

LUCIFER.

THE LIGHT-BEARER.

NEW SERIES, VOL. 4, No. 7.

VALLEY FALLS, KANSAS, MAY 14, E. M. 286.

WHOLE No. 140.

LUCIFER

TERMS:

One copy, one year, - - - \$1.25
One copy, six months, - - - 65
SPECIMEN COPIES FREE.

All letters should be addressed to LUCIFER, Valley Falls, Kansas.

No communications inserted unless accompanied by the real name of the author.

Each writer is alone responsible for the opinions advanced or statements made by him

FOWLER'S PAMPHLETS!

CO-OPERATION. Its Laws and Principles. 25 pages of splendid reading matter. Just what is needed to-day. Don't miss it.

THE REORGANIZATION OF BUSINESS. In the Store and the Bank, on the Farm and in the Factory. Practical application of the principles of Co-operation.

PROHIBITION. An unanswerable argument against sump vany methods in temperance reform. Price, 10 cents each, the three for 25 cents. Address, WALKER, & HARMAN, Valley Falls, K.

T. P. FARLEY,
Insurance Agent.
Valley Falls, Kan.
Office in McCammon's Hall.

C. H. GILLMAN,
DENTIST
VALLEY FALLS, KAS.

E. L. SENFT,
PHYSICIAN and SURGEON,
VALLEY FALLS, KANSAS.

Dr. Senft uses "Eletcic Specific Medicine." Office over Evans' Store.

DR. FRANK SWALLOW,
(LATE OF CHICAGO.)
VALLEY FALLS, - - - KANSAS.

Office, corner Maple and Broadway.
Residence, corner Elm and Broadway.

All calls Promptly attended to.
Night or day in town or country. Will continue to give special attention to chronic diseases and diseases of women and children. "Guarantees a Cure in every case of Rheumatism."

DOOLITTLE & CO.
Dealers in
Hardware, Stoves, Tinware, etc

BARB WIRE,
VALLEY FALLS, - - - KANSAS.

H. F. NOLKER,
Groceries.
Everything to be found in a first-class Grocery House.

QUEENSWARE!
The largest stock and lowest price in the city.

J. H. SHULER,
AT BELAND'S OLD
STAND ON BROADWAY.
Has a large Stock of
Furniture!
For Spring trade. Full supply of Coffins always on hand, and harses to attend funerals. Terms as low as the lowest.

CLEAR THE WAY.

BY CHARLES MACKAY.

Men of thought! be up and stirring
Night and day;
Sow the seed, withdraw the curtain,
Clear the way!

Men of action, add and cheer them,
As ye may!

There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a midnight blackness changing
Into grey!

Men of thought and men of action,
Clear the way!

Once the welcome light has broken,
Who shall say

What the unimagined glories
Of the day?

What the evil that shall perish
In its ray?

Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper, aid it, type,
Aid it, for the hour is ripe;

And our earnest must not slacken
Into play;

Men of thought and men of action,
Clear the way.

Lo! a cloud's about to vanish
From the day;

And a brazen wrong to crumble
Into clay.

Lo! the Right's about to conquer,
Clear the way!

With the Right shall many more
Enter smiling at the door;

With the giant Wrong shall fall
Many others great and small,

That for ages long have held us
For their prey;

Men of thought and men of action,
Clear the way!

JOURNEYS OF THE JUNIOR.

On Monday, Apr. 26, I left Lyons for Marion, stopping off for a few hours at McPherson, and getting in to Marion late in the evening. It was upon a beautiful landscape that I opened my eyes on Tuesday morning. The rocky-walled and tree-fringed valley of Muddy creek presented such a striking contrast to the sere prairie wastes of western Kansas,—for vegetation in Marion county was then fully ten days in advance of that of the "border lands." The early flowers were bursting into bloom and the birds were caroling their most joyful lays. Marion enjoys the distinction of being one of the two prettiest towns in Kansas, the other being Valley Falls.

Here I found Taylor Riddle, Mrs. C. R. Doster, J. H. Costello, and R. H. Baker. It is very restful to find a business man who does not whisper his Free thought principles, who has in him a portion of the sterling manhood that dares be true to truth and justice, let come what may.

Late in the afternoon of Tuesday I went to Hillsboro, the second station west of Marion, situated in the midst of a most fertile tract of prairie land. The town and the surrounding country is largely populated by Russian Mennonites, among whom Free thought makes slow progress. There being no hotel in this place, nor a private house having a spare bed, I had to return to Marion to stop over night. On Wednesday morning I went west to Canton, in McPherson county, where I made the acquaintance of John P. Dole and Mr. Philips. A very rich agricultural country lies about this nicely-situated village. In the afternoon of the same day I went down the valley to Florence, the junction town of the McPherson branch with the main line, and thence on west to the smart and ambitious little city of Peabody, which is just now highly elated with the prospect of getting the Rock Island road.

This is one of the great limestone regions of the southwest, the measures extending from Peabody east up the course of the Cottonwood river. Jos. L. Hammond is one of the most outspoken Liberals in this part of the country.

