our creature? Are we its agents, or its principal? Do we exist for government or government for us? Has it any money to distribute among us but what we give it? Has it any power, except what has been given by us, or taken from us? We have given that it may serve us; it has taken, that it may master us. Has government a surplus of privileges up in the sky, which it may scatter among its favorites like a God? As the sum of all the privileges belonging to the body politic is included in the sum of all its rights, and as rights are equal, it follows that any special privilege conferred by government upon one man is a right stolen from another.

I have lightly touched upon some of the prominent principles of Jefferson, and I have tried to adapt the moral of them to our present conditions. The long public life of Jefferson, and his freely uttered opinions of sixty years could not always be consistent with each other, and yet I find him to be more consistent in principles, in practice, and opinions, than any other American statesman of national importance that lived in his time or ours. Further, I find his doctrines possessed of moral magnetism of such marvelous power that our wayward and eccentric politics are always trying to get back to the principles he established in his writings and in his official action. He was an ardent Democrat in politics and religion. He thought that the only sacred thing in either was humanity. He believed that gods and angels were already well provided for, but he knew that men and women were not. He demanded that government take its heavy hand of patronage and oppression from the citizen, and let the people go. He also required that each man take his own heavy hand off his neighbor. We read in the Bible that "Where the spirit of God is, there is liberty." When society rises to the level of Jefferson, the revised version will read like this, "Where the spirit of Man is, there is liberty."

### Utility of Discussion.

It has been truly said, "The agitation of thought is the beginning of wisdom," so, why assert that the discussion of any thought is futile? Cannot the most obtuse of mortals see at a glance that the absence of doubt and discussion means mental stagnation and death to the unfolding of the mind? Did nature create man with mental powers and capabilities of almost infinite possibilities to remain inactive and passive, or should they be exercised, utilized and brought into action to elevate humanity and open up the path to progress? History shows us the result of mental stagnation in what is known as the Dark Ages, and the pulpit has ever been called the "coward's castle" because discussion is never permitted by its occupant. Is this state of affairs desirable? I for one say No! and shall never cense to claim and defend the right of freedom of thought, without lines or limits. Said Bishop Horsley to "Thurlow," "Come and hear me preach." "No," said the Lord Chancellor. "I hear you talk nonsense enough in the House, where I can contradict you, and I do, but I'll be -- if I come and listen to you when I can't." The pulpit has been, and is, a self-assumed autocrat over the mind of man, and as its mission is to present only one side of a debatable question, justice and equity demand that the other be given a hearing. Every individual has the same right to his or her opinion as a priest or the Pope; and until restrictive acts are removed from the human mind we can never learn its inherent possibilities, or behold the realization of such a world as philosophers have dreamed and poets sung.

The dissimilarity of human minds is one of the greatest blessings we enjoy, for what a world this would be if eternal sameness prevailed and everybody on every subject thought exactly alike. Variety is what gives life and animation to society; and nature throughout her boundless domain is filled with ceaseless changes. Don't be afraid to think on any subject, or refuse to change an error for the truth when convinced that you are cherishing one. Before this agitation is ended I hope to present some thoughts that will stimulate others to think; and, as I am a truth-seeker, candid criticism is invited to remove error wherever and by whoever discovered. In regard to the word agnostic, until we have solved every problem of the universe, we will be agnostics to undiscovered facts or truths, though some refer to agnostics as "know-nothings." The question of immortality may never be satisfactorily settled by discussion, but the errors, falsehoods and inaccuracies of the Bible can be dissolved, and the human mind freed from the fetters of servile bondage to that book.--C. Severance in Los Angeles Tribune.

Sex. A friend takes exceptions to an observation I made in one of my articles that "sex is the origin of all organized existence."

True, we say of some of the lower forms of life that they are not sexed, but propagate by gemmation or budding. A cell will divide up when it reaches its limit of size, and form two smaller cells, and these in their turn will propagate in the same way. But back of all these seems to be a real motherhood, a virgin-generation one may call feminine.

The sun produces the earth, and the sun's rays acting upon the earth produce from it all that lives, grows and flourishes. Protoplasm in itself seems to be female, because it is the mother of all organized life.

The mussel has been called a hermaphrodite or double-sexed individual, and then again an imperfectly single-sexed being, containing something like the sporules in cryptogamous plants. The eggs are in a little sac just underneath the skin, and when they are ripe a fluid is secreted which flows over them and seems to start them into living creatures and these soon develop into little mussels which even before they leave the parent enclosure, are each covered by its tiny shell. This is called the first form of true sexuality, but as all nature is linked together, there really can be no first or last, as regards the individual and its actions.

I find I am not alone in saying sex is the foundation of all organized existence. In a small pamphlet I recently received from that noble worker for sexual reform--Lucinda B. Chandler--entitled "What is Social Parity and How to Attain It," she says, "sex \* \* \* is not only manifest in mankind, but everywhere in all grades of organic life from vegetable to human."

I cannot see how any student of botany, of animal life from the lowest form of Protista, on up to Man, can call anything relating to sex "Obscene." In itself, the whole study of scientific sexual physiology is one of the most interesting and instructive of all studies. No one can read Darwin's "Descent of Man" and not become enthralled upon the beautiful science of sex and its influences. Soul-sick as I am, at all the horrible things the general press--the ignorant, cruel, heartless, wicked, lying press--has said about me and my work, I am just as heartily in love with my "darling hobby" as ever I was. I glory in sex and the well-sexed. The highest forms of life we have any knowledge of are the most strongly sexed.

Sex is grand, beautiful and altogether lovely. Sex wisely controlled, carefully conserved, and legitimately lavished as cultivated nature teaches. I would that all were sex worshippers; that all could read the sweet lessons of flower and fruit of generation and life, and understand, that right generation must supercede regeneration before the world can be lifted up out of the slough of lust and intemperance.

