

LUCIFER

THE LIGHT-BEARER.

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LUCIFER--THE LIGHT-BEARER.

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Bible Temperance.

THE BIBLE AND THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

AN EXAMINATION

OF THE CLAIM OF MODERN CHRISTIANS

THAT THE BIBLE IS A TEMPERANCE WORK.

By E. C. WALKER.

CONTENTS:
Prefatory Note; Introduction; List A.—Passages Unquestionably Concerning the Use of Wine. List B.—Passages Concerning the Use of Wine or Strong Drink, or Both, or Including a Plentiful Supply of Wine among the Blessings to be Bestowed upon Favored Individuals or Tribes, etc., or Including the Levitation of It among the Punishments Inflicted upon the Disobedient. List C.—Passages Conditionally Condemning the Use of Wine, etc., upon Stated Occasions, by Certain Persons upon Certain Occasions. List D.—Passages Which Indirectly Mention the Use of Wine and Strong Drink without either Condemning or Commending Them. List E.—Passages Showing that Scripture Wins in Intoxication. Conclusion.

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BLIZZARD WRIGHT.

[This poem recited by the author at the memorial services of the hero whose life and work it commemorates, is timely, for BLIZZARD WRIGHT was President of the National Defense Association, organized to resist the encroachments of Comstock's Vice Society, and he was ever faithful to the cause of Free Press and Mail. The Defense Association survives to do brave and needed service to-day in behalf of those principles to which its President was wholly devoted. Blizard Wright was born Feb. 14, 1864 (1861), and died Nov. 21, 1885. —E. W. Filzner.]

There is a story when the full ripe years Of noble effort close in death's white crown, And the influence of one's life appears: When youth and age are blended in one stream; And the light promise of the morning's hours Graduates in the glow of evening's sky. Thus our brave Nestor passes to his rest, Sweet as a babe—yet strong as worth can be: A soldier ever in the van of light, Green laurels for thee, tried and veteran one, Quick ever to the glowing light of truth, Always the magnet to its turning star. Thy heart was steadfast and thy mind was clear.

Through all the years of battle and defeat: Each triumph only made thee still more firm To meet the conflict's ever deepening threat. Thou soughtst the perfect, not the partial good. The unfinished was still for thee the goal, Each conquest made was but the rugged stair For higher trial and more earnest strove.

What memories crowd the mind of thy long years, Eventful years whose action pulsed sublime With the world's war's enormous clash of arms, When millions gathered 'neath the smoke of war, And freedom's banners shook from sea to sea.

With the fierce thunders of a nation's march! These years before us pass—earth's greatest years, When liberty attained its noblest power: When from uncounted limbs the chains were struck.

And in the black brow was wreathed with freedom's fire, Yet, deeper, bolder, fiercer, and more true, Wounds To the life of Justice—so the strife To fiercer issue, clearer aim pressed.

And in each fresh advance thy ardent mind Was ever ready with exultant zeal, To combat with the keenness of thy thought, Or crystallize the service of thy heart.

To dull complacency with the victories won, As if one's duty were forever o'er, When he had made one sacrifice for truth, Or reaped one golden harvest for the race; As if each hour did not now duties make, And every year now needs to harvest bring.

To grandly die, one still must grandly live, And to the latest breath a soldier be, For freedom—and rest only 'neath the flowers.

Such is thy rest. Thy toilsant length are o'er, In death's serene and beautiful domain, Thy laurels now all won, and ever bright In the majestic silence of the grave; In death's sleep, as if on mother's breast, Thy cheek was laid, and thy carcases dear— As if again upon thy snows of age The roses of thy youth were shining soft, To make a garland for thy death so fair.

Immortal still thy life to us—all— Thy word still breathing to make bright our hope, And up to us the noblest one can do, That shall be no retreat, the victory flag Beneath whose storm-tossed folds thy life was spent.

Shall still be borne by us to ampler heights, We will not rest, however great the gain, For thy bright spirit shall still lead us on, Seizing the past when the vast future calls To constant service in the ceaseless toil.

From thy most peaceful face and quiet sleep— From the sweet silence of thy closed lips— From the pulse form the glow of virtue thrills, And swelling outward from thy lofty soul, Becomes a part of human progress still. SAMUEL P. FURNACE.

My whole energies and means that I can spare after providing for running expenses, is given to starting the Demand or Mutual Help system—copies of which I enclose—the decisive point is to get the system adopted, almost getting it adopted is indecisive. Once started the plan means an industrial revolution that will change every custom of society, including government. It is entirely independent of present spoils system of business which makes it both effective and easy of adoption. A move that is only a modification of present methods and therefore connected with them is easily crushed out. There is nothing in the plan to which the average man will object, and still it means all that an Anarchist could expect to realize. The plan does not call for cash outlay and risks. The demand basis secures individual freedom so that we can have centralization and still every one be as free as before. It seems to me that in no other way can we secure so great gains with so little pains as by the starting of the Mutual Help

System, so I concentrate my efforts to that end.

Here follows an extract from one of Mr. Hardy's circulars:

In the Mutual Help or Demand System, the idea is to have Mutual Help Clubs, the members of which will exchange services of, or make articles for each other. Everything will be made, to order, with prices known before ordering. The plan is also for each Club to make some article, to supply all the other Clubs and thus largely pay for what they buy. Each Club will exhibit samples and take orders for the products of all the others. Thus with 1,000 clubs, if each club give an order for one article, it will give the producing club 1,000 of the articles to manufacture. We can form these simple, costless local clubs for mutual improvement, local exchange and, to supply some necessary article that can be made without costly machinery and thus safely test the methods of the system.

For further particulars address Mr. Hardy, as above. W.

Public Opinion.

Public opinion is "collective mediocrity." It finds expression in manners, habits, usages, laws and literatures, which react upon it and tend to give it comparative fixity in its elementary characteristics, in spite of its proverbial fickleness. This complex body of thought, like an organism in which many parts coalesce and become co-ordinate in one structure, although subject to modification in the later accretions, becomes like "the cake of custom," hardened with age. It is not strange, therefore, that in some of the older countries, like China, it is hardly possible for the reformer to make so much as a dent in public opinion, in favor of the removal of barriers to progress and the introduction of the ideas and methods of a more advanced and progressive civilization.

Even in the most enlightened communities to-day, public opinion is the most powerful influence constantly exerted against intellectual development and moral and social progress. It prevents free and impartial discussion of unpopular views, and intimidates into silence and conformity with prevailing beliefs and observances the great majority of those who hold these views; thus directly discouraging independence, sincerity and consistency of thought and speech, if not indeed making these qualities the exception among those who hold decidedly unpopular views, and silence or acquiescence and a temporizing course the general rule.

All original thought must come from individuals. All great moral and social reforms must receive their first impulse from the few and not from the many. Nothing, therefore, is more imperatively demanded in the interests of progress, than the freest and fullest expression of those opinions which clash with the orthodox and conservatism of the day, as a counterpoise to the tendency of any arbitrary and despotic public opinion to make all think alike, and thus to produce "intellectual peace at the price of intellectual death." It is not simply the right, it is the duty of those in advance of their fellow-men to speak their honest thought, and in a way to be understood. Loyalty to conviction and courageous devotion to the highest conceptions of truth, regardless of public opinion or personal interests, is a demand of the times, both in public and private life. There is a vast amount of truth not likely to be popularly received for a long time and they who defend it in spite of the pressure of public opinion, perform a service the value of which cannot be overestimated.