On Wednesday morning I proceeded to Halstead, where I found Mr. and Mrs. White and Mrs. Smith, active labor agitators. Mr. White is a brother of J. H. White, K. of L. organizer, and both were most pleasant acquaintances whom I first met at the League Congress in Chicago in '80, in which city they then resided. W. Allen, G. U. and L. R. Wright, H. Embick and Levi Barner were other Liberals whose acquaintance I made. To Mr. White and family and Mr. Barner I am under obligations for kind and timely assistance in my work. Thurs night found me enjoying the hospitality of our good subscriber, F. T. Jacobs, of Newton, which place I left on Friday morning for Wichita. The scenery in this portion of the valley of the Arkansas at this season of the year is unsurpassed in quiet beauty by any other portion of the State. Sedgwick county has the reputation of being the richest, in point of fertility of soil, of all the "bottom land" districts of Kansas. Wichita is a marvel of rapid growth. It is being "boomed" prodigiously, and the mania for land speculation amounts to a veritable craze. Addition after addition is being made to the embryo Chicago, forty acre tracts of land, two miles from Douglas Avenue, selling at from \$850 to \$1000 per acre. A population of from 20,000 to 22,000 is now claimed, and with good reason, I should judge. Situated upon an almost level tract of land Wichita is yet a pleasant city, for it is completely embowered in trees. It might appropriately be called the "Cottonwood City," but its citizens have a fashion of calling it the "Queen City." Spite of our boasted "republican simplicity," the people of this country seem to have a great penchant for names and titles borrowed from the age of royal prerogative.

There are quite a large number of Liberals in Wichita, and some who call themselves Liberals, but who are sadly lacking in the qualities necessary to make them such. For instance, one gentleman boastfully told me that he had subscribed \$50 to the Liberal lecture fund, expressly stipulating that he would not give it were any portion of the fund used in the payment of speakers dealing with labor topics. The gentleman in his zeal against the excessive violence of some Socialistic agitators should not forget that one extreme produces another, and hence he should not be surprised to see spring into rampant growth on Wichita soil the tree of State Socialism, for gambling in the gratuities of nature by one class of men naturally leads the masses of the people to hot indignation, even more, alas! than to serious reflection.

Among the Liberals whom I met here were Dr. Munson, on his way home to Iowa from Texas, H. Childs and lady, W. Mathewson, G. W. Collings, M. Freilberg, W. Miles, Mr. Godfrey, Geo. Rock, and Geo. Charlton.

Friday evening I went east over the 'Frisco road to Leon, in Butler county. Here I spent Saturday forenoon, finding the Free thinkers somewhat scattered. I met Mrs. Mary White, quite a well-known contributor to some of the Liberal papers, Messrs. Martin, Morin and Krause. Back to Wichita in the

afternoon, traversing another of the rich farming belts of the Sunflower State, crossing the picturesque valley of the Walnut. At seven forty-five I am off for Belle Plaine, in Sumner county. This is one of the banner counties of the State, disputing for the supremacy of the southern part with Sedgwick and Butler.

There are no Liberals in Belle Plaine, but a few miles east there are two good ones, Simeon Harman and True Richardson. The town sadly needs a leavening of Liberal ideas, and a good hotel.

Sunday evening I left for Wellington. This city has been so busily engaged in developing her material interests that whatever of Free-thoughts her people may have originally possessed have been smothered in the feather beds of social and commercial conventionism.

From Wellington to Caldwell, another thriving little city, located within two miles of the Indian Territory line on a small tributary of Bluff creek, which is itself an affluent of the Chikaskia river, crossed a few miles back. In Caldwell I found E. Hathaway, a Free thinker and Labor Reformer. Back to Mulvane in the afternoon and by the slowest of all slow freights to Arkansas City in the night. This place has a better site than any of the towns I have lately visited, being located on the high divide between the Walnut and Arkansas rivers, from which a fine view of the surrounding country is obtained. This seems to be an excellent fruit region, and all vegetation looks well, in spite of the sandy nature of the soil. Much of the soil, however, of the extreme southern part of the State has a deep red tinge, like that of parts of southwestern Missouri and northwestern Arkansas. Both Caldwell and Arkansas City seem to have lost many of the "wild" features of border towns. The latter now has two railroads, the A. T. & S. F., and the St. Louis and San Francisco, and confidently expects two more this summer, the Mo. Pac., and the Arkansas Valley, the latter to run from Ft. Smith, Ark., to Denver. This is the year of railroad building in Kansas, new lines and extensions of old ones are being surveyed through about every county in the State.

Tuesday afternoon I am off for home, via Mulvane, Wichita, Newton, Osage City and Topeka. At Osage City there are some progressive people, among whom is our old subscriber, A. J. Utley, and also Pat. Dillon and W. McMillan.

A half day's stop here, and at 12:45 P. M. of May 5th I am off for home. On we sweep through the Kansas coal fields to Peterton, across Dragon Creek, on to Burlingame,—named for the gallant Anson Burlingame, who heroically threw his gage of defiance in the face of the Slave Power when Brooks struck Sumner down upon the floor of the Senate Chamber,—by the coal towns of Scranton and Carbondale, to Wakarusa, there crossing the historic stream of that name, on to Pauline and to Topeka, and from thence over the Atchison division by Meriden and Rock Creek to Valley Falls, where Lucifer sheds abroad its light and Christians often do assemble themselves together in the vain hope to extinguish said light under the bat's wing of a creed.