Don't be frightened, friends. Press onwards and upwards. Work now when the reform is raging at its hottest.

"Is better needed? Is it through you?"  
"The greater the reform needed you need to accomplish it."  
"To the magnet, the flesh over and over! Go clear it first, if need be give up all also. And commence to-day to hate yourself to pluck reality, self-esteem, definitions; that not fill you rivers, and publish yourself of your own personality." --WILLIAM.

ELMIRA D. SLENKER.  
An attempt is being made in the Louisiana legislature to abolish capital punishment. Whopee it will succeed. The red, revengeful creed of "an eye for an eye and a tooth for a tooth" is the blackest shame to our civilization. The man who defends the death penalty is a bad man at heart.--Heatligh, Northwood, Dakota Ter.

This is humanity thrown back on its own individual sovereign self to work out its own salvation. Happy those who see and comprehend the situation. There is no eye to pity in the state, no arm that can save in the church. Bravely, then, let the issue be accepted; manfully, heroically, the responsibilities be faced.--"The Plague and Peril of Monopoly," by Parker Pillsbury.

OUR PLATFORM.

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IS IT "STRANGE?"

The late Russo-American treaty by which "fugitives" from Russian justice(?) are to be extradited, sent back to be tried(?) convicted, executed or sent to the Siberian mines for life because they are suspected of "conspiring" against the benign and eminently paternal rule of the czar--this treaty has been the subject of not a little comment by many public speakers and by that part of the American press not yet dominated by the monopolistic and autocratic tendencies of our government. Of course the present czar and his governmental policy have come in for a good share of adverse criticism from these reformatory speakers and editors, and their protests against Russianizing our country have furnished the capitalistic press with many a text which it has not been slow to use.

After expatiating at length upon the debt that we as Americans owe to the czars of Russia for friendship and aid in times of trouble, the Kansas City Times of June 8th. thus sharply rebukes those who now show sympathy for the Russian subjects who are claiming the right to "agitator" for a change in the form of their government;

It is just a little bit strange, isn't it? Not that the animal called man is not delighted at the very idea of having some other animal called man put to death horribly, but that the man in question should be the son of the trust and best friend among the crowned heads that the United States had when genuine friendship was worth its weight in gold.

The reform writers and speakers are not "delighted at the idea" of having any "man put to death horribly" but they cannot see why the Times should be so tender of the life of one man--the czar--and so careless about the lives of the many hundreds who have been "put to death horribly" by this same czar, and of the many thousands whose lives have been worn out in Russian prisons and in Siberian mines for no crime whatever except that they wanted their equal share of that Liberty which Jefferson said was the inalienable right of all men.

It is very true that the czars of Russia have been faithful allies of the American government. At first view this fact seems very strange. Naturally we would think that the czars would be the most determined enemies of all republics--and so they are! The explanation is not hard to find. Ours is a republic--a commonwealth--only in name. In reality it is a despotism--a despotism that finds its equal nowhere out of Russia. "Birds of a feather flock together." No wonder then that the czar seeks a close alliance with the government at Washington, and no wonder that our Evarts sent letters of condolence when a czar was slain by his outraged subjects, and no wonder that our Bayard, as a true representative of American autocracy, makes treaties to help crush the last expiring struggles of Liberty in Russia.

Little Lessons.

The book is designed expressly for children, admirably written, full of just such information as they need, which is presented in the writer's most charming and attractive style.--The Edgar Post.

Excellent "lessons," interesting and instructive. As very useful reading for children, and as a very deserved testimonial to a highly worthy lady and a practical reformer, this handsome and valuable little book should have a large circulation.--Boston Investigator.

All who order Little Lessons on science of me or of Lucifer before July 6, will find enclosed in the book a photo. of Aunt Elmina. Price 40 cts.

E. D. SLENNER, Snowville, Pulaski Co., Va.

If Mr. "M. T. Head" will send us his real name, as a guarantee of good faith, his article shall be published.

BRADEN-HULL DEBATE AGAIN.

For some weeks a review or "Report" of the Braden-Hull debate has been running in the columns of our neighbor, the Valley Falls Register. In last week's issue the writer seems to bring his review of the work on the first proposition to a close in these words:

This stood the "argument" upon arrested at all covering at the close of the eighth session of the Braden-Hull discussion. Perhaps some will say: "It was one-sided affair." In fact, I believe it was. Can the anti-Christian who thanked Mr. Hull at "the close of the last session" see anything in his work on the first proposition to exult over? If so, will they give us an exhibit of Mr. Hull's logic? Arise, Lucifer, speak.

Last week we did what seemed at the time a rather humiliating thing to do, viz: reply to a defender of Christianity who seeks to evade responsibility by hiding his head behind a nom de plume. Now, it appears we must do the same thing again, else lay ourselves open to misconstruction by silence when directly challenged to speak. It seems, however, that this is the only way in which we can reach the clergy, of which class it is pretty well understood that this "Interrogation Point" is a distinguished light. In their pulpits they are simply "anonymous"--irresponsible speakers--no hearer is allowed to call them to account for their utterances, and as they do not commonly publish their sermons they could easily deny the correctness of any report that might be made of what they say. And when they write for the press they usually adopt the pulpit method, and thus shield themselves from personal responsibility. We by no means wish to be understood by these remarks to say that a nom de plume is always to be avoided by writers for the press. Often in writing on impersonal subjects this method is quite justifiable, but when the intellectual integrity and moral honesty of persons is brought into question, as is freely done by Mr. "M. T." in his series of articles in the Register, surely every principle of honor and of manhood would demand that the writer sign his real name.

In one respect, however, those clerical gentlemen are to be commended, viz: in choosing signatures they generally select such as are eminently characteristic! Perhaps, it is a sort of avenging fate that prompts them to do this.