A state of things, as John Stuart Mill observes, in which a large portion of "the most active and inquiring intellects find it advisable to keep the general principles and grounds of their convictions within their own breasts, and attempt,

in what they address to the public, to fit as much as they can of their own conclusions to promises which they have internally renounced, cannot send forth the open, fearless characters and logical, consistent intellects who once adorned the thinking world. The sort of men who can be looked for under it are either mere conformers to commonplace or time-servers for truth, whose arguments on all great subjects are meant for their hearers, and are not those which have convinced themselves. Those who avoid this alternative do so by narrowing their thoughts and interests to things that can be spoken of without venturing within the region of principles; that is, to small practical matters which would come right of themselves, if but the minds of mankind were strengthened and enlarged, and which will never be effectually made right until then. While that which would strengthen and enlarge men's minds, free and daring speculation on the highest subjects, is abandoned."—The Open Court.

Legal Marriage Bills.

In speaking of evil, it is meant that which produces discord and consequent misery in the conjugal union.

Should the reader doubt the existence of any evils in the marriage compact, he has but to glance over the public press and see the portrayal of all manner of suffering and crime, engendered by the mistakes of erring humanity. Legislators, knowing the evils to be, hope to remedy them by legislation. The civilized world has for centuries been legislating against the evils of society, and has not suppressed them. Each state has marriage and divorce laws, differing from other states, which fact develops a great amount of complexity in solving difficulties between parties who are in trouble. An effort is being made to have all laws relative to marriage and divorce uniform throughout the states, in order to avoid these complexities and suppress the wrongs which are an outgrowth of such different states' laws. Legislators, as a rule, have no just conception of the causes of discord and consequent crime which exist in society, especially that of the marriage relation, hence laws are made to suppress effects, while the causes which evolve the difficulties, are untouched, so that no successful legislation now exists.

The truth is, that before society can become a harmonious body, the causes which engender discord must be discovered and then eliminated,—by legislative methods? never! but by the united effort of all individuals, each suppressing his or her own discordant nature, that is, be free from selfishness, from tyranny, from ignorance, from passion and be overflowing with peace, love, good will to men. This state, however, is not reached without great effort and struggling, and also antagonizing present conceptions of society, as to what constitutes the best way to get rid of evil.

The moral suasion method, the religious method (?) the legislative method, have been and are used, each doing a little surface good and no more. Why? Because tyranny, bigotry, partisanship, ignorance and selfish ambition, abound in each of these organized methods; "the truth shall make you free" when each man becomes a law unto himself, and not until that time.

What religious agitation or legislative enactments ever suppressed lust? Is it not known, too well, that lust flourishes in church organizations and legislative bodies? Does not lust separate from the married wife and satiate its appetites upon the thousands of courtesans, who through the capital cities of the states and Union? Legislative enactments make bigamists! Legislative enactments create the term "bastard," or illegitimate child! Legislative enactments educate public sentiment, which public sentiment drives the young mother to commit crime to hide what the law has made criminal. Legislative enactments compel

the father of the so-called "bastard" to make restitution, in money or marriage; if marriage, only discord and often separation, or crime, ensues. Legislative enactments assume to control all contracting parties in the conjugal relation, as though judgment and common sense were factors belonging to legislative bodies only and the people children, incapacitated to select or separate from a conjugal mate. An assumed control of this nature, is tyranny, enslaving the people and generating crime.

Religious requirements are equally as pernicious and enslaving to the human race. Woman, being more inclined to reverence and of a clinging nature, naturally, is more sensitive and impressible than the male, hence the incalculations of the church have greater power over her life. She is taught that she is the "weaker vessel," that for disobedience in the garden of Eden she should bring forth children in pain and anguish; that she should be subject to the man, and finally, that she is a slave! The observation of facts now extant will exhibit the enslaved, weak and obedient Christian woman, suffering the pangs of hell, under the impression that it is the will of God! Religious requirements make adultery the only cause for giving a divorce, which fact causes hundreds to live a cat and dog life in the marriage bond, perpetuating hatred in progeny as well as perpetrating crime against society, believing it to be obedience to God and for the good of society.

Where, then, are we to find salvation from our errors and wrongs and consequent sufferings? Legislative bodies, who represent a great deal of animalism, cannot change the spots of a leopard by promulgating a law against those spots. All the evil of married life cannot be traceable, however, to the animal in man, but to woman, also, as vestiges of the animal are found in the fair sex to remind us of our origin.

The mission of LUCIFER is to demand freedom from the restraints of legislative bodies, as the evils of marriage life are not removed from society by such laws as they enact, but, on the contrary, they increase the evil and enslave individual freedom. Every freedom-loving man and woman must give an indorsement and helping hand to the effort of LUCIFER.

There are, in my opinion, other lovers that must be brought to bear in order to achieve the best results of individual freedom in regulating the relations of the conjugal union. Ignorance upon the part of both men and women of the reproductive system and the laws of parentage, prohibit purity and personal restraint and develop discord and disease. Ignorance of the nature of the constitution of man, as unfolded by physiology, physiognomy, temperamentology, phrenology or cerebral psychology, which ignorance on the part of men and women prevents them from reaching the highest good in individual freedom,—which latter, of course present legislative enactments would prohibit even if the ignorance was removed. Therefore, educate young men and women, that is, enlighten them upon the above branches of knowledge and include moral power, then there will be less evil and more harmony in the relation of the sexes than now exist under legislative guardianship. Sexual physiology is a tabooed subject, and legislative interference would check all knowledge of that most vital branch of learning, as New York prohibits the sale of Sexual Physiology for girls, whilst California, ever progressive, introduces the book into her schools.

Let us, then, welcome all efforts for the betterment of both sexes and the better unfolding of progeny. Cheer on and encourage any and all brave men and women, who unflinchingly carry aloft the banner of freedom amidst the results of misguided men and women, who are led on by leaders in Church and State, in opposition to freedom and harmony. L. EMMICK.

Wilmington, O., June, '87.

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.

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The Defense Fund.

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We date from the First of January, 1901. 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 viceroy of God; below was the kingdom of the Devil, Hell. So taught the Bible. Then came the New Astronomy, the astronomy of Copernicus, Galileo and Bruno. It demonstrated that the earth is a globe revolving about the sun; that the stars are worlds and suns; that there is no "up" and "down" in space. Vanished the old heaven, vanished the old hell; the earth became the home of man. Bruno sealed his devotion to the new truth with his life on the 17th day of February, 1600. During the 17th century Grotius wrote the first work upon international law. This was the herald of the Arbitration which is to supplant war in the settlement of national differences.

