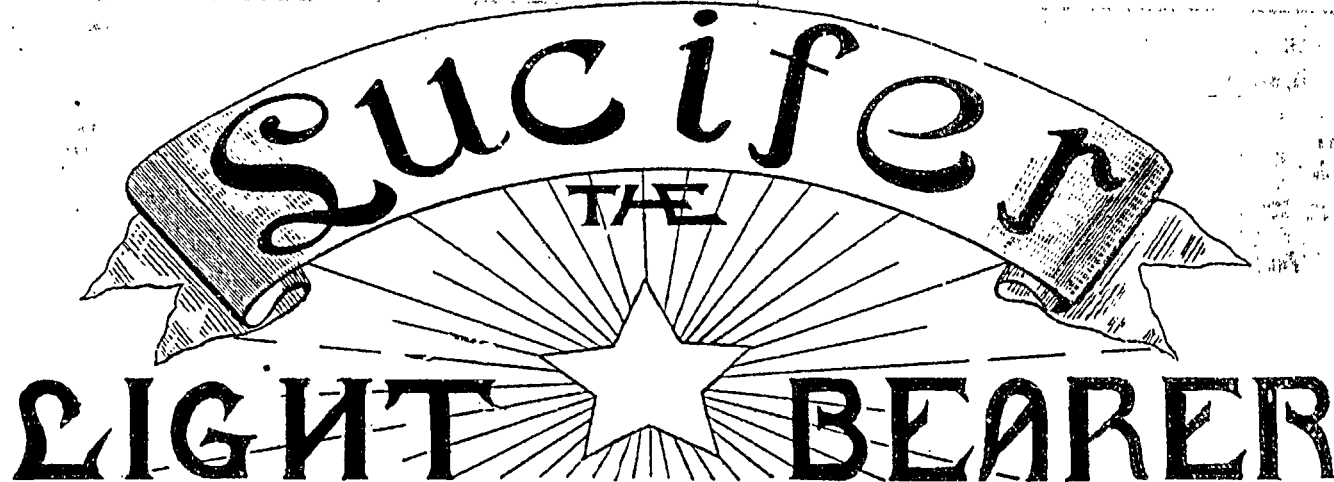


We date from the first of January, 1876. This era is called the Era of Man (E. M.) to distinguish it from the theological epoch that preceded it. In that epoch the earth was supposed to be flat, the sun was its attendant, light revolving about it. Above was heaven where God ruled supreme over all potentates and powers on earth. Ruled the Pope as the vice-gerent of God; below was the Kingdom of the Devil, Hell. So taught the Bible. Then came the New Astronomy, the astronomy of Copernicus, Galileo and Bruno. It demonstrated that the earth is a globe revolving about the sun; that the stars are worlds and suns; that there is no "up" and "down" in space. Bruno sealed his devotion to the new truth with his life on the 17th day of February, 1600. During the 17th century, Galileo wrote the first work upon international law.



Our name, "Lucifer," comes to us from Astronomy. Its etymology is Latin (Lucis, Light, and Ferre, to bring or bear). It was originally applied to the Morning Star. To show how this illustrious name was bestowed by the angels, see Webster's Dictionary, page 702—note by Henderson. See also page 121.

"Lucifer" is in fact, no profane or Satanic title. It is the Latin "Luciferus," the Light-bringer, the morning star, equivalent to the Greek "Phosphorus," and was a Christian name in early times, borne even by one of the popes. It only acquired its present association from the apostrophe of the ruined king of Babylon, in Isaiah, as a fallen star.

At the height of theology, and as the Day-light of Science advances, the grand old name will require its pristine significance. Again, with "Luciferus" be hailed "Son of the Morning!" "I herald of the Dawn!" "Harbinger of the Good Time Coming!"

NEW SERIES, VOL. VI., No. 34.

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WHOLE No. 280.

LUCIFER--THE LIGHT-BEARER.

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

IT IS NOT RIGHT.
It is not right for some to live
Upon the toil of others,
And ever get far more than give.
When all mankind are brothers.

It is not right for sordid rogues
To blot with unearned riches,
While honest toilers freeze and starve
And dig in mines and ditches.

It is not right for those who toll
To build the wealth of nations,
To get such scanty rations.

It is not right for tolling souls
To show lack of planes and shovels,
To build palatial homes for drones,
Yet live, themselves, in hovels.

It is not right, it is not just,
But 'tis the thing that's surest,
For those that do the hardest work
To always live the poorest.

It is not right for wealth to go
From tolling hands that make it,
To feed and fatten rogues and drones,
Who legislate to take it.

It is not right for government,
When all mankind are brothers,
To lend the people's cash to some
So cheap, but not to others.

These things are wrong; they should not be,
And if not shortly mended,
Parewell to thee, dear Liberty,
Thy days will soon be ended.

G. W. SEEVERS,
Editor Herald.

SOPHISM OF PROTECTION.

And the Importance of Tariff Reduction.

AN ADDRESS BY H. T. UNDERWOOD.

If arguments and appeals showing the dangers that threaten their material interests will not arouse the stupid masses to think and act for themselves then their case is hopeless. For this reason we think our columns cannot be better employed than in showing the absurdities, the self-contradictions, the self-stultifications of the defenders of tariff legislation. We have quoted largely from Mr. Underwood on this subject, in previous issues, and now present to our readers the above-named address in full as delivered.—Ed. LUCIFER.

(Continued from last week.)

THE TARIFF AND WAGES.

Abolish the tariff say the protectionists, and the country will be at once flooded with the product of the "pauper" labor of Europe. Will they explain why England is not flooded with German goods, when England has lower tariff, and wages in Germany are much lower than in England? How, on the protectionist theory, is England able to send manufactured goods in large quantities to Germany, without reducing wages to the German standard? Why does Germany with its low wages need a high tariff for protection against free trade England?

There is free trade between the different States of the Union. Does this make anything like equality of wages in all the States? Let us see. According to the United States census the annual averages paid in the manufacturing industries in fifteen States are as follows:

Maine	\$200
New Hampshire	302
Massachusetts	361
Connecticut	385
New York	374
New Jersey	374
Pennsylvania	349
Georgia	211
Alabama	250
Mississippi	240
North Carolina	153
South Carolina	128
Tennessee	121
California	453
Oregon	501

These figures are obtained by di-

viding the amount paid for wages by the number of hands employed. It is here seen that the average of wages paid in a State varies from \$128 in South Carolina to \$501 in Oregon. Why are not the markets of Oregon deluged with the products of South Carolina when wages are two hundred and ninety per cent. higher in Oregon than in South Carolina? Does Oregon need a tariff corresponding with the difference between wages in South Carolina to protect her "struggling infant industries?"

Hon. Carroll D. Wright says that an examination of the reports of many industries in this country will show "that there is no such thing as an American rate of wages." In the manufacture of agricultural implements a blacksmith gets fifteen per cent. more in Illinois than in Indiana, a painter nearly seventy per cent. more in Pennsylvania than in Maine. In the boot and shoe industry a buffer gets \$2.50 in Pennsylvania, and only \$1.40 in New York. A buttonhole-maker in Pennsylvania, if a woman, gets seventy-eight cents, while New York pays \$1.01. To heelers New York gives \$2.50 and Massachusetts only \$1.72. Yet Massachusetts pays her packers \$1.95, while New York neglects hers with a cold \$1.80.

