

LUCIFER.

THE LIGHT-BEARER.

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LUCIFER--THE LIGHT-BEARER.

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By E. C. WALKER.

CONTENTS:
Prefatory Note: Introduction; List A.--Passages Unquestionably Condemning the use of Wine. List B.--Passages Commanding or Enjoining 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 deprivation of it among the punishments inflicted upon the disobedient. List C.--Passages Conditionally Condemning the use of Wine, etc., upon Stated Occasions, by Certain Persons upon Certain Occasions, etc. List D.--Passages which incidentally mention the use of Wine and Strong Drink without either condemning or commending them. List E.--Passages Showing that Scripture Wine did intoxicate. Conclusion.

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EARTH'S UNKNOWN HEROES.

The pen of poet and of sage
Record the deeds of valor done,
And history teems on every page
With victories won.
With joyful hands we rear the shaft
In memory of the gallant brave;
Affection's tear by Friendship shed
Falls on their grave.

Well we the laurel round the brow
Of him who died in search of fame;
In humble reverence we bow
At his great name.
But in the struggle and the strife
For riches, honor, and renown,
We heed him not whose lowly life
Brings him no crown.

The flower with careless feet we tread
May fill the air with sweet perfume;
So virtue may, when life has fled,
Adorn the tomb.
With willing feet
We read in every passing face,
In lines that time with all his power
Can never erase!

Oh! there are heroes in the throng
That daily press the crowded street,
Who tread life's pathway, firm and strong,
With willing feet.
Who conquer self, Oh! fearful task
To him whose passions rage within,
Hate, Malice, Envy, all the fiends
And hosts of sin.

And there are those whose hidden grief
Is like a weight of added years,
The troubled spirit's sole relief--
A flood of tears.
Yet they plod on--nor friend nor foe
Knows the battle in their breast,
Nor hears the whisper, soft and low,
The sigh for rest.

Not all earth's heroes sleep beneath
The marble shaft, the sculptured stone,
Nor proudly wear the laurel wreath,
But some, unknown,
Pursue their wonted ways of life,
(Careless of honor's vaunted tone);
There, when grim death shall end the strife,
The tension of truth alone.

ANON.

An Unpleasant Experiment.

EDITOR LUCIFER: I have had an experience. One afternoon I was dressed in woman's apparel. I was dressed by women because I don't think I could have properly adjusted the various articles. I requested them to dress me as the average woman dresses. When they faced the corset I told them they were making it too tight, but they earnestly claimed they were not making it as tight as the average women do. After about a bushel of dry goods were attached to me I was turned loose to try the realities of woman's dress, and then the trouble began. First, I couldn't breathe well enough, though I kept trying all the time. Second, when I undertook to put on my shoes I couldn't bend enough to reach my feet the first trial. Third, when I walked I had to push the skirts ahead with my front foot, and that took one-fifth more vital force than would have been required with only pantaloons. Fourth, in carrying two buckets of water up stairs I had to set one bucket down to get a free hand to raise my skirts and tuck them under my elbow so I could hold them up. Fifth, it took twice as long to climb a fence, and three times the trouble to appear "elegant" and not show my pants. Sixth, while rowing I could not keep my skirts from getting wet and muddy from the bottom of the boat. Seventh, my stomach became heated and soured my dinner.

Why do women wear such clothes as they do? Their dress is a great drawback to their physical and mental development. The tightness about the waist lessens their life force by shutting off part of their breathing capacity, weakens all their powers, and renders them an easy prey to the too prevalent female diseases.

Its injuriousness is not equaled by the custom of the heathenish Chinese in compressing the feet. Who thinks a wasp waist, a five inch foot or a flat-head Indian is beautiful? Womanhood are surely very tough to do the work and stand the worry they do and wear tight dresses and long skirts suspended from the hips. Do they want to change and do better? Is popular opinion keeping them from it? Then let them all agree to adopt a change on a certain day and let the change be universal.

O, yes, I discovered one important thing. Economical county authorities could use corsets instead of prison cells to punish the bad men. I have never tried the prison cell but I think the corset would be the greater punishment.
If any man objects to women wearing

clothes similar to what he wears, let him get his wife or sister to dress him in woman's ordinary dress, and let him wear it for one day and do his usual work and if he don't change his mind it will be because--because--"A wise man changes his mind but a fool never." If he wants to get the opinion of eminent health reformers on the subject let him get "Woman's Way Out," a little pamphlet advertised in LUCIFER.

To return to the story. When evening came and I divested myself of my torturous harness (with the help of an assistant who was better; acquainted with the modern operand) I felt free and happy and I have been glad ever since that I was born a pantaloons-wearing animal instead of a skirt-and-corset-wearing one.

Yours for Dress Reform,
Kokomo, Ind. LEROY HENRY.

Important Questions.