Dr. King's Medical Good Sense For sale at this office. Price \$1.50.

The two LUCIFERS, English and German—no year for \$1.50.

Method for Success.

I long ago abandoned the moral standpoint and resolved all conduct into inclination and intelligence with its limitations of fear and that secondary form of fear,—superstition.

I wrote of moral obligation as a shadowy humbug. My motive is to advance the evolution of individual self-consciousness as power for reform, by correct analysis.

M. H. conceives that I do not consistently follow out egoism because errors make me feel sad. Is not gladness the opposite of sadness? Let me ask M. H., do you become glad, or merry, from a sense of duty to be merry? No, of course not. Sorrow and joy come of observing events that make against or for what we desire. I want knowledge and reciprocity to prevail, that we may get out of the pit of oppression. This is the manifestation of myself. It is inclination, not duty or conscience.

To constitute a union of reciprocating individuals they must be real, self-conscious egos. I do not mean hogs, but I do mean to say that the idea of moral obligation, conscience, or duty, giving a law or rule of conduct from a source outside of the individual and dominating him by a "moral idea"—as that "he ought to do what is against his inclination and he ought to refrain from doing what is his inclination"—is essentially religious, a limitation of the individual, a superstition, and the last superstition. It must go. It will go, and then, instead of relying vainly upon "conscience" to induce abnormal human organisms to put a check upon themselves, you will find the check in the other persons, whose wants and wills shall speedily compel good behavior all around. The integrity of the unit, with its law purely in its own constitution, is the condition of an intelligible scientific relation of units.

Do kings abdicate voluntarily or do their subjects compel them? Which way do you prefer—to preach equality to kings or to show the subjects that kinglycraft is an imposition? First becoming units in your selfhood all action will resolve itself into your will and pleasure, calculation, prudence and so forth. Such words as justice and social obligation may then be used with definite force as relating to the mutual advantages and pleasures of reciprocity, bearing in mind that for a social obligation is whatever B, C and D require, whereas the present "moral obligation" pretends to control A by his idea of what he "ought" to do to B, C and D, and to use this seems a vanished relic of what was formerly believed to be a command by the gods. M. H., you have to know the fact which you find it hard to realize. Conscience is nothing to me but a superstition, yet I sympathize with every man or woman who suffers. I have seen the young man, trained in orthodoxy, whose reason taught him to read on Saturdays, but his conscience continued to give him some uneasiness. We see evidence of opposite teachings or admonitions of conscience. It is slavery of mind. Your conscience-Liberals will not dare to make a simple calculation of the means most effective to shake off oppression, and use those means. I would not have you suppose me peculiarly an advocate of violence. I say that when any considerable number of people shall know themselves in their complete, simple selfhood they will not be imprudent, but they will be unconquerable, and what you apostrophize as a cause, the reciprocal relations which you evidently mean by the word justice, will be the effect of their acting out their selfhood, their will and pleasure, as free from any dominating idea of duty as the gods are supposed to be free from it. Your success depends upon correct analysis. That will give correct method.

THROGSEN.

LUCIFER

VALLEY FALLS, IOWA, May 14, 1905.

MOSES HARMAN & E. C. WALKER
EDITORS.

M. HARMAN AND GEO. S. HARMAN
PUBLISHERS.

OUR PLATFORM.

Perfect Freedom of Thought and Action for every individual within the limits of his own personality.

Self-Government the only true Government Liberty and Responsibility the only Basis of Morality.

LUCIFER'S AUTHORIZED AGENTS.

Carthage, Mo.—L. S. Galloway.
Hear City, Mo.—Dr. J. B. Cooper.
Scammonville, Kan.—J. McLaughlin.
Omaha, Neb.—James Griffith, 1712 Dodge St.
Leavenworth, Kan.—H. H. Hutchinson.
Joplin, Mo.—J. Henrichs & Bro.
Joplin, Mo.—(East)—Geo. H. Hutchinson.
Humboldt, Kan.—Wm. Rath.
Burlington, Kan.—Chris. Brown.
Garnett, Kan.—C. Gregg.
Ottawa, Kan.—W. W. Frazer.
Cedar Junction, Kan.—J. C. Collins.
Burlington, Iowa.—Werner Becklin.
West Burlington, Iowa.—James Toft.
Success, Kan.—Chas. Dinny.
Salina, Kan.—J. M. Itten.
Beranton, Kan.—John F. Young.
Carbondale, Kan.—James B. McDaniel.
Preston, Iowa.—John Durnan.
M. O. Hicks, Silom Springs, Ark.

RECEIPTS ON PRESS FUND.

Previously acknowledged \$577.20
No additions this week.

Local Briefs.

A week of heavy rains and destructive winds. Valley Falls has thus far escaped without serious damage, however. No one hurt and but one building unroofed.