So when we come to the table of cotton goods we find Great Britain pays mule-spinners \$1.57, Massachusetts \$1.25, and Vermont only \$1.20, and that the average rate of wages paid in the cotton industry in Great Britain is \$1.17 per day, while in Vermont it is only \$1.15.

In a recent speech in the United States Senate Senator Sherman said that he was in "favor of a policy to bring about international exchanges of the freest character," possible between the United States and Canada. The reason he alleged was the close intercourse between Ohio and Ontario. Yet Mr. Sherman knows that wages are lower in Canada than in the United States. Senator Fry says that labor is not half as well paid in Canada as in Ohio. The minority report on the Mills bill denounced that measure because it included among articles to be put on the free list some of the raw materials in which Senator Sherman wants the freest possible trade, for the reason that Canadian labor was paid but little more than half as much as American labor employed in the same industries. But when Ohio wants to exchange her manufactured articles for the raw materials of Ontario, lumber, minerals, etc., even though those materials to some extent are produced in that State, the "pauper labor" talk is conveniently omitted. There is really nothing in it.

It is the cost of production that determines our ability to compete in our own markets or in foreign markets. It is not a question of wages. Give us cheap raw material, reduce the cost of production, and American manufacturers will pay higher wages than they now do, and compete with the manufacturers of any nation on earth. American labor is more productive than other labor and for that reason receives higher wages than other labor. The American workman is more intelligent, versatile, ambitious and inventive than European workmen. "The American," says the Superintendent of our last census, "invents as the Greek chiseled, as the Venetian painted, as the modern Italian sings."

The labor cost of production,

therefore, is no greater here than abroad, even though the wages paid are higher.

Sir Thomas Brassey, whose father was a great railroad contractor who hired labor in different parts of the world, says in his "Work and Wages": "On my father's extensive contracts carried on in almost every country of the civilized world and in every quarter of the globe, the daily wage of the laborer was fixed at widely different rates, but it was found to be the most invariable rule that the cost of labor was the same; that for the same sum of money the same amount of work was everywhere performed."

Wages are no criterion of the cost of production.

The reason that wages have increased in this country is that the productive power of labor has increased. If the tariff were removed the cost of the material and the cost of production would be lowered and wages would be raised. Francis Walker says: "That as a general rule low cost of production is accompanied by high wages to the workman." Considering the quality and value of American labor and the natural resources of this country, wages ought to be higher here than they are; and would be, if the tariff did not constantly cripple industry.

J. B. Sargent, of New Haven, Conn., a hardware manufacturer of thirty years experience, who employs two thousand men and whose factories cover twelve acres of ground, after personal investigation during a recent tour of the world, says: "My observation has taught me that the greatest obstacle to American competition is the high price of our raw material. Take off the duty and we will send our goods everywhere. Wages would increase here under such a system rather than become lower."

Mr. Sargent says that it is in low grades of goods requiring a large proportion of raw material that the British manufacturer holds his own in the markets of the world. He says that with goods requiring the least raw material and the greatest amount of labor he could compete with even the British factories in the same line, and most certainly with the German and French. The daily output of product of Mr. Sargent's factories is now fifty tons. With raw material free of duty he is confident he could increase his daily output to four times that quantity. Mr. Sargent says that by personal investigation he found in the higher grades of manufacturing wages higher in Europe than in this country, i. e., he found labor there, valued by its product, better paid than here. The value of the product of European skilled labor is, he declares, but one-half that of American labor. Mr. Sargent is one of those intelligent employers who sees that labor is only one of the factors of production and that the other principal factor, material, is in most cases vastly more costly here than in any other manufacturing country.

(To be Continued.)

FREE TRADE.

The result of the late battle of the ballots in the United States of America, seems not to have been favorable to the hopes of those who work for "free trade," or free exchange of commodities between men of differing nationalities. Notwithstanding this rebuff at the polls the friends of freedom and fraternity will still continue the discussion of basic principles touching this question. Again

we make a selection from a little work that should be in the hands of every reformer, Heywood's "Free Trade." Ed. LUCIFER.

THE WAGES SCALE.

Thanks to growing economic intelligence, which the Labor Reform League has worked twenty years to promote, the people, irrespective of class, never were so awake as now to the true interests of labor. As the great debate goes on, tariffites will find it rather late to prove that protective slavery helps labor. Gen. Harrison says tariff raises wages; we are glad to meet him and his partisan cohorts on that issue;

"Welcome be Cumberland's steed to the shock."

Wages depend on demand; the more workers sought the higher their pay. If employers have raw materials free of tariff tax, they make more goods and must attract workers to co-operate with them by increasing the wages. Whatever stimulates enterprise increases demand for workers, and hence raises wages. Had duties been reduced at the close of the war in 1865, wages would now be relatively higher than ever before, because freer enterprise would have increased demand for workers. Wages in England are now double what they were in 1810, under tariff-tax. Our high tariffs of 1821-33 and 1812-6 were so disastrous to business that Henry Clay, the great protective orator, urged reduction. Between 1850-60, under a revenue tariff, wages increased sixty per cent. Between 1870-80, under high-tariff, wages increased only twenty-two per cent. Wages in free trade England are higher than in European nations where tariff throttles enterprise. Wages are higher here than in England (not on account of tariff but in spite of it)—1st, because we have more land, people turn to farming unless other pursuits pay better; 2nd, because raw materials are more accessible and abundant. 3d, because better means of living, brighter prospects give our laborers greater physical and mental vigor, enabling them to produce much more, and hence get more pay, than workers in older nations. The most vigorous of foreign populations come here, freed from standing armies and other hope-destroying conditions which burden those who remain. Swifter machinery here increases the productive power of labor and raises wages. In Europe nails are done by hand, the poor workman making only a few pounds per day; here, by aid of machines, one man makes over two kegs a day; his wages are more, but nails cost less. Here a cotton-spinner works up 4,360 pounds a year; in England, 2,911; in Germany, in 1,200. Here a wool man works up 1,610 lbs. a year; in England, 1,275; in Germany, 975. Our high-priced labor is cheaper, more profitable to hire than the low-priced labor of Italy or China; there they live without hope almost without good in the world; here energy leaps to opulent results. Increasing cost of production, vexing enterprise, making conditions oppressive, uncertain and abortive, tariff hurts labor; not *it*, but greater productive power within and around workers makes wages higher here than elsewhere. If tariff, the gift-trick quickens local competition and thereby reduces prices, this leads to over-production, glut confronting laborers with plus goods and minus means to buy them; hence mills stop, and workers must be idle until naked, houseless starvation compels them to accept what-

ever terms tariff-lords impose. If operatives get more wages by aid of tariffs on fabrics they make, the increased price on food, shelter, clothing, caused by tariff, takes from them much more than what they get on goods they make. Tariff cuts two inches from the bottom of your apron and sews one on top; is it longer than before? Tariff takes three dollars out of one of your pockets and puts two into the other; are you richer than before?

CORNER LOTS.