The want of coherence in Zeno's scheme makes it impossible to answer his criticisms serially. He assumes the advantage of Socrates, who professed to affirm nothing, but only to hear and exercise. But the great master of dialectics did not scatter his shot as Zeno does. He directed his leading questions in such a manner as to make the person examined expose the inconsistency, if any, of his own theory. Otherwise there would have been no merit in the Socratic method, and no end to it. It does not require a philosopher to ask more disconnected questions than can ever be answered.

There is almost no end to the points in Zeno's last letter which I should like however, to refute, for fear they might impose on somebody. I emphatically deny that I predicted "over-production" in any other sense than relatively to profit, and defy Zeno to quote the passage verbatim. I said on page 20, that there never had been an over-production of any commodity relatively to people's needs. But relatively to some other commodity, there is said to be over-production when the first can no longer be exchanged for more than the cost. This stops the exchange and causes a crisis; because, under the system of profit, the capitalist allows nothing to be produced but what he expects to gain by. Under the system of remuneration for work alone, there could be no over-production and no crisis. I supposed all socialists understood that, and it is not at all inconsistent with the belief that population does press on the means of support. Zeno says the point is not material. But it is very material, and bears directly on the main error of Henry George and all his school, which consists in thinking that there are different kinds of property--some natural and legitimate, and others artificial and illegitimate. In the very spirit of this error Zeno says that I confound interest with the gain caused by monopoly. I do. The distinction is without a difference. Property and monopoly are two terms for the same thing, though the former is the more accurate. Property means the right to use or abuse, to use or to withhold from use. It is the latter clause which involves the power of exacting interest. True, the gain on some kinds of capital, as railroad stock, may be higher than on some others,--that is higher than the current rate of interest,--but it is obtained in exactly the same way, and is neither more nor less unjust. In each case the power to withhold from use is conferred by law. Zeno's sheep story you have already noticed fully. All raisers of sheep would combine to defend themselves against sheep stealers. It is questionable though whether "he who is an hireling and not the shepherd, whose own the sheep are not," would defend the right of the owner to more sheep than he could care for, were not this right protected by a combination not of producers (sheep raisers) but capitalists (sheep, &c., cornerers)

whose aim in life was all along to be and become non-producers.

A capitalist, says Zeno, does not prevent others from producing capital. Does not the ownership of a thousand sheep by one man render it less easy for another to keep ten sheep? Every appliance for producing wealth, and every accumulation of wealth, from a forked stick to a railroad like the U. P., from the bone reserved for to-morrow's soup to the boards of the Great Mogul, so long as any one has power to withhold it from use, makes those who have nothing less able to get a living except as servants of those who have something.

Zeno is undoubtedly right in saying that every inequitable statute can be traced to the working of that natural law which makes men seek to gratify their desires with the least exertion. But to the same law are due all inventions, all progress, all improvement. To clubs and swords it added gunpowder, and feudalism disappeared. To gunpowder it has added dynamite and bourgeoisism is about to disappear. Nature has ordained that robbery shall not be the easiest way of gratifying our desires, and that as we grow wiser it shall become progressively less easy relatively to other ways until every one finds out that it don't pay. Thus her (moral) laws execute themselves. I am far from thinking that Nature has in all respects consulted the convenience of man; still I am enough of a Theist yet to doubt if an average legislature has either the wisdom or the power to reconstruct man's constitution advantageously. It may be substitution to worship at all. But I would rather worship the unknown God than Uncle Sam.

In conclusion I should suggest to Zeno the propriety of being more careful about his facts. He thinks people will not accept individual scrip for what it is worth. They did so very generally about here not more than ten years ago, and the United States put down the practice, but not without many prosecutions. Notwithstanding Zeno's assertion to the contrary, the law does provide for the return of a fugitive wife. It is seldom enforced that is because people are better than the law, as they always get to be before a revolution. That the size of families decreases as the powers of production increase is one of the reckless assertions of anti-Malthusians in no way warranted by the facts. That misery increases with the powers of production is absolutely false, at least if misery means want. The poorest class in a civilized community can live at least as comfortably as a savage chief. It is only relatively to the rich that they become worse off--for the reason that the rich are enabled by law to withhold from use as much of the product as they please, and to bestow as much more on thinkers, preachers, and other non-producers.

O. L. JAMES.

Free Love Explained and Defended.

Liberty is the only solution of the problem of human relations. In our sexual relationships, as in all else, the evils of unhappy marriages, prostitution, and domestic miseries of all kinds, find their only solution in liberty. All the degradation and misery which priestcraft and law makers have heaped upon the sexes can only be removed by freedom that is, Free Love. Bigots may close their ignorant eyes, prudes may curl their supercilious noses, and both orthodox and heterodox fanatics may misrepresent and abuse; but the Free Lover can look them squarely in the face, knowing well that they are only blindly fighting against their own interests, and that they will one day have to co-operate in this noble mission, if ever our sexual relationships are to be reformed for the better.