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

In our next issue we shall publish "Why I wrote 'Diana,'" being a statement of the causes which induced the hitherto unknown author of "Diana" to write and publish the little book which has been the means of getting Mrs. Slonker into the clutches of the Comstock power. "Who is 'Diana?'" has been asked thousands of times, and now at last we know. This revelation is well-written, fearless and a valuable contribution to the literature of Free Discussion and Free Mills.

Order extra copies early. Five copies 15 cts., 30 cts. per doz., \$2.00 per hundred.

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A very valuable little compendium of information for the poultry raiser. We shall be very glad to send it to any who may need it. Price, 25c.

I have received and read Emma's "Darwins," and think it very good; We need a great many Darwins.

J. W. COUDERT

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The South Room of Mr. Strickland's. The ladies of this city will please give her a call.

"HOME, SCHOOL, CHURCH."

As an exponent of popular thought and of popular feeling the Fourth of July orator holds no mean position. Although prone to indulge in grandiloquent displays of rhetoric in eulogy of everything American we occasionally meet with a fourth of July oration somewhat different from the stereotyped self-laudatory kind. Sometimes the orator tackles the live issues of to-day and endeavors to show whether we, as a people and as a government, are tending. Of this latter kind was the address delivered at Omaha, Neb., by "Hon." A. S. Ritchie, "orator of the day," and reported in full by the Omaha Truth. The oration seems to have been prepared mainly for the benefit of the Knights of Labor, of which order the large audience of 5000 persons was probably largely composed. Many very sensible things were said by Mr. Ritchie, showing that "financial and social questions of direct importance loom above our horizon, and upon the correct and peaceful solution of them hangs the perpetuity of the republic." The speaker gave it as his opinion that by "cool, earnest, intelligent and patriotic discussion of these questions they may be settled peacefully," while by "indifference, ignorance, prejudice and partisanship we may be again found cutting each other's throats as we were in 1861."

It is, however, not to Mr. Ritchie's statement of the evils and perils of the present political, financial and social situation, that we wish to call the reader's attention—these evils and perils are too patent to need the aid of orators or writers to point them out to us—but rather to call attention to the specific agencies upon which we are taught to rely for relief and safety. Following the lead of the ordinary pulpit declaimer, this Knight of Labor orator says:

I mean to speak to-day of those great bulwarks of civil liberty—the home, the school, the church. It is for the maintenance of these in their perfection and their purity that the future battles of liberty will be fought.

And again.

Foremost among the instrumentalities of national growth and the growth of civil liberty, with all her defects, with all her faults and shortcomings, stands the church of the living God.

As Mr. Ritchie's auditors were, in the main, at least nominal Christians we are left to presume that by the "church" he means the Christian church or churches, and by the "living God" he means Jah or Jehovah, the God described in the Jewish and Christian Scriptures. Perhaps he would include the Koran of Mohammed and the Book of Mormon and the God described therein, but this is somewhat doubtful. By the phrase "living God" it would seem that he recognizes the fact that all gods are no longer living. Some are dead. Might it not be well, Mr. Ritchie, before introducing your god and his church as chief "among the instrumentalities of national growth and the growth of civil liberty"—would it not be well to institute an inquiry as to whether Jah, Jahveh, or Jehovah is not now quite as dead as is Baal-zebub of the Philistines or Jove and Saturn of the Greeks and Romans? As Jah no longer manifests himself in any way, how are we to know that he too has not gone the way of all anthropomorphic gods and been duly "gathered to his fathers?"

But if it can be shown that the God of the Christian Bible is not dead but living, how is Mr. Ritchie and the clergy—in whose wake he so servilely travels—to show that this god and his church are "foremost among the instrumentalities of national growth and the growth of civil liberty"? The God of the Bible is described as an arbitrary, partial and despotic monarch, a vengeful, jealous, bloodthirsty ruler, who did not reward and punish people according to their works, but often made the innocent suffer for the sins of the guilty. He was not only not the author of civil liberty and of equal rights but, per contra, all the governments instituted by him were despotisms, either kingly or priestly, or both.

Then, take the history of the Christian church or churches. When or where did they, as churches, promote the "growth of civil liberty"? Take the history of Catholicism and Protestantism in Europe. Take the history of Puritanism in New England. Take the history of all the churches on the slavery question, up to a few years before the late civil war. Instead of being the "bul-

warks of civil liberty" they were the bulwarks of despotism, of inequality and of slavery, as every reader of history knows. Then, when Infidelity to the churches and their Bible, began to make Abolitionism popular the clergy renounced their pro-slaveryism and urged men to go to the front and fight for the overthrow of the slave-power. But did they go themselves as common soldiers? Not one, so far as we have known or heard, but they worked the abolition cause for all it was worth to build up power and prestige for the church, and as the years roll on they have the mendacious impudence to claim for the church the honor of liberating the slave from the yoke of bondage!

This in brief is the history of the "church of the living God" as to its attitude towards "civil liberty." What is its attitude now towards the monopolies and despotisms that threaten to swallow up what little remnant of civil liberty that we possess? The church itself is notoriously a monopolizer of rights and privileges; a few instances only of which are here given:

1st. It claims a monopoly of the first day of the week called Sunday.

Its places of business, its shops or mills, are open on that day and it does its utmost to close all other shops or mills on that day. Its devotees freely travel the roads on that day to reach the clerical shops, but the church tries hard to stop all other travel on that day, except in cases that it chooses to call those of necessity or charity.

2d. The church demands and receives a monopoly of privilege in our public institutions of learning. Before us now lies a copy of the "rules" of the Board of Curators of the University of Missouri, in which annual fees are charged to the amount of twenty dollars, "which must be paid by every student, except regularly ordained ministers of the gospel, belonging to any of the various religious denominations of this state, and indigent young men preparing for the ministry." [Italics are theirs.]

3d. The church demands and receives special privileges for its agents on the public thoroughfares or highways. While editors and teachers in public schools, legislators, congressmen,—everybody else in fact, except officials and employees of the roads—are compelled to pay full fare the clergy pay but half-fare.

The church demands and receives special privileges in the exemption from taxation of its places of business and other property, thus lifting the burdens of taxation off the shoulders of its agents who do not work at productive labor, and throwing them upon the shoulders of the producing classes.

Being itself, in these and other ways, a monopolist of rights and privileges, the church naturally becomes the ally and defender of all other monopolies and monopolists. Hence it is that with rare exceptions the Armours, the Goulds, the Vanderbilts, the McCormacks, the Drews, and other monopolists and oppressors of labor are on good terms with the church. They are usually members of some church organization and often donate large sums to build churches or endow theological schools. For this reason it is not good policy in the clergy to denounce monopoly and monopolizers, except in a very loose and general manner that hits no one in particular, and enables the cunning church to keep in good favor with the robber class and also with the victims of the robbers.

To the poor the church preaches the necessity, the virtue, of resignation to the lot which providence has seen fit to assign to them; to the rich the church preaches the necessity, the virtue, of benevolence and charity. Restitution—the return of his ill-gotten gains to those whom he has robbed by his monopolistic schemes, is never inculcated by the church, as a duty, when addressing herself to the rich monopolist.