Calhoun said, "what a man digs out of the earth with his own hands is his against the world;" the right of laborers to trade with each other, to "change works," is unquestionable; yet values are in "trusts," "cornered" to rob labor of its own. Every tariff scheme originates in special log-rolling to enrich a few by plundering the many; tariffites "pool their issues," fuse, combine, until legislation becomes a network of mutual robbery. Restrictions on our navigation laws originated in compromise with chattel slaveholders. The North states agreed to "protect" the South, allowed the slave clauses to go into the Constitution, provided that ship-building should also be "fostered," whereby New Englanders get a monopoly of the business of supplying the southern market with negro slaves, the slave-trade being legalized till 1808 for that purpose. In Rhode Island, to-day, old estates are notable as once owned by men made rich in the slave-trade. Louisiana wants a sugar-steal; she favors the New York salt-steal, and both "get there." Maine and Michigan, wishing to fatten on a lumber steal, "jine drives" with Ohio and Texas in the wool-steal. Massachusetts and Rhode Island "protect" their fabrics by pulling with Pennsylvania in the iron-coal-steal. California "fosters" olives and wines by "anti-saloon" blainery. Cotton-ties and trace chains in Gulf states conspire with Connecticut corsets and New York briarwood pipes—so the vaunted "American system" is built up on "the interchangeable piracies of the tariff." But while its betting, gambling exponents make "law" by mutual bribery, they carefully assure free-trade in what they buy, exempt themselves from taxes imposed on others. Williston of Easthampton gets "duty" on his buttons but smuggles in cloth to cover them. E. J. Bigelow of Boston, has his carpets protected, but gets the special wool he imports free, or nearly so. When Congress, for one year only, and for Chicagoans alone, exempted building materials from duty, to help them recover from the disasters of the great fire, Michigan timber-men got their lumber-steal exempted from the exemption! Boot and shoe manufacturers want their goods protected, but see that hides are exempted from duty. Tariffites favor free-trade in what they *sell*; so the forced contributions are laid on consumers, each greedily set of insatiable monopolists having its corner-lot in legalized brigandage. But since "honest commerce is the great pathfinder in the march of civilization," the sooner tariff pools are abolished the better for creative impulse.

"Tariff carries a man up four flights of stairs and flings him out of the garret window.—Josiah Warren.

David A. Wells, in *North American Review*, Dec. 1877, in his oration at New Haven July 4, 1777, Hon. David Daggett (afterwards United States Senator and Chief Justice of Conn.) said:

"Let us repeal all the laws against the A-

(Continued on Fourth Page.)

LUCIFER--THE LIGHT-BEARER.

VALLEY FALLS, KAS., December 14, 1888.

M. HARMAN, Editor and Publisher.

OUR PLATFORM.

Perfect Freedom of Thought and Action for every individual within the limits of his own personality.
Self-Government the true Government.
Liberty and Responsibility the only Basis of Morality.

Second Indictment Defense Fund.

Previously acknowledged, \$202.35
Lucy N. Colman, Syracuse, N. Y. 1.00
Job Whitehead, Pipestone, Minn. 1.00
Mrs. R. B. Ewing, Buckley, Wash. Ter. 35

Elmina's Dime Roll of Honor.

Previously Acknowledged, \$35.47
Nim. H. Harman, Mendocino City, Cal. 10

SAMPLES.

All persons who may receive a sample copy of the LIGHT-BEARER will please consider said copy as an invitation to subscribe. A trial trip of three months costs only twenty-five cents. Stamps taken in payment for trial subscriptions.

Next week and possibly the week following, the editor of LUCIFER expects to be absent in Chicago. He can be reached by letter most promptly by addressing him at 675 West Lake street, care *New Thought*. Ordinary business letters should be sent to Valley Falls, as usual. This trip is not made for pleasure, nor for personal profit, but for work in the interest of LUCIFER, and for the objects for the realization of which LUCIFER is and has hitherto been published.

In this issue appear two articles on co-operative industry from a practical—not simply theoretical—standpoint. Though differing somewhat in detail the two enterprises aim at the same thing—security against want from misfortune or old age, by co-operative effort, and without sacrificing individual rights or the control of one's earnings. We bespeak for both a careful perusal by the friendly reader. Do not fail to read Mrs. Chandler's article on account of its unusual length. The whole was published at once by special request.

HOLIDAY GIFTS

For Readers of Lucifer.

The practice now so general of offering premiums for new subscribers to newspapers can scarcely be commended. The inference, the presumption, seems legitimate that the publication that does this can be, or ought to be, sold for less money than is asked for it. In our own case we court investigation. Our papers use no patent insides or out-sides—no reprints from plates—no types already set for a daily issue. Our advertising is of a character that brings but little money. To experts in the business the wonder is that we can pay rents, buy material, set up and print so much every week at so little cost to the reader.

For once, however, we propose to go out of the usual track. We have on hand in office a considerable quantity of excellent literature that we should be glad to send out to appreciative readers. The winter evenings are long, and cannot be better employed than in storing the mind with useful knowledge, or in cultivating the poetic and imaginative faculties. Much of this literature has been donated by generous friends to the cause of Free Speech, Free Press and Inviolable Mail, and thus it is that we are enabled to be generous in turn. As the prosecutions against us, and which we are now compelled to fight in the courts, were begun with the avowed intention of crushing LUCIFER and destroying our business we think it quite legitimate and proper to use the gifts of the aforesaid donors for the purpose of keeping up the subscription list of the prosecuted paper to its usual standard, and if possible, to increase the circulation thereof.

For these reasons we herewith offer as a holiday gift any twenty-five cent book named in the column headed "Christmas Gifts," to any person who will send us \$1.25 for a years subscription to LUCIFER, or \$1.60 for a years subscription to LUCIFER and *Fair Play*. Also the same to any old subscriber who pays up arrearages and renews for a year in advance. In lieu of one 25 cent book the subscriber can select 25 cents worth of pamphlets and leaflets offered in the same list.

This offer will stand good till Jan. 15, '89, and will then be withdrawn.

THE PROSECUTIONS.

Lucifer's Defensive Fight in the Courts Against Church-State Despotism.

Now readers of the LIGHT-BEARER—whether new subscribers or those to whom samples have been sent—have doubtless wondered often as to what could be the meaning of the frequent allusions to the "Defense Fund," "Comstockian prosecutions," "coming trial," etc., etc. Some inquiries have been sent us, asking for information on those points, and more than once we have been chidden in a friendly way because we do not devote more time and space to a presentation of the facts involved in the so-called criminal prosecutions to which the editors and publishers of this paper have been (and still are) subjected.

Briefly as possible, then, I would say to all who may feel a kindly interest in the matter, that in February, 1887—nearly two years ago—warrants were issued by the Federal authorities in Kansas for the arrest of M. Harman, senior editor and publisher of LUCIFER, and also of E. C. Walker, the junior editor; and G. S. Harman, then junior publisher, charging them with the offense of sending obscene literature through the mails—the penalty for which offense is a "fine of not less than one hundred nor more than five thousand dollars, or imprisonment at hard labor not less than one year nor more than ten years, or both, at the discretion of the court."

These warrants issued from Topeka, the capital of the state, and in accordance therewith we were taken from our business, not allowed even to go home for supper—taken by night train to Topeka and arraigned before Commissioner Wilson for examination. Acting upon the advice of counsel, David Overmyer, (one of the most eminent lawyers in the state) we waived examination—giving bail in the sum of \$1500 for our appearance at the April term of the U. S. District court, Judge Foster presiding.