Free Love is simply two of the noblest principles of humanity--Freedom and Love--in harmonious relationship with each other. Legislation has hampered progress with idiotic and brutal "laws;" Free Love supplants them with liberty. The pernicious reverence for license, the perpetuation of slavery by legal enforcement of law-appointed contracts, must give way to justice and equity. The compulsory institution of marriage, as we now understand it, and which is so conducive of lust and brutality, with its train of abortions and other evils, must be

supplanted by voluntary action. The laws which legalize rape must be no longer respected. Prostitution must be left alone, to die with the institution of government which gave it birth. Natural cure must replace political cure; and vice, which is self-destructive, must be left to work out its natural effect upon the vicious. Those who desire monogamy, and others who desire polygamy, must be left alone to reap the reward of their own actions. In other words, our motto must be, *Mind your own business and let others mind theirs.* Nature will select the best system, and the fittest system will survive.

Were there no marriage laws upon the Statute Books, nor Statute Books to record them upon, individuals would cohabit together while they were suited to each other, instead of being frequently tied to those they despise, and sexual relations would not be found lingering where sympathy had long since departed. Neither would mothers be the debilitated wrecks which so many of them are, for they would have had opportunity to learn the value of temperance.

Free Love offers the only sound solution of the question: "Who should maintain offspring?" It is frequently asserted that, were there no governmental interference to compel the unhappy "do's and love's" together, parents would occasionally desert their offspring, and no "State" could be taxed for their support. The Free Lover replies that the maintenance of offspring should fall upon the shoulders of those who bear them, for no one has a right to saddle the expense upon anyone else. Individual responsibility must replace social burdens. Nature must have free play to work out its own consequences if people are ever to learn the virtue of self-restraint. It might prove inconvenient in individual cases for a certain time; but nature can right her wrongs far better than the politician can, and without producing such terrible evils as man has done in his tinkering efforts. It is better that even a few children starve than that future generations continue to lack the self-restraint and self-reliance which is so wanting in the present one. Individual responsibility would bring healthier and less numerous offspring; and purely love collaborations would tend to give birth to children, physically and mentally superior; while the knowledge of cause and effect, which experience would bring, would destroy the recklessness which now shows itself in hasty marriages and rash parentage.

Will the aspirations of the Free Lover ever be realized? That depends upon the honesty and outspokenness of each individual. While pious or impious modesty lutes the voice or diverts the pen, which seeks to cast off the fetters of sexual bondage, there is little immediate progress to be looked forward to. Prudery must be trampled upon by all who respect truth and candor; and they must replace the weak-kneed advocates of expediency, who fear to wear their hearts upon their sleeves for "laws that peck at." The disgusting cant which condemns non-legal cohabitation, refuses itself; for, as one writer has well expressed it: "Is sexual intercourse morally wrong? If it is, then no civil law can make it right. Is it morally right? Then no legal sanction is necessary." Hypocrisy condemns the sexual relations of George Eliot, while honestly admires her sound judgment and moral strength of character. Hypocrisy feigns disgust at the action of Eliseo Reclus, who disapproved with the ecclesiastical and political rituals, which so disgust the woman of sincerity, and with a few kind words of paternal devotion, handed his daughters to the young men whose company and friendship in life they desired to share. Hypocrisy forces an artificial blush at the happy homes which early love made mothers into slaves; it stigmatizes the children of such unions "bastards;" but the haters of mock modesty treat such paltry epithets with the scorn which they deserve.

Love, if it will prosper, must be free. Affection is a firmer knot than all the
Continued to fourth page

LUCIFER

VALLEY FALLS, KAN., Sept. 30, 1897.

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.

VALLEY FALLS MEETING.

SPEAKERS—MOSES AND MATTIE HULL.

Once more we would earnestly call attention to the approaching Liberal rally at Valley Falls, commencing on Friday evening of this week. We have done and are doing all in our power to give notices of the meeting a wide circulation. But few meetings of Liberals have been held in Kansas this year so far as we have learned, and with the exception of the Spiritualistic gathering at Fairmount in Leavenworth county, announced for Oct. 6th, to 10th we know of none advertised. We hope, therefore, that all within a radius of one hundred miles, at least, will join in with hearty earnestness to make the Valley Falls rally a grand success.

Many questions of vital interest to us as citizens of Kansas, as citizens of the American republic and as citizens of the planet called the Earth, will then and there be discussed from the standpoint of reason and in the light of history—that is to say, in the light of all human experience. The government of this country has been in the hands of professionals—the clergy and the lay politicians—nearly ever since the establishment of our present political system. The result of their management was seen twenty-six years ago in the flash of bayonets and heard in the thunder of artillery. As an accident or incident of that war one form of slavery was abolished only to consolidate the power of another set of masters who now are using the same professionals—the clergy and lay politicians whose mismanagement brought on the first bloody crisis—to precipitate another and perhaps more destructive domestic war.