The Harrison Dramatic Troupe has been giving a series of entertainments at Turner Hall, which judging from the size of the audiences, have been well appreciated by our citizens. Having witnessed but one of these entertainments we can only say that in our humble judgment the parts were well executed by the several actors. The music was excellent.

In making up the forms this week the "Notes" by "W" take the place of the serial story on fourth page.

On Monday, the 17th inst. the Junior will leave Valley Falls for Omaha, Neb. He expects to spend the next two months in Nebraska, Dakota, Minnesota and Iowa, lecturing and canvassing for Lucifer. We hope our Freethought friends in those States and Territory will give him a cordial reception and render him all possible aid in arranging for lectures and obtaining new subscribers. Bro. W. will carry with him a good stock of standard American and foreign Freethought publications.

THE ARCHISTS.

In speaking of the riotous strikers at Chicago the editor of the Leavenworth daily Times heads his article "The Archists." If the word was used designedly it shows that at least one editor on the Capitalistic side, has the manliness to call men and things by their right names. If the word was used inadvertently it is an instance in which the truth was told against the will of the writer. Archists are rulers, from *archeia* to rule, to govern. The "Labor Union" men of Chicago, calling themselves Socialists and Anarchists, attempted to rule, to govern the non-union men—to compel all workers to join their own ranks or starve; thus showing that their true name is Archists not Anarchists.

Good and Bad Laws.

Law and privileges, like prejudices and chronic diseases, are transmitted from generation to generation till they become idols worshipped by the unthinking crowd. This is one reason why we should fight and disobey bad laws. But who is to be the judge of good or bad laws? Answer: the individual. Self-preservation warns us not to oppose a good law, and a certain intuition or common-sense enables the most simple minded to define a bad law. Animals not de-naturalized by domestication discern between nutritious food and poison. So will man, if not spoiled by "civilization," find the difference between good and bad laws. However, there is a safeguard for testing laws by a reasoning process *a priori*: 1. Any law is bad that dwells the individual. 2. Any law is bad that gives one class, minority or majority, the right to regulate the private affairs of another class or even of an individual. 3. Thoughts, habits, creeds, amusements, holidays, appetites and necessities are no subjects for law. As long as you do not interfere with the personal and constitutional rights of your neighbor, you must be let alone. 4. All laws made "for the other fellow" are bad laws and should be resisted. Slaves submit to anything.—Kookuk Daily Democrat.

*This is to be used analogous to "common sense."

THE LESSON OF CHICAGO.

It is the part of Wisdom to profit by Experience, and the more bitter or more costly the experience the greater the reason for making the most of it. If such experiences as that of the collision between police and Socialists at Chicago do not have the effect of opening our eyes to some of the defects of our governmental system then it would seem nothing will. We say defects; perhaps we should say vices of our governmental system—vices that inhere in the very constitution and frame-work of that system itself; vices whose legitimate and necessary outgrowth is crime—the crimes of murder and robbery.

Last week we took occasion to condemn, in language not to be misunderstood, the methods of some of the Chicago "strikers." Now we propose briefly to consider the causes that led to the murderous affray.

To begin with, we may say that ignorance of what true Liberty means and requires, on the one hand, and paternalism or patriarchalism in government, on the other—caused the rioting and bloodshed. The theory of our government is that all are equal as to rights—that we have no governing classes, no rulers but the people themselves—that our officers and legislators are our servants, not our masters. But the history of the American Government, from Washington to Cleveland, gives the lie direct to this rose-colored theory. We have our rulers, our ruling classes, our aristocracies, our autocracies (in the bad sense), our class-legislation and robbery of the many by the few—the same in kind if not yet in degree, as under the patriarchal governments of the old world. It is true our rulers are not hereditary as in the old world, and it is true that to prevent the dangerous accumulation of wealth, (of money, lands etc.) in the hands of a few men or families, we abolished the law of primogeniture. But of what avail are all such puny precautions when we, or our fathers for us, have assumed the right to charter corporations and to give them power to own and control the land and other natural bounties? Have given them control of commerce through ownership of the highways and through the monopoly of improved machinery—have given them power to tax their fellow citizens through tariffs or embargoes upon industries—in short, have given them power to own and control the legislatures, the executives, and the judiciaries of the country in their own interest.

What has all this to do with the Chicago trouble? Everything. The workingmen have for years seen that under the control of this privileged corporation system the United States of America—the mis-called refuge for the oppressed of all lands—was rapidly settling down to the dead level of European despotisms. They saw that the ballot had become a sham, a delusion, a fraud—that no matter how the officers were elected, or what party carried off the honors the corporations always carried off the "swag!" that is, the money power of Wall st, the Boards of Trade of the great cities, etc., always owned and controlled the government. They saw that politics had become a trade, a profession, in which no man could expect to succeed unless he devoted his whole time and energies to it, and that this of necessity excluded the workingman. Men who have to toil ten to sixteen hours per day for daily bread, have no time nor energy to devote to politics, even if they have the dishonesty and meanness to descend to the ways of the professional politician. Practically cut off, therefore, from any hope of relief or of justice from the political machine, and finding the condition of the workers constantly growing more hopeless—from combinations of capitalists and from fresh importations of laborers—many thousands of these workingmen, not only in Chicago but in other cities, have united their forces and "struck" for increase of wages—some of them for a reduction of the hours of labor. The right to quit work, on giving due notice or warning, is a right that no one will deny to the laborer. Also the right to persuade others to do the same, provided no intimidation or violence is used, will also be conceded. But

when it is remembered that the number of wage-workers is constantly on the increase, and the demand for human muscle constantly on the decrease—relatively speaking at least—it is easily seen that the temptation to use force and intimidation against non-union workers is very great. In fact this is just what might be expected from men and women brutalized by generations of privation and of unrequited or half-required toil.