When that time arrived we put in our appearance, but were told that no hearing of the case would then be had because of "lack of appropriations." Again we entered bonds, with three "sufficient bondsmen," to appear at the special term in July at same place. Again we were put off; this time on account of "extreme heat" of the weather. Giving bonds for the third time we were told to appear at Leavenworth in October of that year. Prompt to time and place we waited several days and were then told that we could go home, and if wanted they would send for us. About a week after the adjournment of the Leavenworth court we were officially informed that five separate issues of LUCIFER had been indicted by the U. S. grand jury, the joint and several indictments footing up a grand total of *only two hundred and seventy counts*. Again and for the fourth time we went to Topeka to renew bonds before the Commissioner aforesaid.

At the April ('88) term our counsel moved to quash the indictment against us on the ground that the specific articles complained of were not set forth in the said indictments. After a somewhat prolonged contest over this motion it was sustained by the judge; and thus our case was thrown out of court.

RE-INDICTED.

Here we had reason to suppose, the matter would be allowed to rest. But not so. The edict had gone forth from the self-constituted censors of the press and mails whose headquarters and chief organization are in New York, and whose inspiring genius and principal agent is one Anthony Comstock, and whose chief western agent is known as Charles Stratton, "R. M. McAfee," (with several other aliases) of St. Louis the edict had gone forth from this tribunal that LUCIFER must be suppressed, and its publishers placed behind prison bars. Without an hour's delay, so we are credibly informed, after the first indictments were quashed, the machinery was set in motion to secure a re-indictment upon the same charges.

A REMONSTRANCE.

Hearing that such was the intention of the prosecutors at this end of the line we thought it proper and legitimate to ascertain the opinion and wishes of the community in which we live, in regard to the matter. Accordingly a remonstrance against re-indictment was circulated and signed by more than one hundred citizens of Valley Falls and vicinity—including a majority of the city officials and of the prominent men of business. This remonstrance was carried to Prosecuting Attorney Perry, but it presented by him to the jury it had not the intended effect. Whether

McAfee had access to the jury room at Topeka we did not learn, but were informed that it was probably due to his presence at Leavenworth that the first indictments were found against us. However this may be, four of the original five issues of the paper were re-indicted by the Topeka jury—the number of counts footing up a total of two hundred and sixteen—severally and jointly.

To make sure of conviction this time, the attorney ordered the indicted articles to be printed for the use of the court and jury, and they are now on file in the commissioner's office.

Once more we were summoned to give bond for appearance at the fall term to be holden at Leavenworth, but before the arrival of the day named for the sitting of the court we received notification that an arrangement had been agreed upon between the prosecutors and Mr. Overmyer (who was at that time engaged in a hotly contested canvass for a seat in Congress) by which agreement the Valley Falls cases were to stand over till April, '89.

Thus it will be seen that through no fault of ours this prosecution has been allowed to drag its slow length along from term to term for nearly two years, to the great annoyance of all concerned—involving very serious loss of time from our business, besides expenses of travel, board at hotels, cost of correspondence by letter and telegraph, etc., etc. The total amount of loss to business in dollars and cents, can only be conjectured, to say nothing of injury to health caused by mental worry and by excessive labor devolving upon us in consequence of the prosecutions.

REPUBLICATION.

In response to the demand of the general public to know the real facts upon which these indictments are based, the offending articles have all been republished in LUCIFER during the past six months—some of them in leaflet form for gratuitous distribution. And in order that the liberty of no one but the writer of these lines might be put in jeopardy by this act of republication the names of the junior editor and junior publisher were previously withdrawn from the management of the paper.

An examination of the indicted articles will, as we confidently believe, convince any unbiased reader that these prosecutions partake largely of the nature of persecutions. The article that most excited the ire of the prosecutors was a vigorous and manly protest by one of our correspondents against the evils inherent in our church-state marriage system.

DEFENSE FUND.

Acting upon the advice of friends, especially that of the members of the National Defense Association, of which association E. W. Chamberlain and Dr. E. B. Foote Jr., of New York are Treasurer and Secretary, we opened a subscription for donations to help defray the expenses of this defensive fight for free speech, free press, free discussion, and for a purer and higher morality in sex-relations. Several hundred dollars have been contributed to this fund which have been expended as follows:

First, In paying fees of counsel—Messrs. Overmyer and Clemens, of Topeka, Kansas.

Second, Defraying expenses of travel, hotel bills and other incidentals.

Third, And chiefly, in bringing the facts in the case, as well as the history of the laws under which we are prosecuted, before the people, the general public, which tribunal must be reached and influenced before we can expect an improvement in the laws under which such iniquitous prosecutions are possible. In carrying out this plan we have printed and distributed gratuitously thousands of copies of certain editions of LUCIFER that were specially adapted to that work. In particular we have sought to reach the eye and the conscience of the newspaper fraternity; and for this purpose have sent many thousands of copies of LUCIFER—many of them stamped with a one cent stamp—to editors and publishers, from California to Maine.

ONCE MORE.

In closing this seemingly long yet really condensed resume of the history of Lucifer's fight for existence during the past two years, I would simply say that while we ask for nothing as a gift or outright donation to LUCIFER we earnestly ask all who feel that our fight is their fight, to aid us by purchasing books of us and by helping to extend the circulation of LUCIFER and *Fair Play*. While most sincerely thanking all who have nobly come forward to help in this conflict, by money or influence the simple fact needs to be stated that more money is necessary to carry for-

ward this struggle to a successful issue. We have several hundred dollars worth of excellent books and pamphlets that if sold would put the means in our hands to "carry the war into Africa," so to speak, now that war has been forced upon us.

Whether we are arrested and sentenced to imprisonment or whether these indictments are finally dismissed by the courts, is a matter of comparatively small importance. The main consideration or object to be kept ever in view is the repeal of the invasive laws that make such prosecutions possible.

LOCAL.

One of the saddest of all the sad occurrences that have taken place in Valley Falls since I have known the town is the suicide of Mrs. Kreamer, wife of Jonathan Kreamer, an old and much respected citizen. On Friday morning last Mrs. Kreamer cut her throat with a razor, dying in less than an hour afterwards. For some weeks her mind seemed wandering at times, but none of her friends supposed that she meditated self-destruction. The cause of her mental aberration is believed to have been the loss of her children, the last of whom died some three months ago.

Mrs. Kreamer was a Christian, a member—it is understood—of the Lutheran church. It may be true, as Rev. Talmage asserts, that "infidelity" is the cause of the prevalent tendency to suicide, but of the two unfortunates at Valley Falls who have taken their own lives since I have lived here, neither were infidels, or unbelievers in Christianity.

For several months past, a somewhat lively discussion has been going on in the local papers in regard to the closing of the school-house in district No. 21, against meetings for free discussion. From all that we can learn the opposition to the meetings has no other cause than partisan hate and religious—that is to say, Christian bigotry. The meetings held in the house on Sunday afternoons during the past six months were in no sense partisan or exclusive. They were not held in the interest of any sect, creed or ism. All were freely invited and granted an equal share of privileges. The house had often been used for Christian Sunday school purposes, without the slightest objection being made thereto by the Free-thinkers of the neighborhood, who had really done more than the Christians toward building the house and maintaining the public school. But reciprocity, equality of privileges, fair play, is no part of the average Christian's creed, and so through "ways that were dark and tricks" that were infallibly mean, the Christian element secured the closing of the school house against free discussions. No pretense was made that the meetings were injuring the house or grounds in any way.