Is it not time the people—the workers, the real producers of all wealth—should declare and achieve their independence of these afore-said professionals, these political bosses, and take their own business into their own hands? The live issues of the day will receive a large share of attention at our approaching meeting, as is shown by the following list of subjects proposed for discussion:

1. The American Sphinx.
2. The New Republic.
3. Labor and Capital.
4. Conflict Between Science and Religion.
5. Battle Between Bibles and Brains.
6. Prophecy Its Failure.
7. Some of the Errors of the Bible.
8. Astrological Origin of Christianity.
9. Comparison between the Life and Character of Thomas Paine and that of John Wesley.

Much attention is also given to popular religious creeds, and this for the reason that church and state superstitions now go hand in hand and work shoulder to shoulder to keep the masses of people blinded to their true interests—blinded to the causes which are now rapidly driving us into the vortex of bloody revolution. We are no alarmists—the current newspapers of the day contain quite enough that savors of the frightful and alarming, but we cannot close our eyes to the omens of coming political and social convulsion. That evolution and even revolution is needed, most men if not all, admit, but it depends upon the masses of the people themselves to say whether the revolution shall be peaceable and healthful or bloody and destructive. Free, fair, open, candid and yet fearless discussion of all points of difference is, perhaps, the most important condition or means of obtaining a right and peaceful solution of all these social, financial and other governmental problems.

Remember, please; ALL are invited to attend these meetings, and, subject to an equitable apportionment of time, all will be given an opportunity to be heard.

Special to Ladies. The Embroidery Bag is a beautiful and useful article. In rich shades and delicate tints of blue, green, red and white. Price 50 cents. Embroidered or with all painting. Sent to \$1.50. By mail, M. A. C. L. A. Y. Piermont, Grifton Co., N. H.

"CONSTITUTIONAL GOVERNMENT."

LUCIFER has undertaken to demolish the theories of Constitutional Government propounded by Justice Miller and a wall-paperer tried to suck the blood out of an elephant. The Lucifer being an anarchist in philosophy, only—in its notions—we trust, no man may be held our country—'Heister' (Valley Falls Kan.)

This notice by our democratic neighbor, as a sample of the criticisms meted out to us by the popular press, is above the average as to fairness and gentlemanly courtesy. The attempt to extinguish Lucifer by comparing it to a "gallinipper," is better than the recommendation by certain editors and by certain correspondents that it should be suppressed by mob violence in case other means should fail. On one method of suppression, however, the Kansas press, like the Kansas lit, seems united, viz: When criticizing and condemning Lucifer they are very careful never to let their readers see or their hearers hear what it is that we really do say. Their plan seems to be to create the impression that our teachings are so wicked, so disloyal, so treasonable, so destructive of all good, that no self-respecting man or woman will read our paper or give us a hearing, for fear of contamination or disgrace. It was a maxim or rule among the pagan Romans that no man should be condemned until heard in his own defense, but modern Christian editors and modern Christian ministers consider it beneath their dignity to follow the example of those ancient pagans.

If neighbor Gardiner had been as anxious to be fair and just as he was to make a smart paragraph he might have quoted a specimen sentence or two from the article he puts in his editorial pillory. For instance these:

"And so, likewise, we should treat the works, the opinions of our ancestors, the wise and good men who have lived on the earth before our time. When our judgment, our own experience, tells us that their precepts, their laws, their constitutions are wise, and that they are good and suitable to our times and circumstances we should use them, obey them, 'pay homage' to them (if you like the word), but if we believe these precepts, these laws to be wrong in principle or unsuited to our times and circumstances we should reject them, ignore them, and if necessary defy them and the men who would enforce the observance of these precepts, these laws of the dead past, upon us."

From this paragraph the readers of the Register could have seen that we do not condemn and reject constitutions or codes of law, as a whole. We are very willing to keep and to use whatever we find therein that is true, good and useful. What we object to is the blind, unreasoning adoration that is being paid to the code or document called the Constitution of the United States. Some of the articles and sections of this document have been shown by the test of experience to be wise and good. Those, for example that are intended to secure the freedom of speech and of the press, and the right of peaceable assembly; also the right to a "speedy and public trial by an impartial jury," in cases of criminal prosecution. But these rights are older than written constitutions and do not depend upon them for their validity, and, as the current history of our times shows, the Constitution of the United States is powerless to secure these rights to the citizen.