Then who or what is it that is chiefly responsible for the bloodshed in or near Chicago? Briefly stated, the facts seem to be something like these: A large outdoor meeting of strikers and their sympathizers was in progress on the common adjoining the city. The speakers, though using strong language, were simply claiming and exercising the American's right of free speech. Some threats of violence against propertyholders and "scabs" were made by persons in the audience, but these threats seem to have been discouraged rather than encouraged by the speakers on the stand. At this juncture a company of police was marched into the crowd by an officer who, "in the name of the State of Illinois," commanded the assembly to "disperse." Just then a pistol shot was heard, but by whom fired does not appear from the reports. Then a dynamite bomb, by some unknown hand but with deadly effect, was thrown into the midst of the police, after which many shots from both sides were fired, and many persons killed or wounded, until at last the strikers were driven from the ground.

That the police behaved heroically after the explosion of the dynamite bomb, there can be but little doubt. But that they did wisely in attempting to break up the meeting, is another question. If they had feared an attack upon the McCormick property, was not that the place to station themselves?

The command to "disperse" was made "in the name of the state of Illinois"—but who, or what, pray, is the state of Illinois? Was not that mass meeting on the common a part of the state of Illinois? Where does a state get its power, its right to disperse a crowd of citizens? As an American we fail to find any right except that which resides in the citizen as an individual. Does any citizen possess the right to disperse a mass meeting of other citizens who are assaulting the person or property of no one? If he possesses no such right then he can delegate no such right to his agent or representative, the Governor. And if the governor possesses no such right the sheriff or police officer can have no such right.

From all we can learn it would now seem that free speech is on trial in Chicago, as well as the Socialist strikers.

"METHOD FOR SUCCESS."

On first page "Tritogen" replies to a short criticism of ours on a previous article of his, published in Lucifer Feb. 29. We are always glad to hear from our philosophic friend of the Greek cognomen, recognizing in him one of the deepest thinkers of the time, an editor of one of the leading daily papers of the Gulf States.

We readily agree that to "constitute a union of reciprocating individuals they must be real, self-conscious egos." This is just what Lucifer contends for, with greater persistence and emphasis, perhaps, than for anything else—the abolition of all laws and customs that prevent the full and normal development of the individual as the unit of society. But in order to secure this normal development, this "real, self-conscious ego," we cannot as yet see the necessity of "abandoning the moral standpoint." To our humble thinking religion—superstition—and morality are two very distinct factors or elements of human character.

There is really no difference in the end aimed at by Tritogen and our humble self. The object of both is human happiness through the right adjustment of "the reciprocal relations" of men and women. In trying to bring about this right adjustment, Tritogen would ignore conscience; I would not. Tritogen

regards conscience—the "ought" principle—as "essentially religious, a limitation of the individual, a superstition," etc. I agree that conscience has commonly been dominated by superstition, but I do not think it necessarily synonymous with or a "relic" of superstition. What we need is not to get rid of conscience as a controlling force in human action but rather to properly educate it. Let enlightened reason be its tutor instead of superstitious fear, then conscience will no longer be a factor of evil—of oppression and of misery—but a most powerful engine to lift humanity to the higher levels. As to "sorrow and joy," I think I can truly say that my highest joy comes through the gratification of the "ought" principle, and my keenest pain through a knowledge of its defeat and outrage; and therefore to sum up the matter in few words would say, I could not get rid of conscience if I would, and certainly would not if I could.

CHRISTIANITY VS. LIBERALISM. (CONTINUED)

You said to a gentleman a few days ago that your object in publishing Lucifer was "to free the human mind from bondage." Are you doing it? In this matter the facts are these, "to whom ye yield yourselves servants to obey his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness."—(Romans 6:16) This is not only scripture but logic and common sense. You hold that service to God is "bondage," I suppose. Now supposing you accomplish your object what have you done? simply transferred the allegiance of the "human mind" from God to the Devil. Wouldn't you sooner serve a loving Father than an infinite fiend?

Why, yes, neighbor Taylor, if I must of necessity "serve" some one, if it is impossible for the "human mind" to be free, or if I must always remain a child and never arrive at full grown, self-reliant manhood, I would certainly prefer to "serve a loving Father than an infinite fiend." But let us look at this matter a little in the light of "common sense," of "facts" and of "logic" to which you appeal. Is it quite sure that we have or can have any such "loving father?" You are certainly right in appealing to facts in this matter, for it is evidently not so much a question of what we prefer to have as what we can have or what we must have, whether we wish it or not. You assume it as an unquestioned fact that a loving Father, called God, exists, and that we can have him for our father if we so wish. You also assume it as an unquestioned fact that there is an "infinite fiend," and argue that if we refuse to serve the aforesaid loving father we must of necessity serve the infinite fiend.