That such things are possible (legal?) in Kansas is proof positive that our boast in regard to religious freedom or toleration is an empty one; or more plainly speaking, that it is a delusion, a fraud, a monumental lie. It shows that religious bigotry is now as venomous as in the palmy days of its supremacy over civil law, and that it is striving to regain the power to crush scepticism, or infidelity to its creeds, through statutory legislation.

As a specimen paragraph showing the Christian animus in this matter we give the following from a late issue of the Valley Falls Register:

"Oh say, Comet, ain't you about through with your about shutting up the school house? You were beaten, and you should take it like a little man. Here is our program, you leave out your bad ones, infidelity, free love, anarchy, individual government, and the Lord only knows what else. Come and we will do you good."

The writer of this characteristic paragraph signs himself "Kohl Rabi," and is a well-known farmer living in an adjoining district to No. 21. "Comet" is the nom de plume of the chief organizer of the meetings for free discussions. He is neither an "anarchist," "free lover" nor "individual governmentalist," in the sense in which those words are commonly understood; but he believes in the equal right of all men to be heard on all questions of human interest, which right Kohl Rabi most evidently is not willing to accord to those who differ from him. In this he is a consistent theologian of the self-styled orthodox pattern. In his eyes disbelief in Christianity is a "bad sin," to oppose the enslavement of woman in the sex-relation is a bad sin. To advocate self-government is another bad sin. He asks "Comet" to "leave out" all such bad sins, come to his "lyceum," sit quietly, listen attentively, swallow all that is said to him, not daring to say a word in opposition, no matter how much his own positions may be misrepresented and belied.

This is the standard orthodox method.

"The Jews must not talk back to the pulpit." "I am sir oracle, and I when I open my lips let no dog bark!"

Now, I happen to know this Kohl Rabi to be a kind neighbor and good citizen, generally speaking, and if he were not as good a Christian as he is would doubtless be a good and fair-minded man in all respects. But no man can be consistent Christian and at the same time do unto others as he would like to be done by. Pity that Kohl Rabi was not born some hundreds of years ago, when it was fashionable to hang or burn heretics, infidels, anarchists, etc. How it would have gladdened his good Christian heart to help roast "Comet" over a slow fire, as Calvin did Servetus, to punish him for his "infidelity" and other "bad sins."

CHARACTER OF LEGISLATORS.

Experiences of One of Them.

As your little LIGHT-BEARER sheds more light in proportion to its size than any sheet that reaches me, I like to occasionally say a few words to its readers. I have proved true from experience what you say about legislators. Having spent much time in Washington, and having been a citizen of eight states in the Union and held state offices in three, I believe I am a competent witness. Being registered as one of the fathers of Wisconsin I know that my radicalism, more than any one member of its first constitutional convention held in 1846, led to the defeat of its first constitution, mainly from a provision that secured to married women the title to property that came to them from other parties than their husbands; but as one of the six members of the first that went back, I had a seat in the next, and the journal shows that I did a full share of the work in that, and where I secured equal rights to all persons without regard to their opinions on religious subjects. I then went into the State Senate and we secured homestead exemption and the property rights of married women which defeated the first constitution, and it has been strengthened since and adopted in most of the states; but I found myself among a set of political cut-throats, instances of which still linger in my memory, and I soon moved out of the state, but not till I had called the first Free Soil convention and assisted in organizing a new party and helped to nominate John P. Hale, in Pittsburg, in 1852.

My next effort in political work was in Missouri in 1872, when I was on the electoral ticket for Horace Greeley and held an electoral vote for him when he died and that hope failed, and I worked with the Greenbackers after that. In 1879 I was elected by them and the workmen to a seat in the state senate of California in the then 14th district, beating both the old parties, and held my seat through three sessions in 1880, '81 and '82, and ran in '82 as Greenback candidate for Congress for the State at Large—which closed my political career, as I returned to the east after six years residence in California.

While in the senate of that state I succeeded in working through a land limitation bill, but it alarmed the land speculators, and after consulting the judges and finding that it was constitutional and would be law if passed and signed, they got two senators, both elected by the workmen, to change their votes and reconsider and kill it, and I found it was no use to work for reforms with such help. But I had the pleasure in the joint session of nominating Henry George (then a citizen of that state) for U. S. Senator and getting him one vote besides my own. Of course I saw how useless was my effort at reform, and was disgusted and left politics.

I have said this and could say much more as proof that you are right in your estimate of legislators. I took up my pen not to write the above but to tell how easy it is for Jay Gould and such men to become millionaires without investing a dollar for the fortune, and how easy it was for him to do as he was reported to have said he would do, i. e., spend one million dollars to "defeat" Gresham. And now, of course, he and other monopolists are happy, as they have got their man.

But how to make millionaires—Gould's Western Union telegraph with \$86,000,000 of stock and a plant that cost \$25,000,000, leaves \$61,000,000 based on nothing and would make 61 millionaires. As the board can charge those who use it enough to keep the stock at par, of course the watered stock is as good as any.

What can be done to prevent such monopolies and frauds so long as they can control both nominating conventions and elections? I do not see the remedy very near us.

WARREN CHASE.
Cobden, Ills. Dec. 26, '88.

A Practical Co-operative Enterprise.

Every method that tends to secure an equal share in nature's bounties and a just distribution of the products of labor to the worker, must meet the approval of all lovers of humanity, all interested in sociologic problems, and all who desire to find for the toiler a means for reaching a higher grade of life.

Co-operation offers more ground for hope of a good time coming when man shall not war with his brother man for the prizes of life in the most war in the field of deadly warfare, than any other agency understood by mortals.

The initial difficulties of practical co-operation have been successfully overcome in so great a number of instances that the questions remaining to be decided in view of starting a co-operative enterprise are, what class of persons can be brought together to the best advantage and promise of desired results, what shall be the regulations and constitutional basis of organization, what the kind of enterprises projected, and who are the best qualified persons to hold positions of responsibility and trust.

One of the co-operative enterprises recently established is that of the Kaweah Colony, on the North Fork of Kaweah river, in Tulare county, California. According to its manifesto in the *Commonwealth*, "its prime mission is to secure its members against want or fear of want by providing comfortable homes, ample subsistence, educational and recreative facilities, and to promote and maintain harmonious social relations on the solid basis of Liberty, Equality, and Fraternity."

The colony have secured two thousand acres of agricultural and grazing land in the foot hills of the Sierra Nevada Mountains, in Tulare county, and about four thousand acres of the finest timber in the "Giant Forest," "so called from the marvelous size of the trees and its immense area."

The agricultural lands are contiguous to the forest. The soil is light and easily worked, and will produce olives, oranges, grapes, apples, peaches, pears, plums and every kind of fruit, vegetable or grain indigenous to the temperate and semi tropic zones. The north fork of the Kaweah, which runs directly through the agricultural lands, and the Marble fork, which runs through the forest afford an abundance of crystal clear water at all seasons, also ample power for any number of mills.

There are millions on millions of feet of marketable timber now in possession of the colony, consisting principally of redwood and sugar pine, also cedar, fir, and tamarack. An ample supply of water for all purposes is afforded by the north fork of the Kaweah river, and perpetually flowing springs. "It is ample for power to an almost unlimited extent."