One more brief quotation only from this somewhat remarkable address:

The church seems in these later years to have lost all its piety. How I love to think of the old church militant.

When we recall the "religious wars" that have drenched Europe and the world with blood, and filled nearly every known land with desolation and mourning we are constrained to rejoice that the "Infidel" civilization of this age has been able to reduce, somewhat, the "pugnacity" of the "church militant." Even our four years of mutual butchery was to a large extent a religious war. The combatants on either side went

forth to fight the battles of the "Lord of Hosts." Had it not been for the Bible teachings authorizing human slavery the Infidel Declaration of Independence would have prevented the pre-slavery war. II.

"PUBLIC OPINION."

We hold up both hands in most emphatic approval and most earnest endorsement of the article on first page, entitled "Public Opinion." Many of its sentences deserve a place not only in the scrap book of every Secularist but also should be electrotyped in large script, framed, glazed and hung up in the reading room of every Thinker and especially of every would-be Reformer. Such as this, for instance:

"Loyalty to conviction and courageous devotion to the highest conception of truth, regardless of public opinion or personal interests, is a demand of the times both in public and private life."

Yes, this is the "demand of the times," more imperative than all other demands. No other "loyalty" is worthy to be entertained by the men and women of to-day; no other allegiance save that which we owe to our "highest conception of truth."

And this:

"There is a vast amount of truth not likely to be popularly received for a long time and they who defend it in spite of the pressure of public opinion, perform a service the value of which cannot be overestimated."

Take courage then, ye pioneers! Ye who now stand upon the perilous skirmish line, and serve as targets to draw the fire of the sharpshooters who defend the ramparts of human despotism. The article from which we are quoting appeared as editorial in the "Open Court" of Chicago, the successor and heir of the eminently conservative and therefore eminently respectable "Index" of Boston. While we have often found occasion to dissent from the utterances of its editors, D. P. and Sarah A. Underwood, we are glad to say that we find many things of sterling value in the pages of the "Open Court." Coming from the source it does this arraignment of the remorseless tyrant, "Public Opinion," will have greater weight with conservative Secularists than if written by some one of the radical writers on Lucifer's staff; but if these writers have said anything more radical in denunciation of said tyrant than are contained in many of the sentences of the article in question, then we do not now recall any such arraignment. II.

ANARCHISM—ANOTHER VIEW.

On the fourth page Joseph Anthony has given us one view of Anarchism. As he has failed, from some cause, to ascertain what Anarchism is, he also fails to give a correct view of it.

Only that rightly can be called a contract into which the parties thereto enter voluntarily, and therefore the State is not the result of contract, for many of us are in it only through compulsion. In other words, Contract is agreement, primarily, and the application of the term to the written embodiment of the agreement is simply a specialization of it in use for convenience's sake, but it seems that this has resulted in making some lose sight of its primary and broader significance. There can exist no power which can rightfully enforce a so-called "contract" the assent to which of all the parties thereto was not purely voluntary.

2. Anarchists deny the right of individuals to hold land for speculative purposes, and they affirm that occupancy and use constitute a valid title. How much each individual shall or can occupy and use will depend upon the size of his family, the fertility of the soil and the density of the population. To illustrate the latter factor in the problem we will suppose that a man goes out upon the prairies of the West and pastures his stock upon ten thousand acres of land. So far as we know, no harm is done; the land is there, the grass is there and all of it that is not eaten will be swept off by the annual fires. Ten years pass and there is an influx of farmers. The stockman now finds himself restricted to 100 acres, which is all that the necessities of his new neighbors will permit him to occupy and more than he can profitably cultivate.

One hundred years roll by and we can imagine the great grand-son of our pioneer making a good living from the ten acres which are all that the improved methods of cultivation and the vastly increased numbers of occupiers have left him of the ten thousand acres over which roamed the herds of his great-grandfather.

3. This question is answered above. Increased intelligence and a sharpened sense of justice will, under the spur of necessity, compel the pre-empting "States" to make room for Mr. Anthony's "secessionists," who could otherwise secede only into space and—premature death.

4. All that Mr. Anthony in this paragraph calls Anarchism is merely his misconception of Anarchism, sustaining only the relation of contrast to the principles of that philosophy or science of human relations. Most of his assumptions herein are too absurd for serious criticism, it being sufficient to enter a general denial and say that nearly all of the actions which he avers are done at the cost of the "State" (?) are really done at the cost of outsiders, and hence are without the pale of Anarchistic defense.

5. If Mr. A.'s Anarchistic "State" confines the odors from its rendering establishment to the limits of the atmosphere lying above its own territory I do not see how outsiders can interfere, but when the stench reaches the nostrils of unwilling parties quite another state of affairs exists, and all invaded persons have the same right of resistance that they would have if assaulted with a fist or knife. It is strange that apparently sensible men find so many bugaboos in Anarchism, when a little commonsense reasoning would resolve them into the veriest phantoms of the imagination.

6. We have no desire to "kick" (revolutionize) the State out of existence, and to attempt to "legislate" it out would be supremely folly, because a practical repudiation of our own fundamental principles. We would educate it out of men's minds and eliminate it from society by the process known as "the absorbent substitution of the opposite good." It would seem that Mr. A. should have by this time read enough Anarchistic literature to know something of our position, but I am sorry that his letter gives no evidence of such knowledge.

7. No, we do not compel ourselves in any of the affairs of life to go contrary to our natural inclinations. Our strength as much as our weakness is natural. Our "inclinations" are the children of our heredity, our youthful education and our present surroundings. Some of them draw us in one direction and some in another; some pull us down and others push us up, and we always travel along the line of least resistance.

This statement is both a truism, and a digression from our main subject, but it was necessitated by Mr. A.'s closing sentence, which was a digression but not a truism. W.

Editorial Notes.

Zeno says that if the individual makes his own laws, "he is a despot." Who is subject to his despotism? Himself, of course. But is such the commonly accepted or the scientific definition of despotism? Most certainly not. Zeno makes the rule for himself that he shall get up each morning at 5 o'clock. That does not make him a despot and there is nothing in it that conflicts with Anarchism. He makes a rule that I shall get up at the same hour, regardless of my wishes in the matter. That is despotism and there is nothing in it that conflicts with the existing governmentalism, or with its logical extension, State Socialism.

There is no serious difference of opinion in regard to natural crimes, or acts which in the nature of things are crimes. It is when we enter the domain of artificial, custom- and law-made offenses, that we have majorities and minorities. State Socialism would greatly increase the number of these, especially in the industrial field.

Zeno thinks that he has brought the U. S. government, Democracy, Anarchy, and State Socialism together upon the common platform of "Agency." He might as well have gathered in the English Monarchy and Russian Czarism. They would not be more out of place there than is the existing governmentalism and State Socialism. Of all the forms of government or agency named, Anarchism alone speaks out clearly and unmistakably in affirmation of the principle that the restraint of criminals is the sole rightful function of any State. All others, including alike our government and that of Russia, are practically administered upon the principle that the individual has no sphere which is exempt from the invasion of the governing power, be that power Czar or Majority. In saying this, I have in mind the reigning democracy, not Jefferson's ideal.