But while we find some good features in this constitution we find more that, in our judgment, have been shown by experience to be "wrong in principle," as well as "unsuited to our times and circumstances." Among these bad features we may mention the clause that authorizes the enactment of fugitive slave laws. It is true that this clause (although it stands to-day unrepented) has become inoperative through later amendments, but it did not become inoperative till men rejected it, ignored it and defied it. And thus it came to pass that the constitution itself, which was said to have been formed to "establish justice, insure domestic tranquility, and secure the blessings of liberty to ourselves and our posterity"—this same constitution became the legitimate parent, the logical cause of the greatest "domestic" war known to history.

But this is not the only clause that has contravened and defeated the very objects for which the constitution was formed. There are other clauses of this constitution, under the legitimate operation of which the people, the great masses of the producers, both white and black, are now being made slaves to a monopolistic few. The clauses of this constitution granting powers to congress and to the co-ordinate branches of government, are almost without exception, violations of the natural rights

of the citizen—or, more correctly speaking, they authorize and legalize violations of such natural rights. They are simply usurpations, since neither the members of the convention themselves nor the members of the legislatures who sent them to Philadelphia, were clothed with any such power derived from nature or from natural and rational views of government.

To make this statement clear, let us take the clause granting to congress the exclusive right to "coin money and regulate the value thereof." Under natural law and natural justice, every man is an equal sovereign as well as an equal citizen, and if so he possesses the sovereign right to coin his own money and sell it just as he sells his wheat, his horse or his labor, for whatever other men are willing to pay. But the members of the constitutional convention deprived the citizen of this natural right. It is legitimate to ask, where did these members get the power or the right to insert such a clause in the constitution?

"From the legislatures who appointed the delegates," you say.

But where did the legislatures get such power?

"From the people who elected them."

But where did the people get the power thus delegated to their servants or agents in the legislature? Where does one man or a dozen men or a thousand men—a "majority," if you please—get the right to say that citizen John Doe or Richard Roe shall not coin his own silver and gold into dollars or print his own Greenbacks or Graybacks, —his "slipshasters"—and sell them to whomsoever will buy?

We defy any man to give any other answer to these questions than that the constitution repudiated and nullified the basic principle of self-government, as announced in the Declaration of Independence—which principle expressed in few words is Individual Sovereignty. Evidently the convention did not intend to allow the citizen to be sovereign over his own business. The answer is that coining money was one of the usurped prerogatives of the "crown," and when the crown was abolished in America this prerogative instead of reverting to the individual citizen where it rightfully belonged, was vested, by this convention, in a few men, an oligarchy, called the "congress." The leading spirit in this convention, as is well known, was Alexander Hamilton, a monarchist! To prove this we have only to quote Justice Miller himself who says:

"While Hamilton would have preferred a hereditary monarchy, with strong restriction on his authority, like that in England, he soon saw that even his great influence could not carry the convention with him."

Hamilton was defeated in his desire to have a monarchy in form but he succeeded admirably well in retaining its spirit. Under European monarchies government money, government coins, represented the majesty, the authority of the crown. If a poor man was unable to obtain money stamped with the crown to pay his taxes and his debts to his landlord he could be thrown into prison, there to lie till the debt was paid. Hence government money, legal tender money, became an object to be coveted and almost worshiped by the subjects of monarchy. The monarchists in our constitutional convention were shrewd enough and influential enough to carry this very important point, and in so doing they laid the foundation of a new monarchy in America—a despotism of plutocrats, whose power over the liberties and the lives of the laboring man and woman—the real producers of all wealth—it will probably require another bloody revolution to overthrow. Under the operation of this monarchal provision within the past 25 years, the national government has directly and indirectly robbed the people of many hundreds of thousands of millions of dollars worth of their hard earnings through expansion and contraction of currency. And when the laborers demand the right to meet and discuss methods of reform the capitalistic press, that is, the governmental press, demand their dispersion by the military forces—one paper advising that "hand grenaides" be thrown among the workmen when they ask better pay and shorter hours of labor.

But to issue and to regulate the value, that is, to control the volume of money, is only one of the monarchal features embodied in our federal constitution. The clauses empowering "the congress" "To lay and collect taxes, duties, imposts," etc. "To regulate commerce with foreign nations," etc.

"To declare war, grant letters of mark and reprisal," etc.

"To dispose of and make all needful rules and regulations respecting the territory [the public land] and other property belonging to the United States," etc., etc.

All these and many more are simply usurpations of authority by the convention that framed the federal constitution, and they were adopted directly from the monarchal systems of government, then, as now, in force across the Atlantic.

It will be said, no doubt, in answer to these statements and arguments that whatever concessions were made by this convention to the spirit and forms of monarchal government, whatever compromises were made between liberty and self-government on the one hand, and despotism and rulership on the other—all these concessions and compromises were absolutely necessary at that time to secure and perpetuate our independence as against European aggressions, savage enemies, and also against designing demagogues and would-be dictators at home. It will also be urged that the doctrine of individual self-government was until then almost unknown; that Thomas Jefferson, even, was not a consistent individualist, etc.