"The great San Joaquin valley, seventy to a hundred miles broad, and three hundred miles long is filling up with a dense and active population of agriculturists, horticulturists, and olive and wine growers. These import manufactured goods from San Francisco over the great Southern Pacific railroad, a line having no competition and making enormous freight charges. It is estimated that goods manufactured at Kaweah could command the market and still be sold at forty per cent. less than the ruling prices in the valley." This seems an encouraging prospect for a market for manufactured goods.

The principal work done since the commencement of operations, a year and a half ago, is the building of a wagon road through the colony lands towards the Giant Forest. This the Secretary, J. J. Martin, says was considered impracticable except at a great outlay of capital. But ten miles of road had been completed last July, "the roaring torrent bridged, the mountain scaled, and an entrance to the magnificent possessions of Kaweah effected. About three miles more would bring them to the first timber, and six miles beyond that to a suitable mill site." At that date the report is—"several thousand trees and vines have been set out and are thriving well." Irrigating ditches have been made, and the colony is amply supplied with vegetables of its own production. "In the summer of 1887, the colony canned sufficient tomatoes to last through the winter, also a large quantity of fruits, the cans being made upon the grounds."

The slopes of the hills are admirably adapted for the growth of grapes and olives, the most profitable probably of any crops grown in California. In acquiring all the available agricultural land along the canyon, the colony has secured thousands of acres of mountain

grazing lands that are adjacent. It is known there exist large deposits of iron, marble, and limestone, with plenty of indications of gold and silver.

"As soon as the colony road is completed lumber can be got down to market at a cost of not more than fifteen dollars per thousand, and this lumber of the choicest and finest grades. It has been estimated that producing at the rate of 250,000 feet per day, the supply of timber would last over one hundred years."

The natural resources for the support of an industrial community being assured, the next vital question of the party seeking to join a co-operative association, would be what are the relations adopted to govern the proceedings and secure equal rights and harmony to the membership.

The deed of settlement of joint stock company, directs that "each stockholder shall contribute to the common stock \$500, of which at least \$100 must be in lawful money, the balance may be paid in labor or acceptable material."

Membership shall commence upon the payment of the first ten dollars of the amount of capitalization. * * * Members will be given the opportunity to pay their capitalization of \$500 by installment. But these installments must be paid at the rate of not less than \$5.00 per month. Every member shall be required to render value in either labor, money, material or services for everything he or she receives from the colony.

No person shall hold more than one certificate of membership and certificates are not transferable without the consent of the company.

All land, buildings, stock, crops, machinery, warehouses, tools, stores and other property, except private dwellings and personal effects and hereditaments of members contained therein, and other goods and chattels particularly specified as exempt, by the company, shall be held in common by the shareholders. "The colony shall keep a store for the convenience of its members, at which all articles of necessity can be purchased by them with the labor time checks provided by the colony. Cost shall be the limit of price."

The administration is democratic, the supreme authority is in the membership. The Referendum, Imperative Mandate, i. e. the power residing in the membership to recall at any time any officer, agent or employee by a majority vote of the company—the initiative, or the power residing in the membership themselves to initiate any measure desired and Minority Representation, secured by the cumulative vote.

Eight hours are to constitute a days work, and thirty cents per hour to be the basis of exchange for labor rendered to the colony by members until otherwise ordered by the colony. "A member can withdraw from the colony at any time by giving three months notice of his intention to do so. He will be entitled to receive back all that he has paid on his certificate, but any debts he may owe the colony will be deducted therefrom." Upon the withdrawal of a member his private dwelling and improvements, if he have any, will be valued at a fair valuation, upon the basis of cost, he will be allowed the full value of the appraisal, whatever it may be."

Money paid into the association is never forfeited. No assessments of stock will be levied.

If a member after living upon the colony for a time desires to change, or thinks he can do better outside, he can leave the colony for any length of time without forfeiting his membership. He will receive no benefits during his absence, but if he returns will enjoy the same opportunities. The colony by providing employment insures its members from want or fear of want, while at the same time it allows the utmost freedom to the individual.

In case of accident or sickness medical attendance being a public service is free to those who need it. Insurance in the event of death is unnecessary, as the orphan children of members will be a public charge, while those who are old enough to do so can always earn a living.

All persons of progressive tendencies and good moral character, male or female, are eligible for membership. The company, however, reserves the right to reject any applicant they may deem objectionable.

The religious opinions of a member are not questioned. The ideal religion of the colony is "to do unto others as we would they should do unto us."

A membership in this Association consists of an equal share with all other members in the emoluments, profits, privileges and hereditaments of the colony. It is guaranteed to every member an equal share in all that the bounteous soil will yield, and all that improved machinery can produce, measured by the amount of time said member has usefully employed, or the proportion of mental or physical energy he has himself expended in producing the general result, whatever it may be.

The foregoing is a partial statement of the conditions of membership, and administration of the Kaweah Colony, a joint stock company, based on the practical lines of Groshund's Co-operative Commonwealth, in Tulare county, California. For further particulars any one may address J. J. Martin, Secretary, K. C. C. Co., Visalia, Tulare county, California.

The provisions of this company seem to afford a maximum amount of security to every member of equal opportunities

to obtain subsistence, and an equal share of all profits and emoluments, in proportion to service rendered, and a minimum amount of restraint or hindrance to the freedom of the individual in his activities. All the provisions seem equitable, and the ideal addresses the judgment of those who wish for a social state that will help to build men and women rather than material wealth.

Such persons as are devoted to principles of justice instead of personal aggrandizement, a joy to human welfare and progress rather than self-seeking, will secure the blessings and permanence of such co-operative enterprises. It is to find such persons, and to establish a social center where a high grade of humanity may be bred and reared, that the founders of Kaweah Colony have undertaken to subdue the rugged hillsides and Giant Forest, and make a home for its members amid the sublimest scenery on this continent, or on the round globe. The conception in the human mind of such a social state is a prophecy and guarantee of its ultimate fulfillment, and more assuredly when the work of hands is vigorously set to its accomplishment.

LUCINDA B. CHANDLER.
213 Colorado ave. Chicago, Ill.

The Proofs of Spiritualism.

PROF. J. H. COOK TO MRS. A. T. ANDREWS.
Dear Madam: I believe you to be a good, honest, truth-loving woman. Warren Chase has written his "Forty Years of Spiritualism" and I could do the same except for the past ten years I have become more and more convinced that everything that has a beginning must have an end; that mind or spirit is not an entity, superior to, independent of, and producing the body, but an outcome, a function of matter in a certain form, coming with it, growing with it, decaying with it, and inseparable from it. I have sat at many circles, knew many mediums and lecturers, sang many spiritual songs given hundreds of lectures in defence of Spiritualism, lost much money and patronage, had my hat kicked out doors, and missiles thrown at me when lecturing and barely escaped mobbing, etc., etc., all for Spiritualism. Now I am in the same mental status with Elmina in regard to the "Summer Land."

You make the statement to Elmina that those "deficient in spirituality can never become spiritualists." I have been a Phenologist fifty-three years, and the origin of spirituality is doubtful, as doubtful as O. S. Fowler's "Union for Life," which he found down in the base of the brain fifty years ago, and the absurdity of which I showed up time after time. Are all Spiritualists, spiritual, i. e. fine, exalted, and on the spiritual side of nature and life? On the contrary, I know of hundreds and have seen thousands who are gross, material, selfish, sensual with coarse texture through and through. Even if there is an organ of spirituality it does not prove a "Spirit World." O. S. Fowler, fifty years ago, proved (?) future punishment, from the organ of conscientiousness! What an absurdity! The truth is, so I think, that no part of the brain relates to or proves the Spirit Land, and to make such an application of any of its parts is, to me, a perversion of its true function, which pertains alone to this world and this life.