The Leavenworth Times, in reviewing an article in the Forum upon the im-

migration question, says that when immigrants reach this country "they find the same laws existing here and governing domestic economy that exist in all foreign countries, viz.: that bread is earned by the sweat of the brow. This fact sours them against the government, which they learn to hate and despise." The barbarity of this! What the immigrants find is that the same "laws" of political economy, which in Europe make the masses earn in the sweat of their brows not only bread for themselves but cake and wine for the officials and usurers, are in operation here.

"They find that the boasted Republic to which they have come grants privileges to its fortunate subjects just as the kingdom or empire from which they emigrated did to its pampered favorites, and it does not take them long to realize that the law of "supply and demand" is operated here as it was there, in the interest of those who manipulate the levers and whose "sweat" is mostly shed in the effort, generally successful, to "anchor" the real bread-winner out of the products of his toil.

"Take these sentences from the *Times*' editorial and see how well they harmonize:

"The poorer and lower the immigrant the more deeply settled his hatred of America. They will not send their children to the public school, but to private teachers and preachers from their own country who use all the influence at their command to keep the children of foreign born parents apart from American schools and influences. This is one of the reasons why the spirit of anarchy is growing in this country. In view of these facts it appears to us that Secretary Bayard ought to take a firm stand, and hereafter return all papers to the country from which they immigrated.

Is it generally "paupers" who can afford to maintain private schools and import teachers? In its anxiety to slander immigrants with whose ideas it does not agree and whose arguments it makes little or no attempt to answer, the *Times* has jumbled together some very misfit half-truths and whole falsehoods and called the conglomerate an explanation of the cause of Socialism!

"The wolf is made to eat the lamb and the lamb is made to keep out of the way of the wolf." So says Mr. Longley. All right. Mr. L. is "made" to make illogical statements and I am "made" to criticize them, so what is the consistency of his rushing to Lucifer with his replies? All he has to do is to "keep out of the way." Mr. L. evidently does not accept the doctrine that something higher than mere brute force should dominate in the relations of men. It is said, and it is doubtless true, that in our natures are many survivals of the the old four-footed life; that our strongest instincts and leading characteristics are those which were found in our nearest progenitors before the human form was attained, and which to-day crop out and show us who are our nearest kin among the collateral branches which have escaped destruction in the march of evolution. Mr. L.'s very evident sympathy with wolves seems to indicate quite clearly that himself and the family *lupus* can boast a common ancestry.

What a reflection on all other governments it is to call that the "best" which arrests and imprisons men and women for their failure to abjure their principles and sacrifice their happiness at the command of men who, at the best, are no better nor wiser than they! Nay, the very fact that a man will persecute another for difference of opinion regarding what is necessary for the well-being and happiness of the latter, is strong presumptive evidence that he is the least worthy of the two.

This insane worship of the Majority is the most deplorable fact which confronts us of this generation. There is no possible crime against men and women which cannot be defended by such an appeal as that which L. makes to the god majority. And he would bar the way to all better conditions by telling those who call in question the edicts of his infallible Oracle that they deserve all the persecution they receive; he calls them fools and heaps upon them all the contempt and hatred of one who apparently thinks that numbers make right and that one man is always less worthy than three who assume to rule him, and he advises all dissentients to "keep out of the way" of the juggernaut. This means outward conformity, hypocrisy, stagnation, retrogression, death.

It is to the "outlaws" of the ages gone that we all, Mr. L. included, are indebted for what little liberty we possess. How the editor of the *Altruss* happened to get into the Freethought camp is a

mystery to all who know him or are familiar with his views on reformatory subjects. It was an unhappy vagary of over-capricious Fate that threw him amongst us. Let any who may be inclined to doubt the fairness of my opinion, read carefully his letter in the "Spirit of the Opposition" department and then say, if they truthfully can, that Mr. L. would not have been the right man in the right place as confidential adviser of the most despotic of the popes in the darkest of the Dark Ages.

W. S. Bell is on a lecturing tour in Nebraska. There are a number of Kansas cities and towns which should not miss this opportunity to have some good lectures.

Our latest letter from Mrs. Slenker was written at Abingdon, Va., and dated the 13th inst. She was well and in good spirits, but in the dark as to the status of her cause. It is probable that the trial will not come off for some days yet, and it may be continued to the October term.

The editors of some of our exchanges seem to like our ideas better than they do our names; at all events, they transfer paragraphs and articles embodying the former to their columns but fail to attach "Lucifer" thereto. They are evidently Communists, believers in "common property."

The International Freethought Congress will this year be held in the Hall of Science, London, England, September 10th, 11th and 12th. We have not yet learned who, if any, from America, will be present.

The *Toronto Secular Thought* has this to say of our tract No. 5:

We have received a copy of Gen. M. M. Trumbull's lecture on "Thomas Jefferson," being No. 6 of "Lucifer Radical Tracts." The lecture is an excellent one, full of good reading. Those who desire to see a fair and calm statement of the life and opinions of Jefferson, should procure a copy of the General's lecture.

Gov. Hill of New York, signed the "disgusting" literature bill on the very last day of grace. It is supposed that Cleveland used his influence with Hill to secure this result. Henry Ward Beecher was a leading Mngwump, and his son, Wm. C. Beecher, is Comstock's attorney. He is supposed to be one of the connecting links between the Vice Society and Hill's signature. This prefigures the success of the infamous measure when Comstock gets it into the shape of a bill before Congress. Then all unorthodox publications will be in grave peril.

It is to be presumed, judging by the way he argues concerning our case, that if Mr. Tucker should be arrested on the charge of having sold a man a paper without paying a stamp tax upon it he would not plead that such act was not illegal, for that would be a plea that it was legal, and he could not make that horrible avowal because, forsooth, he is an Anarchist! I stand upon this unshakable foundation, Benj. R. Tucker: It is not un-Anarchistic to plead against an invasive statute that the natural right it attacks is no longer held by the higher courts to be a crime, -that, if you will, is legal. This is the position of justice, common sense and Anarchism. The right is prior to the "law" and therefore it is no surrender to claim and prove that the law has ceased to conflict with the right by surrendering to it. W.

Publications Received.

We must beg the indulgence of publishers and authors for our tardiness in noticing their works, and the brevity of our notes. The space in *Lucifer* is so limited and communications and other matter crowd so upon it, that we can generally do little more than give the title, name of publishing house and the price (when known) of the work, but we will do that much, and we here, once and for all, return hearty thanks to all publishers and writers who favor us with copies of their publications.

A brief Sketch of James Godwin Anderson, sketched with a Memorial Poem and Funeral Oration. Des Moines: Moses Hull & Co. Price, 15c.

This is a short biography of the well-known "Jim G. Anderson," late of the Richmond (Mo.) Democrat. The Memorial poem is by Mattie E. Hull and the Funeral Discourse by Moses Hull. Moses has a great love for scripture texts,—one of the survivals of his ministerial life, doubtless.

This pamphlet is neatly printed on excellent paper. It is of especial interest to Spiritualists.