To this we reply, in brief, and in conclusion for this issue, that while recognizing and admitting, as we think, the full force of these arguments, while making due allowances for human weakness and for the critical and anomalous, if not unprecedented, conditions under which the fathers of the American Republic found themselves placed, we would respectfully ask our objectors,

Would it not show more of honor and respect for the memory of these fathers of the republic if we were to set ourselves honestly and earnestly to the task of examining, revising, amending and improving the work that they left us as an inheritance—would not such a course better prove that we are worthy sons of noble sires than does our present fashion or practice of offering up fulsome adulation and praise to their memory, and "homage" to their work—even treating as impiety and sacrilege every suggestion or imputation that the work of their hands is an imperfect document and that it contains grave errors that should be eliminated?

As a specimen of this unreasoning and unreasonable "homage," take this utterance from Justice Miller's address at the recent "Centennial":

Let me urge upon my fellow countrymen, and especially upon the rising generation of them, to examine with careful scrutiny all new theories of government and of social life, and if they do not rest upon a foundation of veneration and respect for law as the bond of social existence, let him distrust them as inimical to human happiness.

The connection in which this passage occurs shows quite clearly that by the "law" the speaker means the federal constitution. Justice Miller would doubtless pity the superstition of a religious devotee who should use such language when speaking of his creed or his religion, but how much more sensible and rational is such language when used in reference to the civil or political creed formulated by his ancestors?

STATE SOCIALISM.

"ZENO'S" MISTAKES.

Not to crowd unduly upon our small space by the quotations and explanatory remarks which otherwise would be necessary I here number the various points of my reply to Zeno and for connection the reader is referred to the corresponding numerals in his article on fourth page. The figures follow the matter which I here criticize.

1. Municipalities can be as tyrannical as States if they choose; what guarantee have we that the rights of the individual will be respected by the co-operative town any more than by the co-operative State? Are not the restrictions imposed by our semi-socialistic cities and towns often of the most odious character? Take, for instance, the ordinance under which Lucy Parsons is arrested for distributing A. R. Parson's appeal for justice.

But, more than this, I fail to find in the S. L. P. platform anything resembling Zeno's "Town Socialism." The demand is that the land, instruments of production, etc., shall "become the common property of the whole people." What does the phrase the "whole people" signify if not the entire mass of the people, the collectivity, the State?

2. This answers the question whether or not there is to be personal liberty under the State Socialistic regime. There will not. The majority will decide what institutions shall be controlled by the city or the State and, as now, the minority must submit or be put to seri-

ous loss and inconvenience. Every institution and business taken by the collectivity by majority vote inevitably calls for several related ones and it is only a question of very brief time when the process of absorption shall leave nothing for the individual.

3. It is idle to aver that "to make the products of labor common property would be contrary to State Socialism," for, as a matter of fact, such exploitation is the very essence of State Socialism. Without that demand State Socialism would be very nearly innocuous. Its other important demand, that the *gratuities of nature* shall no longer be monopolized by a few, in spirit, just.

But railroads, steamship lines, telegraphs, manufacturing, etc., are products of labor, are they not? And it is proposed to make them common property, is it not? Well, as this must be admitted, is it not then beyond dispute that State Socialism aims to make certain of the existing products of labor common property? But again; all these are subject to the universal law of decay and need constant additions of the products of labor to maintain their usefulness. And improvements are produced only by labor. So that to keep railroads, telegraphs, manufacturing, etc., in repair and to improve them it will be necessary for the Socialistic State to always make at least a portion of the products of labor common property.

4. But must not the laborer always give labor in return for the products of labor? As much for the "free" ride on the government road as for the shovel of the individual laborer?

5. Were it not for governmental interference in private concerns and the protection the State grants to the spoilers the power of the "beasts of prey" to "extort profits" would be reduced to a minimum.

6. Certainly I admit that the "ruling tendency is to make capital public property," but that fact does not establish anything, so far as the rightfulness or wrongfulness of the principles of State Socialism is concerned. Once the ruling tendency was to burn people as witches, but that did not make it right. A ruling tendency to-day is to prescribe what the citizen shall or shall not drink, but I much doubt if even Zeno thinks it a tendency in the right direction.

7. Prince Kropotkin is doubtless a very worthy man and heroic reformer and he has aspirations Anarchist-ward, but he is no more an Anarchist than Zeno is, or then any other Communistic-Anarchist.

8. I have answered this under Six, but will say again that a popular craze, even if it extends over a century, establishes only that vast numbers of people are liable to be mistaken and to transmit their mistakes to succeeding generations. Surely, the persistence of Christianity should be sufficient to make Zeno cautious about advancing arguments based upon the long continuance of a belief, tendency or habit.