Our reviewer, for instance, has chosen a signature--that means doubt or uncertainty. By his nom de plume he warns his readers that they must be careful how they receive his statements. May be true and may be not. "Doubtful!" We respectfully suggest that he change his cognomen from an interrogation point to a dot, or mathematical point, which latter, while it has "neither length, breadth nor thickness," has at least the merit of definiteness--it has "position;" it is honest--you know where to find it and know just what it means.

But to be more serious, as the gravity of the subject demands. As a specimen paragraph showing the attitude and manner of the writer who claims to be giving the readers of the "Register" an impartial review of the aforesaid debate we present the following:

Mr. Braden knew that his reasoning could not be shaken by any opponent, and those who grasped his plan and understood his matter, also knew that his logic was invulnerable. But this may be a judgement by some deemed partial and interested. This however, I disclaim. I speak as a logician, merely. I must say, nor on the contrary be shown by any man, that as an antagonist Mr. Braden's work is unimpeachable.

Is this the language of an impartial reviewer, or that of the arrogant dogmatist? Instead of claiming invulnerability and unimpeachability for the argument and logic of Mr. Braden, and instead of making such lofty claims for himself as a "logician," it would look more like the modesty of conscious fairness if Mr. "M. T." had contented himself with placing before his readers the principal arguments of the respective speakers, as nearly as possible in their own language, and then allow each reader to pass judgment upon their respective merits as logicians. Again:

It now becomes necessary to present the history of Mr. Hull's work as respondent. This I could very willingly let alone, because let me say what I will, if I write the facts as they transpired, I shall be accused of dealing unfairly with Mr. Hull's work.

If Mr. "M. T." had been conscious of no bias in favor of Mr. B., and of no prejudice against Mr. H., would it have been necessary to utter so many disclaimers of all possible imputation of partiality? The man who is conscious of his own truthfulness does not com-

monly express fear that he will not be believed, and he that is conscious of his own fairness does not insult his hearers at the beginning of his discourse by telling them that he knows they will accuse him of unfairness. The reason of so many disclaimers of unfairness will readily be seen by any one who reads Mr. "M. T.'s" report and who heard the debate between Messrs. Braden and Hull.

Our space being now full the further consideration of this matter must be postponed to next issue. II.

A THIRD ALTERNATIVE.

From his standpoint and against Revolutionary methods, Mr. Allison makes a good argument. But as I am not a revolutionist, his reasonings do not affect my position. And as there is a third, and, as I think, more excellent, way of reform, he has not proven anything in favor of the farce and usurpation called voting. How he came to associate me in his mind with the advocates of force I do not know; certainly not by any legitimate inference from anything that I have written. As a man who has apparently read and thought considerably upon this subject, he should have known that not all men who call themselves Anarchists believe in force as a preferable means of reform. In fact, I do not think that any Anarchist who is first an Individualist, advocates revolutionary methods. All who call themselves Anarchists and at the same time counsel, directly or impliedly, resort to violent measures, are, I think, more or less strongly tinged with State Socialism, the principles of which are the very opposite of those of Anarchism, sometimes called Autonomism, more often, Individualism. Their reformatory and revolutionary ideas may be more directly traced to their perception of the economic wrongs under which the masses groan than to their understanding of the basic ideas of individual sovereignty.

As Mr. Allison has directed most of his arguments against a position which is not mine, I do not need to further concern myself therewith, but will proceed to examine his affirmations, those which assert the harmlessness or beneficence of the ballot. He says truly when he avers that the ballot is a means whereby we give expression to our convictions, but he should have added that it is also the instrumentality which we use to force them upon those who do not accept them. Does he, a Free-thinker, justify the use of force to secure the recognition and practicalization of his ideas, his opinions? Yet this is precisely what majorityism involves--without it the ballot is nothing, as employed at this time. It rests directly upon the sword the musket, the bayonet, the Gatling gun--upon brute, physical force, and upon nothing else. The convictions of the minority are not considered; the conscience of the individual is not a factor in the problem. No matter how grossly he may be wronged by the State, i. e., the majority, he has no redress whatever, not in one case in a thousand. If he refuses to abide by the decision of his neighbors, or of men thousands of miles away, he is at their mercy. Reason and arguments are not the agencies upon which they rely to secure acquiescence. They answer his protests and arguments with fines, confiscation, imprisonment and death! Mr. Allison may say that he is a citizen and voter and hence has a voice in the matter. But what relief has he if outvoted? He cannot withdraw from the State as he could from a voluntary association. He was born or has been naturalized into it and his property and life are held to be at its disposal. In other words, the State claims the right to take an indefinite portion of his property through compulsory taxation and to draft him into the army if his services are held to be needed.

WHAT THE STATE CLAIMS.

In brief, the State, the majority, assumes the right to compel the minority to yield obedience to its edicts, and it does not scruple to make use of all the agencies which Mr. Allison abhors to enforce this obedience. This is the conception of majority rights which is rampant to-day, and because it is the idea voiced by public sentiment and embodied in our laws, do I claim that no man or woman can vote without becoming a party before the fact to the crimes committed by the State.

Only in a society whose members have all agreed to abide by the decision of the majority in the selection of officials, the expenditure of funds, etc., is ballot-boxism legitimate, and then so long only as the voting is confined to the subjects agreed upon,

never when new questions are submitted to that test. To illustrate: Mr. A. joins a society whose object is to build a school house. They all agree to abide by the choice of the majority in the selection of the architect. Later on, it is proposed to erect a gymnasium and it is claimed that this proposal must be submitted to vote and that all must concur in the decision of the majority. Clearly, this would be wrong, as Mr. A. must readily admit. The building of the gymnasium was not one of the purposes for which the society was organized and, therefore, it was no part of the compact that the money of the associators should be taken by vote for such purpose.