Kansas Crop and Weather Bulletin for the months of April and May, '87. Board of Agriculture, Topeka.

Twentieth Annual Catalogue of the State Normal School, Emporia, Kas.; '86-7.

The St. Louis Hygienic College of Physicians and Surgeons. Announcement of the First Collegiate year. St. Louis: Aug. Wiebusch & Son Printing Co.

We are very glad to see this evidence of the progress of Hygienic education.

American Hell, Moral and Social. A Lecture by Geo. Vaughan.

The Struggle for Religious and Political Liberty. By Theo. C. Spencer. New York: The Truth Seeker Company, 28 Lafayette Place. Cloth. Price, 75c. For sale at this office.

The Truth Seeker Publishing Company have become the leading Liberal publishers in this country, and almost every week we receive something new from their prolific presses. And they are doing good work, both in the mechanical execution of their books and in the mental and moral quality of their contributions to the Freethought literature of the world.

Here is the contents table of Mr. Spencer's book, and it will give the reader some idea of the scope and tendency of the publication:

Introductory, the Beginning, the Pagan and Jews, the Church of Rome, Mormonism, Mahometanism, Dogmatism, Martin Luther and John Calvin, the Godhead, Persecution of Early Christians, Christian Persecute Christians, the Wrongs of Ireland, Huguenots Persecute Catholics.—Catholics Persecute Huguenots, the Puritans, the Pilgrims, the Revolution, the Church of England, Protestants of America, Slavery, the Cause Found.

Mr. Chas. Eckhardt, Treasurer of the American Secular Union, sends us, through the Truth Seeker Company, a beautiful photo engraving group of portraits, the size of the sheet being 19x24 inches and containing as a center piece the Demands of Liberalism, nicely printed. In the upper left hand corner we find the portrait of Jefferson, with this motto from his writings:

"In every country and in every age the priest has been hostile to Liberty."

In the center at the top is Washington's portrait, with the words beneath: "The government of the United States is not in any sense founded on the Christian religion."

In the upper right hand corner comes Paine with,

"The world is my country; to do good my religion."

At the left of the Demands is Franklin, saying,

"Don't let me be mistaken, it was not for Christ's sake, but for your sake."

At the right is John Adams with this sentence:

"(Jesuits).—Their restoration is indeed a step toward darkness, cruelty, perfidy, despotism, death, and—"

In the lower left hand corner we see Lafayette, and he says:

"May this immense temple of Freedom ever stand as a lesson to oppressors, an example for the oppressed, a sanctuary for the rights of mankind."

In the middle at the bottom Stephen Girard looks out, and concerning his College, says:

"I enjoin and require that no ecclesiastic, missionary, or minister of any sect whatsoever, shall hold or exercise any station or duty whatever in said College; nor shall any such person ever be admitted for any purpose, or as a visitor within the premises appropriated to the purpose of the said College."

In the lower right hand corner we find the last portrait of the group, that of R. G. Ingersoll, and this is his challenge to the enemies of Liberty:

"The combined wisdom and genius of mankind cannot conceive of an argument against the Liberty of Thought."

It will be observed that each portrait is followed by a selection from the writing of the person himself. Price, \$1.00. For sale at this office.

Mating in Marriage. By H. B. Philbrook. A discussion of the question of a proper mating of sexes in marriage, and a complete description of the means of discovering a good or a bad companion for a man or a woman for a wedded existence. With an Appendix on the origin of the human races and animal species, and evidences of character: How to acquire peace and money. Chicago: Philbrook & Deau. Price, \$1.00. For sale at this office.

Will suit the metaphysical people.

An Open Letter.

Dear Lillian: I was glad to have a personal line from thee. I like to see something from the special hand of all Liberal friends. It seems to mean more than the words in print or those sent via another. They are my own and from the mountain head.

I have only time to thank thee for all, and to hope thee and thine will henceforth be spared further persecution, though I fear you will never be, because you do too much pioneer work.

If you educate people up to your standard the trouble is that as soon as they reach it you move yours just as much further on and so you will be always pioneering. Well, there is a keen joy in it that repays me for all. I don't regret one single step of my way thus far. It was terrible to throw such a bomb in the old Quaker camp among friends and relatives who were so partial in life and speech but it was sent, and I was one of the causes thereof, though I hoped it would "take any other shape but that." Still, now it is over, I see it only as part of the work. We must accept the good and bad as inseparable, and rejoice that in nearly all lines of life, the good predominates. We have, each one of us, some leader and guide we look up to and reverence; D. M. Bennett has been mine ever since I read his first *Truth Seeker*. Many tell me I ought this martyrdom that I might follow in his footsteps, but this is not true, for I sought no publicity in the correspondence, but used all possible means to keep it quiet because I loved the work and wished to do all I could of it, and besides I knew my prosecution would involve others as well as myself. But now that I am pushed to the front, I mean to make it the means of the best work I can. I rejoice to find Bennett's friends, from Maine to California, rushing to my help. From England, Nova Scotia and Canada they come, with good words, good wishes and good help.

I only hope I shall have no Judge Benedict to judge me, but some fair and just judge who will see the whole animus of the correspondence. I am feeling helped, enthused and resolute; ready to accept the inevitable; conscious of good work well done. "Oh, the joy of manly selfhood!"

To be servile to none, to defer to none, not to any tyrant known or unknown;

To walk with erect carriage, a step springy and elastic;

To look with calm gaze or with flashing eye;

To speak with a full and sonorous voice out of a broad chest;

To confront with your personality all the other personalities of the earth."

This was Bennett-like.

Yours truly,

ELMINA.

Snowville, Va., Sunday July 3d, 1887.

The Valley Falls Debate.

Moses Hull's Second Speech in Reply to Eld. Clark Braden.

Continued.

Gentlemen Moderators, Ladies and Gentlemen:

Mr. Braden's sixth proposition is that "Christianity makes man a co-worker with his God."

This is true. So do all other religions. This co-working business is one of the worst features of the Christian religion. The churches, when putting on a hundred million of men to the state, claimed God as their partner. When Calvin burned Servetus, he was a co-worker with God. God would give Servetus a burning hell hereafter! Calvin, God's partner, would go one better and give him hell here. This delusion that men are co-operating with God has given a divine sanction to every crime under heaven; and every crime committed in the name of religion has been what Bro. Braden, in this proposition, calls a "glorious work."

Mr. Braden makes a flourish over his seventh proposition as though there was in it something peculiar to Christianity. There is not. Men of every religion, and men of no religion have always practiced self-sacrifice for the good of humanity, and have generally found their reward in seeing humanity elevated. It was in the interest of science and not religion that Piny lost his life. The arctic explorers lost their lives, not in the interest of Christianity, but in the interest of science. As the doctrine of the brotherhood of man was first found out where they had no Bibles, so the idea of sacrificing one's own happiness and ease in the interest of humanity is older and more universal than Christianity, and will not bear parading as one of the Christian graces.

There is probably no religion on earth that does not contain the eighth plank in Mr. Braden's platform; that is that

"Christianity teaches that all things were created by God, our father in heaven, infinite in wisdom, power and love."