Now, neighbor T., you must excuse me for reminding you that when you write a letter to Lucifer, you cannot claim any of the prerogatives of the clergyman. You are not now speaking from your pulpit, where no one dares to call in question either your "facts" or your "logic." If you had succeeded in inveigling me into your church I should have been obliged to quietly listen, with no chance for protest or criticism, to all your assumptions of fact and to all the assertions that you might dignify with the name of logic. But outside the pulpit you must not expect such submissive reception of your authoritative utterances.

What then are the "facts" in regard to this God and Devil question. Do the facts of nature correspond with the assumptions of theology? Take the little incident that occurred at Kansas City the other day. Does the indiscriminate killing of thirty persons, many of whom were children in school, and the cruel wounding of many more by the storm—comport very well with the theory that there is a loving father who takes care of all who put their trust in him? It is stated that when the storm struck the school building one of the teachers told her pupils to "say their prayers." While it is true that saying their prayers may have had the effect to keep down a panic, does Mr. Taylor believe that it could prevent the falling of the tower and tell that crushed the life out of the innocent victims, and brought desolation to so many homes? Mr. T. will doubtless say that this is one of the "mysteries of Providence" but does this explanation explain away or melt away the cold, frozen, horrible fact of the killing? and does it relieve this suppositious "loving Father" of the guilt of allowing a great wrong to be done to innocent children when he could have prevented it just as easily as not?

Another little fact connected with the storm of Tuesday last does not seem to tally very well with Mr. Taylor's theory. We clip from the K. C. Journal:

In the hurricane of Tuesday. The storm was especially disastrous to the churches of the city. All were injured more or less, and four—the Episcopal, Roman Catholic, Christian and Presbyterian—were totally demolished. As the congregations are not rich the blow is rather a crushing one.

Is it possible that a "loving Father" would allow the wind to destroy the churches when that wind is simply his own servant? churches that had been erected at such cost by "congregations" of worshippers who were themselves "not rich," and therefore not able to rebuild?

But why multiply instances? The simple facts of every day life and observation give a point blank denial to the crude, puerile and utterly absurd imaginings of the theologian.

The facts of nature show the workings of an all-pervading energy, as manifested through what we call "matter and force," but they show nothing that indicates to the enlightened intellect the existence of either a "loving Father," or an "infinite fiend."

Does Government Foster Vice?

MR. CHAIRMAN AND FRIENDS:—"Some writers," remarks a celebrated author, "have so confounded society with government as to leave little or no distinction between them; whereas they are not only different but have different obligations. Society is produced by our wants, and government by our wickedness; the former promotes our happiness positively by uniting our affections, the latter negatively by restraining our vices. The one encourages intercourse, the other creates distinctions. The first is a patron, the last is a punisher."

"Society in every state is a blessing, but government even in its best state, is but a necessary evil; in its worst state an intolerable one; for when we suffer, or are exposed to the same miseries by a government, which we might expect in a country without government our calamity is heightened by reflecting that we furnish the means by which we suffer."

That society is the result of our wants; in every state a blessing; and that it promotes our happiness positively by uniting our affections, I believe to be indisputably true. But that government promotes happiness negatively by restraining our vices, may, I think, be successfully refuted.

That numbers of the human family have in all times, shown vices that ought to have been restrained, is doubtless true enough. But has the means (government) employed to restrain those vices, (admitting that to have been the purpose of government) ever succeeded in doing it? On the contrary, has not government aggravated and increased vices? It surely cannot be truthfully claimed that the first governments were instituted to restrain vices, since the first governments of which we have record, were composed of the most vicious individuals of their times. Men who lived by robbery and murder; whose usurped authority to govern, in order to maintain and perpetuate their power to plunder, was submitted to only in consequence of the fear their acts excited. That these governments were the result of human wickedness, is true in the sense that robbery and murder are the results of wickedness. As they embodied all that was vicious themselves, it is a contradiction to say that they existed to restrain vices; for, as a first step to restrain vices, the destruction of the governments themselves was indispensable. That the first governments were usurpers, and hence the first governments composed of usurpers, must be admitted. That they usurped the authority to govern, not because society desired or required to be governed, but because those usurpers wanted to govern society in order to escape the responsibility of bearing their own burden through life, and to exist at the expense of others, must also be admitted, for it is true—the facts prove it. "In a state of natural liberty," says the author I have quoted, "society is the first human thought. A thousand motives will excite humanity thereto; the strength of one man is so unequal to his wants, and his mind so unfitted to perpetual solitude, that he is soon obliged to seek assistance and relief of another; who in his turn requires the same. Four or five united would be able to raise a tolerable dwelling in the midst of a wilderness, but one man might labor out the common period of life without accomplishing anything. When he had felled his timber, he could not remove it, nor erect it after it was removed; hunger in the meantime would urge him from his work, and every different want would call him a different way; disease, any, even misfortune would be death, for though neither might be mortal, yet ei-