In the State we find that the clearest principles of natural right are denied in the enactment and execution of laws. The citizen is not asked if he desires to become a member of this tax-paying association; the will of past generations is held binding upon him against his plainest rights and interests; those who deprive him of his liberty and confiscate his property are legally unknown to him, for they cast secret ballots, and year by year he finds that fewer and fewer of his private concerns are left to his individual control and that the scope and power of the State increases in a corresponding ratio.

"INTELLIGENCE."

Mr. A. asks me: "And does intelligence form no part of your system of establishing 'reform'?" I reply that I know of no way in which the people can be emancipated save by the increase of knowledge and wisdom, the intelligent adaptation of means to ends. They must learn to rely upon themselves and cease to lean upon the broken crutch of the State. How does my questioner expect to extract aggregate wisdom, goodness and power from individual foolishness, vice and incompetence? Numbers count; the vote of the most ignorant and worthless man in his precinct signifies just as much in the returns as does that of Mr. Allison, and Prof. Youmans cannot do more than cancel the influence of one bigot while a score of the latter's brethren are left to swell the majority for superstition and intolerance. With an unlimited number of unscrupulous politicians to do the demagogue act on the stump, in the columns of the press, and at the polls, what good does Mr. A. suppose that he and a small band of other sincere reformers can do by voting? Where can he find "intelligence" in such throwing away of money and time, much wasting of mental and moral force? So long as people expect to vote themselves free and prosperous there is small chance of their being either. There will continue to be felt the fever heat of the brief campaign, and then most of the voters will sink back into their inter-election comatose state. Men and women who depend upon government do not help themselves.

A QUESTION.

I would ask Mr. A.--How many of the voters in your county would you trust with the management of your business? And if you would not willingly yield to a majority of them the control thereof, how do you reconcile yourself to their determining by their votes questions of commerce, finance, industry, morals, religion and literature? What wondrous alchemy is this that transmutes bits of paper put into boxes by men incapable of caring for even a small business, into the gold of such wisdom as shall be sufficient to prudently and righteously direct the pecuniary, educational and ethical affairs of millions?

Nay, waste not your forces and resources in this manner. Absent yourselves from the caucus and the polls; organize co-operatively and establish a system of free currency; live as much as possible outside and independent of the State, and thus by the mighty forces of example and emulation lift men up to you, instead of permitting them to drag you down, as they will surely do if you attempt to reform the world by pitting your few against their many votes.

When you go to the polls you enter the arena of physical force and must as inevitably be beaten as two are less than ten. When you remain outside the political amphitheater and work as I have indicated, you can make use of all the intellectual and moral forces and victory is assured to you or your successors.

W.

I was never a prohibitionist--never have believed in summary legislation, but have always advocated the greatest individual liberty. \* \* \* The trouble with prohibition is that it fills the country with spies--makes neighbors suspicious of each other--fills the community with meddles--with people who poke their invidious noses into the business of others. Besides, prohibition does not prohibit--it does not even prohibit the prohibitionists.--Ingersoll.

LIONS IN THE WAY.

An editorial correspondent of the Valley Falls Register (there is a "cap" head on his article and no name at the close) has this to say in regard to the proposed "Everybody's club" and free discussion in Valley Falls:

Shut down that religious discussion, if it is religious. The average reader of the "Register" wants a rest. M. T. Head is not of man's kind to fool folks. M. H. Harman is a good fellow but he trips on too many toes and does it "apurpose." 'Tisn't fair and no good can arise out of it. His former "free congregation" organization was taken in by the Anarchists and Free-lovers, and went to the dogs. Go slow Noun, there are lions in your pathway.

At first glance it seems somewhat difficult to see just what the "Register" man means by "lions in your pathway," but the reference to "Anarchists and Free-lovers," taken in connection with recent events here and elsewhere, make his meaning plain enough. The object of the proposed "club" or association, with which the name of N. H. Harman has been connected, is "free discussion on ALL questions of human interest," religious, social, governmental, scientific, etc. Time was when free discussion was considered the birthright of every American, but of late a change has come over the spirit of our dreams. In Chicago seven men are now under sentence of death for free discussion of governmental questions, not one of the seven having been convicted of any act of violence or of counseling the act that resulted in the death of the policeman. In New Jersey C. B. Reynolds was lately fined \$25 and costs, and narrowly escaped the penitentiary, for free discussion on religious questions. In Virginia, Mrs. Slenker has been imprisoned and is now awaiting trial, under bond of \$2000, for sending through the mails sealed letters containing free discussion on the love and sex questions. In Kansas, E. C. Walker, M. and G. Harman are now under bonds, awaiting trial for mailing a paper containing free discussion on the rights and wrongs of women in the sex-relation; and--whatever may be said to the contrary, the offense of Lillian Harman and E. C. Walker, that sent them to prison for more than six months and caused them to be directly robbed of \$113.80, (costs) and indirectly, in time, fees and incidentals, of several hundred dollars more--this terrible offense was neither more nor less than free discussion on social, religious and governmental questions--so acknowledged by at least one of the leading prosecutors, and indirectly acknowledged by all who have demanded the suppression of Lucifer, either by legal machinery or by mob violence, which demand has been freely and vociferously made by leading church members, by ministers and by the press of Jefferson county.

Incidentally we would here remark that the trial and conviction of the "Anarchists" at Chicago, and of the "Free-lovers" in Kansas, had many features in common. The Anarchists were indicted for murder, but the prosecution utterly failed to show that they had thrown the deadly bomb or that they had influenced the thrower to throw it. But public opinion, as voiced by pulp and press, demanded a victim or victims. "Anarchism is on trial and must be stamped out," shouted the governmental rabble, and recognizing his masters, Judge Gary instructed the jury as jury was never instructed before. And so the seven were condemned to death, not because they were murderers, not because they had advised any one to commit murder, but because they were Anarchists--because they had opposed, by free discussion, the governmental robbery of man by his fellow man. This was enough. Anarchy is treason to rulers and to rulership. Away with them--to the gallows!