I acknowledge I cannot see why infinite power could not go through those "chariots of iron" spoken of in Judges 1:19. I cannot see why infinite wisdom should create a Devil to tempt God's own children; nor how infinite love can send a vast majority to an endless hell of fire and brimstone because the Devil—the work of God's own hands, led them astray. A little explanation right here would be in order.

Mr. Braden's ninth proposition is that "Christianity teaches that all things are governed in wisdom and love by our father in heaven."

That is just what Christianity does not teach. If all things are governed by laws why do Christians pray; every time a prayer is answered something is done that would not have been done if the prayer had not been made. If the thing would have been done anyway it was not done in answer to prayer. If it would not have been done if Christians had not prayed then God would not have governed in wisdom unless Christians had interfered with their prayers, else God's wisdom lay, in answer to prayer, given way to the folly and enigma of ignorant, praying Christians.

Mr. B.'s tenth proposition, so far as it is true, is Spiritualism *par excellence*. The truths in that proposition are older than either the New or the Old Testament. Probably there is not a nation under heaven that does not believe them.

Probably there never lived a man who could state the same thing over in so many different ways as my opponent. The twenty-one propositions already before you are but little more than one proposition stated in twenty-one different ways, and probably before we are through the twelve sessions of this debate the same propositions will be stated in twice twenty-one more ways; now having taken up and discussed, somewhat eleven of his propositions I shall hereafter notice only propositions containing new matter. If I do that the next four will be passed in silence and I will try the proposition he has numbered fifteen.

"Christianity teaches retribution by infinite wisdom, justice and power, as executive, perfect rewards and punishments in this life and in the eternal life. It has absolute sanction in this. It has perfect and absolute authority in being the will of an infinitely wise and holy being."

This, when stripped of its superfluous verbosity, means,

1. Christianity teaches a retribution and justice to all men here and hereafter.

2. It teaches the absolute authority of the will of God.

Now if there is anything in the world the Bible does not teach it is a just retribution here and hereafter. Job was claimed to be the best servant God had, yet witness his suffering. Was this a just retribution? his "comforters" said it was, but he denied it. "The general doctrine of the Bible is that sinners have a good time in this world; God's people are a small, suffering band here, they must be rewarded 'over there.' The rich man went to hell for no other reason in the world than because he had a clean shirt and some of the comforts of this world; Lazarus went to heaven because he was a dirty, polluted tramp—"covered with sores." Happiness in the next world depends upon poverty and misery here. As for justice, no one gets it; it is not justice that takes anybody to heaven. The thief who died on the cross was probably one of the meanest men who ever lived, yet he had the promise to be in heaven before night. I heard Mr. Moody say Christ saved the thief from justice. The idea of the atonement destroys all idea of justice. Justice is not wanted in the Christian system at all. "There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance." Even Paul said he thanked God that the Romans were the servants of sin. "Where sin abounded, grace did much more abound." What he wanted was to reveal the superabounding grace of God; the harder the case to work on the more thoroughly could this be done. "This is not justice."

2. The second point in this proposition is "The absolute authority of the will of God." Who knows what the will of God is? It once required the blotting of whole nations out from under heaven; it required the putting of your own wife or child to death for a difference of opinion. Though God is "without variableness or shadow of turning," he seemed to vary quite frequently. Once any one who broke the Sabbath must be stoned to death. The next you know he changes his mind and gives orders through Paul to "Let no man judge you in reference to... Sabbath." Once, he required sacrifices; again, even in the Old Testament, he said:

"When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity even your solemn meeting. Your new moons and appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.—Isa. 1:12, 14.

The Bible is like all other books, good, when not misused; it was the best that could be evolved at the time. Mr. Braden could make a better one to-day. So Christianity is like all other religions, and improvements on much that was behind it, but it has been improved much since it came from the hands of the apostles, it has grown immensely in the last fifty years, "and still there is room."

SPIRIT OF THE OPPOSITION

E. C. WALKER'S LAMB AND WOLF STORY.

EDITORS *LUCIFER*: In your issue for July 1st I find a little story which I would like very much to add a moral to if the space can be granted. Mr. Walker is the lamb and the law is the wolf. The wolf is made to eat the lamb and the lamb is made to keep out of the way of the wolf. But in this instance the lamb is so silly that it will not come into the fold even when it sees the wolf coming to kill it. Moral—Serve the lamb right for not having had common sense enough to keep out of the wolf's reach.

This is the kind of a Pope and reformer I am, and this is my idea of liberty and justice. The wolf has got just as much right to eat lambs as the lambs have to eat grass, and if the lamb can't kill the wolf it ought to keep out of the wolf's way or suffer the consequences. Just so with the whole pack of silly, sniffling reformers throughout the country who are continually whining and squealing against the best government that ever existed on the face of the whole earth because it seems fit to arrest them for their willful and persistent violation of the laws which the majority of the people think are necessary for the preservation of order and common decency.

The only way a lamb and a wolf can ever get along together peaceably is for the lamb to keep at a respectable distance from the wolf, and if these individual sovereigns are determined to keep their own way against the will of the majority, it would be well for them to keep at a respectable distance from officers of the law and not allow them to know of their violations of it. This being the usual way with ordinary people, instead of sympathizing with persons who willfully violate law, it would be much more to the credit of the reformers of the country if they would let such outlaws suffer the full penalties. I hope hereafter Mr. Walker will have sense enough to come in out of the rain when he doesn't want to get wet, instead of denying the clouds and then crying for rain.

Yours frequent rights to all,

A. LOWERY.

Editor *Altruss*, St. Louis.

WHY IS THIS?
When the land is full of workers,
Busy hands and active brains,
When the craftsmen and the thinkers
Feel about them blind chains;
When the laborer is cheated
Of the work his hands have wrought,
And the thinker, vain of logic,
Sees that reason comes to naught;
When the forces men have harnessed
And have trained to do their will,
Ought to leave no homeless people
And no hungry mouths to fill,
Have not proved themselves the servants
Of the shrewd and selfish few,
And the many get but little
For the work they find to do;
For the labor of a million
Goes to swell the gains of one,
As the slaves of ancient Egypt
Slaved beneath a burning sun;
When the schemer and the sharper,
Hold the wealth and rule the land,
Using up the thinker's brain force,
Mortgaging the craftsman's hands;
When the many shear the sheep,
And the few secure the wool,
And the gallow's claims its victims,
And you costly jails are full;
Then the men who dreamed of progress
And had hopes of peace and bliss,
While they weep and wonder vainly,
Ask each other: "Why is this?"
Then the thinker, while confessing
That his vision yet is dim,
Says that one thing, very clearly,
Is apparent unto him,
That the people, blind, or heedless,
Place themselves beneath the rule,
Blither of the mendacious knave, or,
Worse, perhaps, the sordid fool.
N. P. WILLIS.
Sent by A. J. Pope.

FREE PLATFORM.

Messrs Walker & Harman, Sirs:
I believe every man should have a wife, either by law or contract, I care not which, and they should be in honor bound to live together as long as they live unless they cannot agree and can't live without quarreling, in which case they should separate, and for no other cause.
I also believe that men and women should obey the dictates of their unperverted nature; that it is no one's business but their own, and is not a sin but is for their own good.
S. R.
Millonvale, Ka.