The region of Marvelousness, Faith and Credulity, when not directed and checked by reason, science and facts, can fabricate a future life, and see and talk with spirits and be fooled by dishonest, or honest mediums, just as the same organs are perverted to believe (?) in gods, devils, demons, ghosts, witches, myths, popes, bishops, priests, an orthodox heaven, hell, etc. Some one asked Elizabeth Cady Stanton what was the greatest obstruction in the way of woman's emancipation from man-made slavery. She replied: "The perversion of the religious element." i. e. turning it from its true relations to this world and life and its realities to those man-made gods and their agents, and all the inhuman shams and absurdities based thereupon.

Really my good woman, is a continued life so desirable after all? Has nature anywhere declared to you that she is under any obligations to continue your existence or mine? Does your desire to be a spirit make you one, prospectively, any more than my desire at this moment to be well and free from pain will make it so? It seems to me that if there is a Spirit World, it would be in such close relations to this one that it would be known to all without all these past forty years of time and effort and writing, talking, lecturing, and seeing its so-called phenomena to prove it. Is it such a terrible thing to die all over? to be annihilated and disorganized? to "softly lie and sweetly sleep, low in the ground"? Do you not virtually die every night when you go into a sound sleep, or state of unconsciousness? In my sleep I always dream and see many persons, male and female in the course of the night, which for the time being are just as real to me as those in my waking state. Did I really see them? No, not as living persons but as revived or reflected images of my brain, modified and intensified. So I am in the Spirit World of

Dream Land every night, and I get some most thrilling and happy impressions, that move before me in rapid succession on the Cerebral Pantomime kind, sympathetic, living, female forms appear before me and make their free and spontaneous manifestation without asking church, state or Mother Grundy.

If all human forms are immortal then are also the lower grades of animal life? Do you really believe that it is in the program of nature and evolution that all the human forms that ever existed on this planet still live as so many individual spirits? To me it is a physical, logical, scientific impossibility.

But like Elmina I am open to proof, as I want truth on all subjects, and that is what I have fought and suffered for fifty five years; and now I am about "played out." On this theme I could write a volume, but the space of LUCIFER is limited.

Yours for Truth,
PROF. J. H. COOK.

The Jaws.

Some thirty years ago my friends advised me to stop writing against the Bible and the old Theologies, saying it only made enemies for me and did no good. But knowing I had Truth on my side I persevered in the good work, and where I could count one Liberal then I find thousands now, and the number all the time increasing.

Just so is it to-day in regard to my discussion of spirituality. The friends are warning me that I am only creating enmity for myself by continuing to discuss the problem whether Death ends the Ego or not. Whether the real personal identity survives the change called death, and can commune with the living or not.

I would say to Hinchey that I have read about all that has been printed concerning Lulu Hurst, and have talked with some who have seen her, and the weight of evidence (to me) is all against her as any special wonder. But those who are inclined to believe in the occult and mysterious, will accept what seems to be evidence on that side, so we shall have to agree to differ till some solid fact settles the question, it indeed it be ever settled.

By the way, what has become of the boy who could set a hay-stack or a building on fire by the mere glance of his eye? It don't matter if these wonders do not claim spirits as the source of their power. The question is whether the power exists. Whether there is real phenomena.

Mrs. Andrews asks where the controlling force goes when life ceases, and what this force is.

It is just where the same force in a lesser degree is found in a fish, bird or toad. In a gnat, an ant, or a trichina. In a blade of grass or a rose.

We are only an evolution from all below us, and I see no more proof that we shall live on than that all below us shall live on.

I want right here, to recommend to believers in the Spiritual cause of phenomena, the personal of Dr. Hollick's "Nerves and the Nerves;" besides learning all about our nerves and the senses, we find a great mass of other interesting matter—100 pages of splendid physiological facts for \$1.00. He gives a score of cases from his own practice showing what tricks our nerves play upon us. One case I will briefly condense:

A young man was over-worked, also an excessive smoker and sexually abused himself; he became haunted by the vision of himself lying on a sofa with his throat cut. This vision came at all times and places, and the man almost went deranged over it. Finally he consulted Dr. Hollick; the Doctor told him of his secret and other sins against himself, and prescribed a course of treatment that made a well man of him and the vision disappeared forever; but had it continued no doubt it would have been called a spiritual warning, and the man would have ended his misery by suiciding in that way, thus making the prophecy prove itself.

The book gives cases of the ears being just as unreliable, and the feeling and the smell and the taste.

One case of a girl who was haunted by a spirit hand grasping her arm, even leaving finger marks and sores where it took hold. During eighteen months it grasped her 22 times. The doctor proved it all nerves, and cured her entirely.

Friends, I hope you will order the book. It is one of the few volumes that make a life-impression upon me. It is not a money scheme; each one who orders a copy of me before February will be credited with 10 cents on the dime fund for H. & W. defense.

ELMINA D. SLENDER.
Snowville, Va., Nov. 30, 1888.

A Bad Antidote.

A country that finds itself half ruined by a landlordism, and to brace itself up adopts a high protective system, is like the Irishman who was found by his employer rolling on the ground in great pain. "For heaven's sake, what is the matter?" said his employer. "Well, sorr, I swallowed a potato bug; and although, sorr, I took some parrot green within five minutes after to kill the baste, still he's raisin' the devil inside o' me, sorr."—*Antinomianist*.

Science and Poetry.

EDITOR LUCIFER: It is a pity that science and poetry cannot unite. When poetry asks a question science shocks it inexpressibly by replying. In a very graceful and poetic letter Mrs. A. L. Andrews writes:

"Our friend, filled with warm, pulsating life is before us. * * * But alas! a well directed blow and our friend lies pale and still * * * yet the anatomist tells us all the organs are there; perfect in all their parts. Yet something is missing; something that made the body dear to us."

The anatomist who says a body is perfect in all its parts, after receiving a deadly blow, or after disease has consumed a vital part, must surely be mistaken. The body is a mechanism; preserve its parts without impediment of any action, and you preserve life.

"Prove to us that the life of our friend does not retain her identity."

Those devoid of poetry will demand proof that she does retain her identity. Analogy will show that she does not. A locomotive engine rushes along the rails with startling speed, seemingly endowed with intelligence, the embodiment of power, etc., etc. Suddenly a very small pump valve gives out and the water supply is stopped. Pull out the fire or blow up; the engine is "dead." Where is the power, the motion? Does the run from Chicago to Omaha go wandering through Elysium, an identity? Science says no; the power is in the form of unpoetic coal; that is, the process converting the form of force called heat (stored up in coal) into motion has been stopped, and the force will remain coal until the valve is repaired or another engine procured. Complexity of an organism does not annul the law of conservation of forces. A natural process converts force into the form called life. The process is interfered with; can life continue? But we cannot say it is nothing. No force is lost though it change from heat to light, electricity or motion, but are any of these forms personal? How can we know it is eternally personal when it manifests itself as consciousness? If it be personal then we must apply the same law to all animals. A little, symmetrical rat appears under a fence, alert and full of life. A well directed blow, etc. The universe will wobble some, unless "rough on rats" retains an eternal, spiritual identity. Do I offend poetry? RINCEUM.