So in the case of the Kansas "Free-lovers." They were indicted for "living together as man and wife without being married," but the prosecution utterly failed to show that they were not married at the time of such living together. The claim made by the defendants that they were fully capable of marrying themselves, and the proof presented by them that they had married themselves before living together, was not denied nor seriously contested by any officer of the state, from the prosecuting attorney to Chief Justice Horton.

On any known principle of law and of justice this failure of the prosecution should have secured a prompt acquittal; but public opinion, as voiced by the pulp and press, demanded a victim for the sacrifice. "Free-love is on trial and must be stamped out," shouted the religious and governmental rabble, and recognizing the demand of his masters, Judge Crozier instructed the jury as jury never was instructed before. He



instructed them in effect that it was not necessary to inquire whether the parties were married or not, or whether they could marry themselves or not, but whether in marrying, or in attempting to marry, they had secured the services of an officer of church or state, armed with a license from the Probate court. Neither the District court nor the Supreme court challenged the validity of the marriage. They dared not say that in Kansas a man and woman can not marry themselves in their own way; but something must be done to check free discussion on this pivotal question. The right of church and state to control in matters of sex, had been denied and ignored if not defied, and therefore the defendants were convicted—convicted of what? Of adultery? Not Of concubinage? Not a single crime in all the calendar of crimes, whether natural or artificial, were these defendants found guilty of. [For be it ever remembered that getting married without license is not made a crime by the Kansas Statute.] But they were convicted nevertheless—convicted of the heinous crime of being "Free-lovers" "Social Anarchists." This was the head and front of their offending. Only this, and nothing more; and yet for this offense the legal wisdom and legal justice of Kansas condemned them to felons' cells, not for a single term of imprisonment only but to have the punishment repeated again and again, or perpetually, [according to our highest judicial authority] so long as they continue to claim their natural right to manage their own bodies—their own business—without first purchasing leave to do so from the paternal State of Kansas.

After this rather long digression, inserted for illustration, we have room only to repeat that here seems very plainly to be the key to the mysterious words of warning addressed to the Secularists of Valley Falls. "Free discussion" leads to Anarchism, to Blasphemy, to Obscenity, to Free-loveism, and these are all crimes to be punished by fines and imprisonment, if not by death on the gallows. These are the "Lions in the Way."

### Editorial Notes.

European students have always been looked upon as leaders of the progressive movement. Victor Hugo would have been elected by the iron hands of savagery and the conservative bourgeoisie, had he not had the support of the students. Italy would be the darkest cloud on the European horizon, had not Mazzini and Garibaldi been inspired by the students. The czar of Russia would walk the streets of Petersburg were it not for the students.—The People.

I do not think that American students are made of as sterling stuff as are those on the Continent of Europe. The absence of a spirit of devotion to truth and liberty is one of the saddest indications of the degeneracy of the American character, and this lack is perhaps nowhere more apparent than in our young men.

Henry George's popularity as a lecturer is on the wane, and his specious arguments in favor of land confiscation are becoming the sport of orators at country debating societies. The farmers of America are declining through George's "scheme for the common wealth."

A fair sample of the trifling and trickery of the monopolistic press. Henry George's scheme is indefensible from the standpoint of natural right, but why should the Times object to it? Why should not the State own the land as well as run the post-office, manage the schools and establish a protective tariff? They are all component parts of the one great steal and usurpation of paternalism. Nationalization of the land is no more "confiscation" than is prohibition, which the Times supports. Rather, the forfeiture of title to many vast tracts held by corporations and individuals would not be "confiscation," for they are held for speculative purposes or farmed in the impoverishing, tramp-creating manner peculiar to the "bonanza" landholder. The return of such tracts to the people is simply reversion, not confiscation.

But they must be returned for the occupancy and use of actual settlers, not to be parcelled out as a source of revenue to the parent monopoly, the national government. They should belong by the title of use to those who till and improve them, and no government has a right to absorb what the occupiers produce above their bare subsistence.

Every word undertaken by the government for the people has been a success. Our mail service is almost a model of perfection and economy. Our school system is the pride of the land. Our road system is complete. Our railroads are commonwealth. Why not extend our telegraph and telephony and railroads—Kirwin Independent.

O Lamb of Kirwin! How can you make such unsupported assertions? For safety and dispatch the postal cannot for a moment compare with the express system, and yet the latter is very far

from being a "model." The existing school system has its good features, but it can be the "pride" of those only who do not understand that the true school will train boys and girls to think for themselves instead of stuffing their minds with the indigestible chunks of others' thoughts. Our schools have not promoted morality, they are largely sectarian, and they have failed to give us a generation of men and women which holds loyalty to truth and liberty above greed of gold and the ephemeral fame which Society bestows upon its "successful" votaries.

Of all that failures I know of none more conspicuous than the road system which Mr. Lamb says is "complete." If a man will shirk nowhere else he will on the highway when he comes out to "work" his road tax. Often one man working for himself would do more than four or five "honest farmers" and village substitutes when playing at "improving" the roads. And in a large percentage of cases the work that is done leaves the roads in no better if not actually in a worse condition than they were before. If the railroads received no more efficient service than do the counties they would go to smash in a twelve-month.

It matters not what motive lies behind its utterances and edicts, it cannot be denied that the Roman Catholic church is exerting a good influence in the labor troubles of the country.—Topeka Commonwealth.

If to bow men in meek submission at the feet of a dotard autocrat beyond the seas is to "exert a good influence" in the labor troubles of the country," then the Catholic Church is indeed exerting such influence, otherwise it is not. To make men remember their loyalty to her although to do so they must forget their faith to their brethren in toil; to suspend her priests who dare speak their convictions upon the land question, and to secure from the head of a great labor organization a pledge to make its constitution harmonize with her demands—these, these are some of the ways in which the Catholic Church "exerts a good influence" in the labor troubles of the country." Is there one self-respecting Catholic workman who is satisfied with the action of his Church or, if he be a Knight, with the action of Chief Powderly?