9. How about laws which fine men for "blasphemy"? And the State never could make a man "believe a creed," but it could punish him for failure to say he believed it and could make him support the Church which taught it.

To day it fines him if he violates laws (Sunday statutes, et al.) enacted in its interest and it compels him to help support schools where it is inculcated and pay taxes upon Church property.

A man may not to-day be fined simply for becoming a parent, but he is liable to both fine and imprisonment if he becomes a parent in other than a certain prescribed way, and he is confronted with compulsory vaccination laws which again subject him to the danger of fine and imprisonment. Then there are medical monopoly laws which often prevent him from employing for his child the physician he desires. Where, O Zeno! is that enlargement of the "individual sphere" which you say accompanies the growing tendency to make "capital public property"? I deny that there is any such enlargement, and I affirm that every curtailment of the liberty of the individual in one sphere of action has had the effect of, directly or indirectly, curtailing it in all others.

10. I do not think that there is any "gap in the Anarchist ranks" between the defenders of private property and those who repudiate it as being robbery." If by "property" is meant only privileged wealth, that which has been secured by or is used to extort interest, profits and rents by the connivance of the State, I join with Proudhon and James in calling it robbery. But if by property is also meant the earnings of labor, then I must dissent. And anyway I consider

that the term "Property is robbery" is an unfortunate one for our propaganda. Whether Proudhon did or did not mean law-privileged wealth, is immaterial so far as my intended criticism is concerned. Our use of the word Anarchy is etymologically defensible, but not so the use of the word property as a synonym for robbery, not even in the restricted sense in which Proudhon employed it.

11. I am surprised at Zeno's criticism of the word "Restraintment." In the sense in which Fenwick employed the words, "The Restraintment" is the name of the organization that shall punish, restrain, actual invaders, and actual invaders only, of other's rights. Zeno's objection that we cannot restrain the man who plots and commits a crime in secret, has no weight as against that word in particular, for it is equally applicable to "govern," "punish," or any other of a nature allied to either.

PROPERTY AND LAW.
12. Monopoly, in a so-called civilized country is dependent upon law, i. e. it is created or protected or both by law, but although property may be at the mercy of law is not created by it, as it exists by virtue of toil, and therefore, from my point of view, "theft" does not imply "law." The man who should take the earnings of another without his consent would be a thief, and that even if there had never existed a statute against it.

I am not answering for Mr. James, but I do not think that he is tainted with Communism, and I am sure that he holds that it is theft for one man or for a government to take the fruits of a man's labor without his consent. The misunderstanding arises, I think, from this misuse of the word "property," as synonymous with robbery.

14. In a Socialistic State where a majority vote determined what should be public property it would not be possible for the capital owned by all to be used by all. Where force of numbers instead of choice and adaptation rule the actions of men it cannot reasonably be expected that order and prosperity will result. W.

Flashes.

Lum repeats that he has "greater faith in Man than in the most gifted individual." Some men prefer to go with the crowd, right or wrong, but in the end they generally regret that they did not heed the advice of the cool-headed few who kept out of the mad rush. Man (with a big M) has usually been wrong and the few individuals right. Because the foolish multitude shout themselves hoarse over the favorite of the hour and then turn and lend him limb from limb the next, quite likely for no fault of his own, is no reason why men of philosophical minds should do reverence to their fickle impetuosity.

I must insist with all possible emphasis that the reformer's business is to help direct the masses of men, not to follow in the wake of those who are swayed by passion and impulses and are unable to trace the chain of social wrongs one link back from themselves. Men may plunge into revolution because they suffer, but unless they know why they suffer, unless they are acting from intelligent conviction more than from a sense of pain, they are almost sure to construct a new state on an only slightly modified model of the old, and so will sow for their own later harvesting or their children's the seeds of the old evils.

"II." has lately had much to say that needed to be known and realized regarding the unreliable and retrogressive nature of the American press, taken as a whole. No words, however, are adequate to name and denounce the unfairness and turpitude of many journals which wish to be known as exponents and defenders of all that is popular in morality. The affirmation by the Illinois supreme court of the verdict obtained in Judge Gary's court against the Chicago Socialists has furnished these newspaper defamers and prevaricators with an opportunity to display their unexampled powers of misrepresentation and abuse.

Of those that I shall notice here I will begin with the one geographically the nearest and in point of influence the least important, the *New Era* of this place. After uttering a shriek of exultation at the prospective cruel death of even innocent men, whose "trial" was most notoriously unfair, it proceeds to call frantically for summary dealing with conspicuous friends of the sentenced Socialists, notably Johann Most, Col.inton, and Walter Vrooman.