We must see to it that the men who violate liberty of thought and liberty of conscience be made infamous.—Ed. W. Chamberlain.

CHRISTIAN GIFTS.

The following are the books offered as gifts to old and new subscribers to LUCIFER and Fair Play as mentioned in another place:

- 50 Copies Dr. Foote's Hand-Book of Health-Hints and Ready Recipes, each 25 cents.
- 50 Copies Our Common Cause, by Hiersen, each 25 cents.
- 50 Copies The Facts Concerning the Eight Condemned Leaders, each 10 cents.
- 25 Copies Was it A Fair Trial? Trumbull, each 10 cents.
- 12 Copies Political Separation of Capital and Labor, by Crocker, each 25 cents.
- 50 Copies Essay on the C'snership of Land, each 10 cents.
- 12 Copies Usury, Its Present Issues—Vincent, 25 cents each.
- 11 Copies Triple Great Powers—Money, Labor and Government, by Crocker, 25 cents each.
- 50 Copies of Hard Times and The Way Out—Brooks, 10 cents each.
- 7 Copies Social Problems of To-day—Lum, 20 cents each.
- 200 Copies of Prodigal Daughter—Reebel Campbell, 10 cents each.
- 170 Copies of Autonomy, Self Law—M. Harnan, 10 cents each.
- 200 Copies of Essays on Death and Funerals—Henry, 25 cents each.
- 100 Copies of Anatomical Marriage—Kelso, 50 cents each.
- 100 Copies of Jefferson an Individualist—Trumbull, 50 cents each.
- 100 Copies of Hints about the Teachings of Natural History—Henry, 10 cents each.
- 100 Copies of Ballot Box and One Cent A Mile—Griggs, 50 cents each.
- 100 Leaflets (as advertised on Fourth page) 10 per dozen.

Communications by the score continue to pour in upon us, chiefly upon the questions raised by the letters of T. B. Wakeman, Mrs. Slenker and Mrs. Farmer. Be as patient and forbearing as possible, good friends, and we shall do our level best to accommodate all—regard being had, of course, to priority of claims and to the supposed wants and preferences of the average reader. Short and well written articles, needing no revision, of course stand a much better chance of early insertion than long and badly written ones.

BOOKS, BOOKS, BOOKS!

The long evenings of winter are once more upon us. In making out lists of books for winter reading be sure to remember that LUCIFER is in the book business and can supply you with almost any book of a reformatory character at publishers' lowest rates.

On fourth page of this issue will be seen a partial list of the publications offered for sale by us.

rican slave trade and undertake the truly benevolent and humane merchandise of importing negroes to Christianity. This has been practiced by individuals among us, and they have found it a lucrative branch of business. Let us, then, make a national matter of it. We should have the satisfaction of seeing ourselves, and the same time rendering happy thousands of those blacks, by instructing them in the ways of religion."

(To be Continued.)

The Right to Use the Earth.

By Herbert Spencer.

1. Given a race of human beings having like claims to pursue the objects of those desires—a world into which such beings are similarly born, and it unavoidably follows that they have equal rights to the use of this world. For if each of them "has freedom to do all that he wills provided he infringes not the equal freedom of any other," then each of them is free to use the earth for the satisfaction of his wants provided he allows all others the same liberty. And conversely it is manifest that no one, or part of them, may use the earth in such a way as to prevent the rest from similarly using it; seeing that to do this is to assume greater freedom than the rest, and consequently to break the law.

2. Equity, therefore, does not permit property in land. For if one portion of the earth's surface may justly become the possession of an individual, and may be held by him for his sole use and benefit, as a thing to which he has an exclusive right, then other portions of the earth's surface may be so held; and eventually the whole of the earth's surface may be so held; and our planet may thus lapse altogether into private hands. Observe now the dilemma to which this leads. Supposing the entire habitable globe to be so inclosed, it follows that if the landowners have a valid right to its surface all who are not landowners have no right at all to its surface. Hence, such can exist on the earth by sufferance only. They are all trespassers. Save by the permission of the lords of the soil, they can have no room for the soles of their feet. Nay, should the others think fit to deny them a resting place, these landless men might equitably be expelled from the earth altogether. If, then, the assumption that land can be held as property, involves that the whole globe may become the private domain of a part of its inhabitants, and if, by consequence, the rest of its inhabitants can then exercise their faculties—can then exist even—only by consent of the land-owners; it is manifest, that an exclusive possession of the soil necessitates an infringement of the law of equal freedom. For, men who cannot "live and move and have their being" without the leave of others, cannot be equally free with those others.

Why They Drink.

San Francisco Weekly Star.

There is a vast amount of drinking in the slums of a great city. Besotted men and women drink things to steal away their appreciation of their surroundings, and to go to a heaven of unconsciousness. It is not whisky, rum or gin. The manufacturer knows, perhaps, and he is the same man who meets in business conclaves with the church-going cotton manufacturer who kills his mule with starch, the fertilizer maker who gets his Peruvian guano from the lots east of Canton, and the packer who produces every kind of fruit jelly from cheap apples and aniline dyes.

None of the poor women drink to give them false strength to do their hard tasks, too, but excessive liquor drinking will generally be found among the rich and idle, and the poor and miserable; not among the run of working people.

And what other pleasure is held out to the poor denizen of the slums? No pleasure on earth is his. He knows that with drink comes unconsciousness and delight of a miserable kind. He can buy the world or lick all creation. He is drunk, and says he is glad of it, and after his night's debauch he goes to jail in lieu of his fine, and thirty days incarceration do him, in his condition, more good than harm, for he gets wholesome food and a good berth.

And if he don't drink? If he were sober and industrious, and anxious to work with all his class—is there plenty to do? None he not closed up the New York provident wood yards by even such feeble labor as he offers? Where will he put himself? In the streets he must move on. Upon every private lot he is a trespasser.

England appreciates the significance of Harrison's election and the protection victory in this country. The Tory press expresses Tory satisfaction over the result, while the democratic press is not happy, and the more democratic the paper the less its happiness. It is a curious fact, and one which Irish-Americans who voted for Harrison might profitably consider, that Ireland's bitterest enemies in England are glad of Harrison's election, while her truest friends there are sorry for Cleveland's defeat.—Standard.

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According to the report of the New York Bureau of Labor Statistics, a letter was sent to every manufacturer in that state, asking a reply to the question: "To what do you attribute the increase in wages in the past five years?" The bureau received 1311 replies, and of these 841 gave as the reason, the labor organizations; 6 replies attributed it to the tariff. Those who never could see any benefit in labor organizations will be rather surprised at this overwhelming testimony. If they study up the question some more they may be more surprised to think that they have been so stupidly dull as not to have known this themselves long ago.—Southwest.

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Nothing so sure as death and taxes is true enough perhaps, but formerly people imagined that when death came along taxes stopped. It turns out that we're changing all that, witness this little item which is going round the country: Cremation is illegal in France, and bodies have to be taken to Italy to be buried. M. Morin, dying recently in Paris, left instructions that his body should be sent to Milan to be burned. This was done, and the cost of the incineration was but fifteen shillings. The Italian custom house, however, levied \$70 import duty on the body when it came into the country, and the same amount export duty when the ashes were taken back to France.—Intimacy.

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