It does not look like a high state of civilization to pack the upper stories of a combustible building with 1,200 horses. And yet it is what was done in New York City, and the horses were burned to death. It appears to require a great calamity to teach a necessary lesson.—Topeka Commonwealth.

The "necessary lesson" will not be taught so long as our present system of land tenure remains and thus enables men to hold land which they do not use and to demand and receive for it a high rental, a rental so great that human beings as well as horses are crowded together in unhealthy and dangerous buildings, piled story upon story, while all about is plenty of room for buildings and animals which might be safely used did not our profit-mongering, congesting system (no, chaos) of business drive people into the narrow limits of a city and when there squeeze them up toward the sky in fire-traps.

Freedom of speech and of the press is absolutely essential to purity and health. No man's pen should be held in inaction by fear of prosecution. When he sees what he believes to be an invasion of Liberty he must be free, yea, he should be encouraged by all true men and women, to speak right out and name the wrong that it may be checked before it has assumed larger proportions. Only those who doubt the truth of the principles of the Declaration of Independence support such dangerous and odious statutes as the "Comstock Postal law," under which that most noble and heroic woman Elmina D. Slecker, and the editors and publishers of *LUCIFER*, are now held for trial. "Liberty is the mother of order."

Recently Rev. Winthrop, of Chicago, in the course of an interview on Sabbath observance, quoted these words: "The divine origin of the Sabbath might almost be proved from its opposition to the lower propensities of mankind. In no age of the world since labor was known was any master of the earth, the slave, or the child have spontaneously given up a seventh part of their toil and time. The Sabbath, in its whole character, is so strongly opposed to the aversion, the heartlessness and the irreligion of man that its observance has always been difficult to secure.

To whom if not to the priest has the laborer been compelled to yield a seventh part of his toil and time? In France, before the Revolution, the Church took a greater percentage than that. Let the laborer (as well as all other men) rest one day in the seven if he chooses—or two, for that matter—but be sure that he is free to choose; don't try to influence his choice by a Church-secured and State-enforced statute. That is unfair, intolerant, and cowardly.

Henry George says: "God made enough for all." True, but it is also written, "In the sweat of thy brow shalt thou eat bread." What Mr. George seems to want is to better

his bread with the other fellow's sweat.—Atlas (New York).

But how is it when the "other fellow's sweat" is produced solely by his effort to carry off the ducats which he has received for land upon which he has never done a stroke of work and whose increased market value is due entirely to the labor of other men upon other land and in workshop, factory and mill?

Prohibition is temperance in deed earnest.—N. Y. News.

Per Contra, prohibition is temperance by proxy, for temperance is self-control. The best of all is not that God is with us but that we are with God.—Herald.

Neither is true, if you mean that "God" is a prohibitionist and if you go to the Bible for your knowledge of "Him." By the way, friend editor of the *Vote*, if you have not the time to look up the facts in this "Bible Temperance" matter, if you will drop me a card I will gladly send you gratis a copy of my little pamphlet with that title. Public teachers like yourself should know that your Bible is not a temperance book.

### Family and State.

Under this title Mr. Henderson in *Lucifer*, May 6, '87, has quite a little to say. It seems to be so far, calm and courteous, and even seems to be logical, that it is worth while to set him right on some points.

By having her father's consent and approval of her union with Edwin Walker, Mr. Henderson asserts that Lillian Harman has "recognized the power and influence of society over the individual." If "power," refers to physical power, horse power, brute force, and "influence" is used here in the politician's sense, I think Mrs. Harman will admit the truth of Mr. Henderson's assertion. But I presume to deny it on her behalf in any obligatory ethical sense.

"Had she gone one step further and procured the permit of the State, her father could have solemnized (sic) the marriage and no persecution would have followed," says Mr. Henderson. Oh, yes. But that was just the point at issue. Lillian would not have been the Lillian whom friend Henderson professes to respect so much, if she had not drawn the line at the point where convenience and principle clashed. She never wished to admit the right of the State to interfere with her private affairs, although she ultimately was compelled to succumb to its brutal force.

"The dependence of the individual upon 'society,' which Mr. II. avers is everywhere apparent," I simply deny in toto. "Society," like "god," "devil," "everlasting punishment," etc., is a mere phantom, nowhere existing, though everywhere dreaded and worshipped.

"How much the family is dependent upon the State, and how much it owes the State for its present condition, are questions of vital importance to us all," says Mr. II. Certainly they are. Would that these questions would become clear to all, and then the State—would be abolished at once!

"It would be most remarkable, says Mr. II. 'if the family as an institution () had not derived some advantages from its relation to the State.'" Yes, sir, it may be remarkable, but it is a sad fact nevertheless. "Truth is stranger than fiction," you know.

I will admit Mr. Henderson's position concerning the depravity of large numbers of the male population of the globe. But does the State furnish any real remedy for that? I think not. Witness: The daily papers' account of innumerable divorces for desertion.

"The very sentiment that impelled Lillian to rely upon the counsel, affection and experience of her father," Mr. Henderson avers, "is the same human sentiment that leads us to rely upon all past experience, etc." Well said. But that does not at all help his plea for the State. The present State, so-called, is the child of usurpation and tyranny. These are offspring of fear; fear is begotten by inexperience and ignorance.

"There have been individuals who were a majority in themselves by knowledge and experience, etc., therefore they were content to wait for the development of the organization which they were attempting to improve." If Mr. II. really believes in this statement, he has studied no history, or at least has studied it to no purpose whatever. Did Jesus and Paul and Huss and Luther and Theodor Parker wait for the development of the organization which they worked to improve? Read your Bible a little, friend Henderson! Read church history, etc. Did Lovejoy, Garrison, Abby Kelly Foster, Beecher and Wendell Phillips wait for the development of things; or did they not rather try to force things into a better condition? If you wish to arouse people from their lethargy, you must shake them, or shock them, if you please.