Editor Lucifer: While reading of Jefferson (Gen. Trumbull's lecture) I learned that Anarchy is not Anarchy. It is Compact or Agreement and the power that can punish crime is not a government but an Agency. The hundred State Socialists will now welcome the one Anarchist into the fold since their plans are the same, except names. Often would we have gathered you in, but you would not. A State Socialist is as good a Democrat as Jefferson was. Both believe in delegated authority to execute laws, and the "agency" must be even that. The authority is limited to the rules laid down, and is also subject to recall.

This agency must first have a definition for crime. Who compiles the definition? Not the agent but the principal, which is the people. To say each shall be protected in his rights is to say nothing; the agent cannot proceed until he has a definition of rights. If he make his own laws, he is a despot. The agent must have a code. No one is competent to make the code but the people who are to be restrained by the agent and they must meet in assembly. The question arises in the assembly, for instance: Is adultery a crime? Shall the agent punish such an act? Some say, No, it is a personal act; others, Yes; it affects the welfare of the people and of individuals. Who decides this plank in the code? The majority! Who shall be agent? How long shall he serve? What pay shall he receive? All answered by majority. This is the plan of the U. S. government. It is also Democracy, Anarchy and State Socialism, and contention ceases.
ZENOS.

A Plea For Humanity.

Editors Lucifer: For some time I have been reading your paper with silent admiration. I would have preferred anything something for the cause of freedom, but there seemed to be plenty able and willing writers on the subject and yet more to the point are your own articles which I would rather not crowd out for anything I could say. But nevertheless I must ask for a small space in your columns, as no one seems to take any interest in the fate of the Chicago Socialists, but yourselves. It is bad enough to be, sure, to be incarcerated, insulted, maltreated and robbed by the twin devils, church and state, but how much worse is their deprivation of liberty, character and life itself—no seems to be the inevitable doom of the seven men under sentence for exercising democratic principles? And they are to be executed too under the self-styled democratic administration of the Republic of the United States, the country freed from tyranny by the toil and blood of our Anarchist forefathers. If they are allowed to be hung without at least a solemn and unmistakable protest from all lovers of liberty and life, what can any of us promise ourselves in the future? According to such jurisprudence, any man who may make a speech in the interest of truth and justice, may be arraigned, tried and hung for "constructive murder." Who ever heard of such a crime anyway?
I believe we should be very careful not to disturb the peace nor lay ourselves liable to arrest and imprisonment under these infamous Comstock laws, but when life itself is required to satisfy gloated aristocrats and their tools it is time to say, Hold! This is enough. If not time, then, in the language of the immortal Patrick Henry, I ask when will be the time? When we are hedged in with laws pretending to be for the prevention of ending "obscene," "disgusting," literature through the mails? When English nobility owns half the land in the United States, and our own monopolists, with no better ideas of humanitarian principles, own the other half? When Russian spies can ply their vocation in our midst, causing arrests when and where they please? When Pinkerton's detective forces are augmented by the thousands, and when a constable or deputy is in every settlement with power to call out the militia to quell "riots" or "disturbances"? Will that be the time to strike for our liberty? No; but it will be the time to see liberty buried without hope of resurrection; and the time to see working people reduced to the starving condition of the Irish and Polish peasantry. Are we going to allow it, is the question, or are we going to assert our rights as free-born Americans, and "nip it in the bud"? If every labor or reform organization in the country would meet and send up their protest it might be sufficient to cause them to pause and consider.
JAMES BEESON.

That is to say, your lungs. Also all your breathing machinery. Very wonderful machinery it is. Not only the larger air-passages, but the thousands of little tubes and capillaries leading from them.
When these are clogged and choked with matter which ought not to be there, your lungs cannot do their work. And what they do, they cannot do well.
Call it cold, cough, croup, pneumonia, throat, consumption or any of the family of catarrh and nose and head and lung obstructions, all are bad. All ought to be got rid of. There is just one way to get rid of them. That is to take Koecher's German Syrup which any druggist will sell you for 75 cents a bottle. Even if everything else fails, children, you, you may depend upon this for certain.

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JAMES BEESON.

Anarchism—One View.

Anarchists, as I understand them, define their State to be a voluntary association of contracting parties. If an act is voluntary, there is no need of a contract and if there is a contract there can be no evasion of it for the parties to it; the State can force its observance. (1.)
Anarchists declaim against individual land or other monopoly; what extent of land is due to the individual, which is not monopoly? (2.) This known, the territory justly to be occupied by the contracting parties, the State, can be determined.
When the different contracting parties, the different States, occupy all, where shall secessionists go? (3.) Existing States already claim all and no way is yet known, other than a communistic one, by which a rearrangement of their several purposes or their boundaries can secure a change.
Thus, Anarchism, or its methods as to the abolition of the State, as far as noncontracting parties are concerned, is a glittering generality, a delusion and a snare. By it the State is not abolished but it is multiplied and carried to its ultimate conclusion, each individual is to be a state, each a law unto himself.

Well, it is claimed, this is the Anarchist's platform complete. Let us see. Our state is now sovereign of itself; it can willfully or negligently by noxious gases and pestilential diseases contaminate the air of adjoining states; it can contaminate other states by want of drainage and by liquid filth; it can damage a neighbor's crops and imperil his subsistence by allowing plant seeds of the lighter and floating kinds to mature and be sown by the winds; it may be content without roads across its domain and thus cause another serious inconvenience by compelling him to go around. In short, it may be a savage state, kill for trespass on its soil, capture on it for ransom or levy tribute at its will and none can say it nay. According to good Anarchist doctrine, our State may do all those things because it does them at its own cost. (4.)
It is content with such encroachments, and not choosing to voluntarily associate for sanitary or other live-and-let-live arrangements, it becomes the innocent trespasser, and where do Anarchists get the right to interfere? (5.)
An imbecile child cannot be disowned by his kindred, and the truth probably is that we are kindred to error and cannot disown the relation. Our only relief is in teaching by example and precept the unfortunate the better way, and thus so impregnating the air and all things with good that future individuals will unavoidably be made of better stuff. This is how the State ill, may be abolished. It cannot be kicked out or legislated out of existence. (6.) It must live its life, long or short, as we who are only partially perfected guinea pigs furnish it with supplies, and when dead such a better growth will take its place as we, well or ill, provide for. Let all perfect themselves and the objectionable state is already gone.

Like our ignorant ancestors, we have, even for good ends, been too ready to blame others for existing ills and resort to combative methods for relief. In place of this paternalistic ones and, though the medicine may be bitter, take it ourselves and begin at home.
What is needed for human peace and happiness is brotherly acts in all ways and if such has been our education or our mental inheritance that they do not of themselves spring from uncorrected sources, let them come by well-directed agencies. In some, say, many, of the affairs of life we compel ourselves, in opposition to our natural inclinations, to do as we ought, where a self exists a reason why we should not do so in all of them? (7.)
JOSEPH ANTHONY.

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