The first effect of the introduction of government in society was to retard its progress and development, and to divert the attention of its members from peaceful pursuits, to resisting the encroachments of the usurpers of authority upon their rights and liberties. Governments having their origin in wrong and in a purpose to plunder, and all their practices naturally tending in that direction, the power thus exercised of compelling compliance to whatever standard, for whatever purpose, they choose to set up, had the effect in time to familiarize the minds of the people with principles of slavery and wrong to such an extent as to exclude any healthy understanding of those of liberty and right, eventually to render society and liberty subordinate to government and slavery and to sink in obscurity the real object of society, viz., mutual assistance, without the surrender of natural liberty or right. That these results had the effect to aggravate rather than to restrain vice, it seems to me is self-evident. The example set by those comprising government to exist without giving society any just return for their living, was soon imitated by a number of others, who sought to do the same thing in a great many other ways; and by dividing their plunder with government, secured its authority and sanction in furtherance of their schemes. When the support of this ever increasing class of loafers resulted in neutralizing the benefits to be derived from society, and reduced the workers or useful people to a perpetual state of poverty, they had become so accustomed to the presence and influence of government that they could not separate it from society in their minds, or consider the two apart.

And whenever the conditions became unbearable and they rose in revolt, all their efforts were directed to reforming the government, or removing it only to put it back again in a new form.

This was the condition of mind the people of this country were in a 100 years ago when they threw off the British government. They set up another one. The only difference being that instead of having it made for them, they made it for themselves. Naturally the first use they made of it was to keep a portion of the people in chattel slavery at the same time that they declared that all men are born free and equal. If they expected that it would maintain right and restrain vice subsequent events have shown how deluded they were. It has done nothing of the kind. If they expected they were founding a government even on majority rule, they were mistaken. For by using the power of government to grant and maintain privilege, they have enabled a small minority to control. Its authority has been invoked to enable the few to become possessors of all the natural wealth—the lands, the mines, the forests. Individual right and liberty are nothing under it. The individual cannot exercise his right of liberty to do anything, except by the standards which government creates and maintains. He must submit to these right or wrong, or be crushed. He can not even exercise his labor in freedom. The land and all other raw material is removed as far from his reach by government act and statute as if they were at the north pole; and the cold steel of the bayonet backed by legal authority, confronts him if he dares. Every step toward freedom and progress is met by government interposing itself as a barrier. The useful people who produce everything cannot consume because government maintains the means by which it is prevented. Is this restraining vice? Is the fact that the average earnings of the wage workers in this country is a dollar a day (a fact made possible by the extortions which government legalizes) calculated to restrain vice? Is the fact that a million of those wage workers, whom commissioner Wright of the National Labor Bureau says have walked the country in idleness since 1882, (another fact made possible by the same power) calculated to restrain vice? Is not monopoly, privilege, rents and profits, which government legalizes and maintains, the means by which workers are kept in want? and does not want to tend to create vice? Would they continue to operate if the enforcing power of government was removed? Is the crowding of plundered humanity into the unwholesome tenements, in order to extort more rent, calculated to restrain vice? Is it not educating the children of the occupants, by contact with equal and degradation, in crime from early infancy? Do they not in consequence grow up to become, among other things, "hoodlums" and corner loafers? Is not their presence in society used as a pretext for continually increasing that equally vicious class—the police? It is said that this government is the best on earth. Is that intended as an assertion in favor of government? Or does it mean that if this is the best there is not a redeeming quality in any of them? It was said at the last meeting of this association, *that we cannot get along without government.* Would

For Lucifer.

Let Us Discriminate.

I would as soon live under a despotism of capitalists as a despotism of laborers. Despotism is despotism wherever it exists, by whomever exercised. It is difficult to choose between the bad methods of Powderly and Irons, exerted in a good cause, and the defensible methods of Jay Gould and the Missouri Pacific exerted in a bad one. As the cause has more permanent significance than the methods, the public has extended its sympathy, in spite of their methods, towards the laborers, as against Jay Gould.

But because we have just cause so much the more should we have correct methods. For the final triumph of the cause is synonymous with the correctness of the means employed to accomplish it. At a time when men's minds are confused, or they are led on by a false hope of success, it is more than a blunder, it is a crime, not to point out their short-comings. The only way a thing can be settled is to be settled right. Let us not be elated or depressed. Nature is not perturbed. As intelligence brings let us find the law. Those that are not for us are against us. Hew to the line let the chips fall where they may. Let us tell labor its faults. Let us give it a tonic, not an opiate, and we shall be fulfilling the law of nature upon us all.

If liberty and equity can only liberate labor, then the present results of strikes and boycotts are directly opposed to liberty and equity. The "Chinese" the "Scab," the "rat," are denied the rights of contract and even of existence. Such a reign of terror vents anything heretofore instituted by capitalistic greed.