Mr. II. appeals to the editors of *LUCIFER* to estimate what the result would be if all existing institutions (J) should be dissolved at once and the individual left perfectly free to pursue any line of conduct he chose. As I am not one of the editors of *LUCIFER* I can scarcely be

expected to know what the estimate of that body would be, but for myself, I do not in the least feel apprehensive at such a thing. I really and honestly do think that we all would be a great deal better off than we are now, in every respect.

Mr. II. attempted to improve on the old saying (I believe it is Jefferson's) that "the best government is that which governs least," and utterly failed in the attempt. The best existing government could indeed not have been attained without any government at all, but the best "government" might. If the least government is the best among governments, then no government is still better.

"It was because negro slavery sought to destroy the institutions that had been developed through centuries of struggle, that the instinct of self-preservation compelled us to destroy it." What a splendid passage for a bill of July oration! What a thunder of applause would follow it! But man alive are you really ignorant of the fact that such misconception of our late civil war has always been a curse to the credulous, and a crafty contrivance of the cunning politician and the calumnious demagogue! Read the "Mormon question, by a Gentle" and the signs of the times. Has not that nominal abolition of slavery created a much worse system of slavery, the wage system of today? Has it not created the Gaults, the Vanderbilts, etc., the great monopolies and brought starvation, or starvation wages, if you will, to the millions? Has it not throttled Liberty in its cradle? Self-preservation? Indeed! It was the suicide of the masses! It was the Complicity of the whole republic! That is what it was!

"Would the tyrants in the family who compel women to submit to their tyranny, cease to be tyrants were there no organized power to restrain them?" asks Mr. II. Certainly not. But where is that organized power to restrain them? The present laws on the marital question, concocted by Church and State, make the wife the property of her husband, tell wives to obey their husbands, etc. The pulpit and the penal code alike do all they can to restrain woman's liberty, but not man's tyranny. Slavery may or may not have been practiced before governments were organized. This is a somewhat pre-historic question. But this much we all know, that as man advanced in civilization, and the slaves began to feel that their position was somehow not quite the right one; that they too were men and women and had souls of their own,—when that had come to pass there would have been very meager chances for the slave-seller and the slave-holder, had not the church with its bayonets, taken up the "righteous cause" of the protection of the slaveholder's "property," and the institution () of slavery sanctioned by custom and old age.

"Will the modern wealth-accumulators cease to impoverish the masses, until there arises a counter organization that shall control their government to carry out and execute the moral laws promulgated by the Georges, Swintons, McFlyns and Wakemans?" No! But they will not do it even were that impossibility possible. George, Swinton, Wakeman, and especially the Rev. Father McFlynn, are each and all good men, grand men, noble men, but even good men and grand men may be and often are very short-sighted, and in my opinion all these dear men are really very short-sighted, if they expect to accomplish the salvation of mankind by the aid and through the medium of the State. It sounds very much like reasoning and roving a dying man by the help of a corpse!

To the last two paragraphs in Mr. Henderson's article, I subscribe cheerfully, and hope that the last but one will prove to be the result of "the Family of Walker plus Harman." Amen. Yours for truth in love,

RUDOLF WEXLER.  
N. Y. City, May 13, '87.

### Mrs. Slecker's Case.

Editor *Winsted Press*: I consider the arrest of Elmina D. Slecker as an aggression of a particularly atrocious and alarming character and one to be resisted to the utmost if the integrity of our American institutions is to be preserved. The mischief of the Comstock or Blackmail law was very clearly pointed out by D. M. Bennett. The enactment of this law was procured by fraud and misrepresentation and I doubt if a case can be shown in which it has ever been enforced for an honest purpose.

That a woman sixty years of age, of high character, and known all over the United States for her thoughtful and earnest writings, should be entangled as she has been, should part citizens on inquiry as to wherein they have any rights that government is bound to respect. Moreover, when I see this outrage perpetrated by the very men whose duty it is to preserve the sanctity of private correspondence in the mails, when I see them perverting the functions of their office and misrepresenting this grand old woman, in order to gain a little trumpety advantage for themselves, my indignation rises to the boiling point.

Elmina is not a frivolous woman. She has not acted inconsiderately nor wantonly. Her conduct has not been for her own aggrandizement nor to make money. She has acted only from the noblest and purest motives and only from a sincere desire to acquire and spread that knowledge which shall lead to better living and better condition, and to a better and more general understanding of the necessities of humanity.

She has done only what as a human being she has a natural and indefensible right to do. Her dignity of character and nobleness of purpose raise her far above the reach of any rascal to whom she may presume to try her. For this pretended offense, infamy awaits any court which seriously undertakes

it. That such a woman should be so assailed, misrepresented and advertised abroad as a wanton woman is a most heinous outrage. Lovers of liberty must cluster around her and see that her defense is complete and her triumph decisive. Her case is as much stronger than Bauelet's as the people are now more enlightened than they were then, and as she has been forestalled in this contest we will be false to every sense of right living and right action if we fail to sustain her by every means in our power.

Ed. W. Chamberlain.  
New York.

### LARGE THOUGHTS IN SMALL TYPE.

The Ages of Faith were emphatically ages of crime, of gross and scandalous wickedness, of cruelty, and, in a word, of immorality. And it is noteworthy that in proportion as we recede backward from the present age, and return into the Ages of Faith, we find that the crime, the sin, become denser and blacker. The temperature of faith rises steadily as we penetrate into the past, almost with the regularity which marks the rise of the physical temperature of the air as we descend into a deep mine; but a neglect of this principle of reality are found to ascend in a corresponding ratio. This, it must be owned, is an anomalous result, if morality be judged so dependent on Christianity as it is commonly supposed.—James Cotter Morrison, *The Service of Man*, p. 117, 1287.

Why we demand that all restrictions which interfere with free banking and free exchange of services shall be removed, is because the prime factor in human happiness is existence, and the prime factor in existence is to enjoy the goods of the world. To do this, you are restricted, you cannot attain happiness. Hence, the removal of all restrictions on production, or the free exchange of services or products, is indispensable to human happiness, whether that restriction be in the form of a tax on the products, in the methods of furnishing the medium of exchange, or in the amount furnished. To deny the right to deny the right to associate or disassociate for mutual good.—*The Financial Problem*, by Alfred B. Westrup.

The evolution of science has bettered the condition of the many, and this improvement has produced more morality. But morality has not kept pace with the increase of wealth and knowledge. The explanation may be found to rest chiefly in the fact that the increased wealth of the world has gone into the hands of the few, who have by it been enabled to grind the working people into the dust. We can look for no high order of morality and song as willows of a nation's soul are beggars and many millions toil hard for the mere pittance which only serves to keep them from starvation from day to day.—*Liberty and Morality*, by W. S. Bell.

There are two things which I have come to look upon as constituting the unpardonable sin of the father and mother against the helpless innocents of infancy. The one is in allowing their little children to run the risk of blood-poisoning—such as was once suffered by a child of mine—from the filthy front of vaccination. The other is permitting a medical and surgical operation to be inoculated with the still more fatal virus of the old, false, orthodox Cognacs and deceptions, by allowing them to believe that the fables of ancient mythology are the sacred and solely true "Word of God." If they are found in the Hebrew Scriptures—the one book of the religiously ignorant.—*Genial Massage*.

The Supreme Court, being always retrograde and conservative, is almost sure to get on the wrong side whenever issues for liberty and progress are presented. They go for the old and for power "the people go for the new and for liberty, and in such cases they and their government have never failed to reverse the court. The decision of the Supreme Court of the United States on questions of popular rights and liberties are the Apocalypse of our constitutional law. The reversal of them has almost become a rule.—T. B. Wakeman on the Comstock Laws.

Jefferson, Randolph, Henry, Madison, in enacting the Declaration of '76, voicing the "Resolutions of '83" did much to help make government rationally responsible to Popular Right; but here is a Virginian of show-white character, of resolute ability and redoubting impulse "trapped by decoy," snared by staged publicity, "trampled for years," her body seized, snatched from home and imprisoned by obscene painters, banished on all our postal routes by order of the villainous Comstock "law."—*Angela T. Heywood*.

I will give a definition of blasphemy that we can all agree upon. It is to live upon the unpaid labor of others—that is blasphemy. To enslave your fellow men—their bodies, their minds—that is blasphemy. To deny what you believe to be true—that is blasphemy. To strike the weak and unprotected in order to gain the applause of the ignorant mob—that is blasphemy. To frighten little children with the threat of Hell—that is blasphemy.—*Ingersoll*.

Talk is well, action is better; let us see men and women behind your sentences.—*Wood*.

"This day I will arise and stand, lift up my face, stand soul and body at my highest height; True to my loftiest thought, and from my breast will clamor for the soul's divinest right—The right to trust itself and face the light."

Probably we shall never get done denouncing the Mormons and making political capital out of Mormonism, yet it is a fact that the Mormons pay ninety-two per cent of all tax in that territory and furnish only thirteen per cent of the criminals and objects of charity.—*New Thought*.

Let every man express his mind, state his principles and not forth his mud, slanders and let other principles and other arguments be arrayed against them. In the forum of reason and of liberty there is nothing dangerous.—*New York Sun*.

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and know not what such terms as Freedom, Autonomy, etc., mean.

In 202 at the celebration of Columbus's discovery of America, the Freethinkers of the world should assemble and take such measures and provide such means as to give an impetus to liberal ideas by spreading broadcast among the heathen idolators such Hell destroying and God and Devil killing literature.

FREE PLATFORM. Religious Persecution.

Editors J. M. & Geo. Harman: How sad and strange it is that people who believe that they are regenerated by a thing called "grace" cannot rest satisfied with it but must show themselves so cruel and merciless towards those who differ from themselves.

It seems the Christians are determined to sustain and perpetuate a belief in this ancient Jewish story-book.

Editors Lucifer: I am just in receipt of a letter from "Annie Elmina," in which she says: "Twenty-five letters on Monday, and not so much as a one cent stamp in the whole batch."

A Reply to Editorial Note. Editors Lucifer: I think you misunderstand my position when you say: "Mr. Allison seems to rely on the ballot as the instrumentality of reform."

Wishes Mothers! Daughters! BE YOUR OWN PHYSICIAN! A lady who for years suffered from distressing female complaints.

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REWARD. Yes, call him mad who dares to climb the rock-strewn path of Truth--You who would never dream to peer beyond the veil of youth.

Call him mad who, pushing forward Full a century in the vain, Plants his banner on the bill-tops--Clings to a leader is a man!

LETTERS FROM FRIENDS. Warren, Swain, & Co. to the contrary, I hold that you did well, since you were pleased to do so, in announcing your union, in going to jail, in contesting the case, and now, in coming out at the right time.

Dear Friends: I have just finished reading "Irene." It is a remarkable book, one concerning which there is no doubt plenty of room for criticism by those who feel inclined to criticize.

Eds. Lucifer: I am just in receipt of a letter from "Annie Elmina," in which she says: "Twenty-five letters on Monday, and not so much as a one cent stamp in the whole batch."

This tells its own and story. These letters, I presume, were mostly from her sympathizers. I cannot suppress them so dull as not to see the effect of such a batch of letters on the mind of a generous, self-sacrificing spirit like that of "Annie D. Stenker."

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