And all this coercive intolerance has been put forward in the name of labor, when it has nothing to do with the cause of labor, nothing to do with the conflict against capital, but only a petty despotism instituted by scabs on the outside against scabs on the inside. Looked at from any stand-point, whether they win or whether they lose, they are only sinking deeper and deeper in the slough of usury. And since to gain a strike the strikers must coerce those who would take their places, every striker is an incipient dynamiter. At first, a strike deranges the economy of the community. And it is only a question of time when a sudden strike will be forbidden, or a sudden discharge of men be prohibited. And all intimidation of men in working will not be sanctioned, and the cause espousing such methods will greatly lose thereby.

What is the philosophy for the use of force? To be defensible in its use, one must clearly prove its necessity as a case of last resort. Then it must be shown to be defensive. Third, your antagonist must understand the consequences of his aggressive attitude. This constitutes the natural ground and right of belligerency. After force has withstood force, it has accomplished all it can do, then must be begun the constructive work where it left off. It is always a peaceful solution.

How is it now with our "revolutionist?" Do such precautions usually accompany his propaganda? Those who might properly use force rarely have occasion to do so. How can the revolutionist make out a case of belligerency against the state when he votes for it? How can he inveigh against a forced usury system before he has, in the business world, renounced his allegiance to it?

Now I am not here criticising the fact that force is and will be indiscriminately used. I know that ignorance and irresponsible power, coming in contact, will produce a social cyclone. I only criticise the attitude of those reformers who make cyclones the stock in trade in their propaganda. In New York and Chicago they have their organs. And it is noticeable that their ideas of economic administration, when in power, are perfectly compatible with their exercise of violence while out.

C. T. F.

Dr. King's Medical Good Sense
For sale at this office. Price \$1.50.

The two LUCIFERS, English and German—two year for \$1.50.

Wisconsin Jackson's address, as given in this issue, shows the true character of government, or the state as a factor in "morality" problem. "Let us Discriminate," by "C. T. F." is good and timely.

We hear much of the "autonomy" of States, the "autonomy" of principalities, and the "autonomy" of local communities. What is meant thereby is that said States, principalities and communities are SELF-GOVERNING, free from the domination of outside powers, and that each individual, by him- or herself, in contradistinction from the rule of the State, of the majority, over the individual, i. e., the subordination of the Person to the Collectivity.

The right to grow to the full limit of one's faculties—physical, mental, moral—is a natural right, inseparable from our existence as organisms, without at least the partial exercise of which right we could not even live. Every birth-field wherein man has fought for what he has called his right to grow, has been a field wherein he has been forced to assert his right to make use of his faculties for the advancement of what he thinks is his own good, unhindered by the restraining and suppressing influences brought to bear upon him by some power assuming to have the right to order his life, not as he thinks that it should be ordered, but as this usurping power claims to think is best.

Nearly all of the "autonomy" of the individual is a fiction, a delusion, a device, used to crush the individual, to crush the individual's right to do, and to suffer—i. e., his liberty and responsibility. Doubtless by most of those who are popularly thought to be the representatives to all wisdom and learning—the preachers, the lawyers, the professors, the economists. He is not supposed to be capable of curing for himself, he must not question the wisdom and goodness of teaching, the president, the parliament, the congress, the legislature,—no matter about the name of the "Authority"—that he has no right to think for himself. The first step towards the growth of the individual is to grow to the full limit of his American. He thinks that it can do no real wrong, that no matter how great its outrages, he must patiently submit, protesting only with the ballot, the instrument of his insubmission.

"Autonomy" demands the repeal of all statutes that interfere in the private concerns of the individual, that prevent men from growing, that prevent men from exercising fully all the rights of individual Autonomy—life, Liberty and the pursuit of Happiness. For over twenty-five years the steady tendency in this country has been towards the "abolition" of personal rights, the enfeeblement of the torch of Autonomy in the weak hands of majoritarianism, Congress and the State Legislatures have vied with each other in the enactment of paternalistic laws." In violation of the Constitution, no trampling of natural rights has yet aroused considerable portions of the people to a realization of their danger, flagrant as has been such trampling. Such trampling as has been such trampling.

The monopolization of the land of the country, the denial of the freedom of credit, the infamous tariff and other restrictions of freedom of exchange, compulsory taxation—the foundation tyranny of all—the Sunday laws, medical laws, prohibitory and license laws, so-called obscenity statutes, chartering of monopolies in all branches of business, etc., etc., are all in fact, and in essence, a denial of Autonomy, because they are limitations of the FREEDOM to grow, which, according to every man's because of his Right to grow.

LUCIFER (The Light-Bearer), a weekly Freethought and Radical Journal. Denies the imposed Authority alike of Gods and Churches and States. Published by M. Harman & Son, M. Harman and E. C. Walker, Editors.

Walker & Harman, Publishers, 414 Broadway, New York. Advertisers' Rates, 10 Cents per Line per Week.

Will now call to lecture on Liberal and reformatory subjects, and organize Leagues. Terms reasonable.

Envelopes printed like this on the back, face blank, 12 cents per 25, 40 cents per 100, \$2.50 per 1000. Address Walker & Harman, Box 498, Valley Forge, Kansas.