That no injustice may be done him, I

will say that it is possible that Van Meter was misled by the infamously false "special" sent to the *Chicago Tribune* from New York and appearing in that paper of the 20th inst. relative to the meeting of protest held in the Cooper Union the night of the 19th inst. This special pretends to give portions of a speech by Herr Most in which very bloodthirsty language is said to have been used and the wildest threats made. "Editor Shevitch and others made speeches of a similar character," adds the special. All this is untrue. The *Tribune* reporter seems to have maliciously intended to prejudice the public mind against the helpless victims of monopolistic tyranny by putting into the mouths of their friends such insane utterances as those attributed to Most and others. But it is very probable that this employee knew what would be acceptable to his masters in the *Tribune* counting-room.

Below is a copy of the dispatch sent by the editors of the *N. Y. Leader* to the *Chicago Tribune*:

THE LEADER OFFICE,
New York, September 24, 1897.
Your dispatch of September 19 is a series of misstatements. The report of John Most's speech is utterly false. He never said what is attributed to him by your reporter. Nor did "Editor Shevitch and others make speeches of a similar character." We ask publication of this.

S. E. HUNTER,
R. J. HUNTER.
This is but one instance in thousands and tens of thousands which could be mentioned where the papers which make a business of catering to the fears, prejudices and passions of the credulous, uncritical masses and of the interested defenders of dominant institutions, play with the reputations, rights, liberty and lives of the few and unpopular, those who have no powerful constituency, no influential friends in the seats of power.

Among the papers which stand first and foremost in these ranks of infamy is the alleged Liberal journal of Indianapolis, Ind., the *Ironclad Age*. For virulence of language, misrepresentation of facts and apparent hatred of unfortunate men because of their opinions it is hardly excelled by any of the great daily organs of the plutocracy.

In its issue of Sept. 21 it quotes a long leader from the *Indianapolis Journal*, prefacing it with some remarks of its own, ending them with the assertion that the arguments of the article in question "voice the sentiments of every man and woman fit to live in the United States." According to this dictum, no person is fit to live in this country who does not unqualifiedly indorse the procedure at the "trial," and the conviction of the Socialists; who does not say that the Haymarket affair was caused by the "open agitation and secret plotting by the leading Anarchists of Chicago," who does not subscribe to the dogma that the doctrine of Anarchism is that the "only true foundations of society are rapine, lust and murder," who does not declare that "Only Anarchists and they who sympathize with Anarchists will condemn or regret the decision," and much more of the same malignity and falsehood. The *Indianapolis Journal* sets forth these and kindred ideas as one having authority, and the "Freethought" paper (Justice and Truth save the mark!) avows that no man or woman is fit to live in the United States who does not indorse them!

In its editorial on the same subject the *I. A.* surpasses the *Journal* in malignant misrepresentation. This paragraph is a fair sample of Dr. Monro's attempts at argument in support of the monstrous decision of the Illinois supreme court:

It was not the infidelity of these anarchists which led them to incite a revolution. It was not the teachings of natural law which prompted them to manufacture bombs and hurl them into a mixed crowd. It was not because their rights had been invaded. They are almost to a man foreigners, aliens to our free institutions, who came to this country penniless and through the aid of the law, by winning on a revolution in which they expected to be leaders. They hoped with effect on the upheaval of society, the destruction of civil government, the masses rolled in blood, the slaughter of millions, and the wails of the widows and orphaned to gain some small advantage to themselves.

I do not believe that any Christian preacher or paper ever exceeded, in the most mendacious and reckless of attacks upon Freethought and Freethinkers, the untruth, malice and despicable meanness of this *Liberal* editor's assault upon the helpless victims of police savagery, perjured testimony, and newspaper-manufactured public opinion.

Such false "specials" as that of the *Tribune*, such editorials as those of the *Journal* and the *Age*, are average samples of the means taken to secure the conviction and justify the murder of the Chicago Socialists.

Mr. Tucker states that the poem, "Paul

at Athens," published in *LUCIFER* of Sept. 9th, was written for his quarterly, *The Radical Review*, by Mr. Ball. The copy in my scrap-book was cut from the *Index* and is preceded by these words of Mr. Abbott:

Mr. Ball's poem, "Paul at Athens," will be apt to stir the indignation of all true Paulites—and we confess, to a feeling of incredulity.

If I am not in error, the *Index* reported the poem as having been read at the meeting of some Association, possibly the Free Religious.

J. H. Cook has gone to Seattle, Wash. Ter. . . . Even the *Chicago Mail* protests against the arrest of Mrs. Parsons by the officious police of that city for the "crime" of distributing A. R. Parson's calm statement of his case. . . . W. F. Jameson has a letter in the *Truth Seeker* of Sept. 24, in which he takes strong ground in favor of debating with Clark Braden or any other man whom the Church indorses, no matter how unsavory his private character may be. It appears to me that W. F. cannot be dislodged from this position, for it is that of genuine Liberalism. . . . "The sightless eyes of justice are filled with tears," says the *Truth Seeker* against the decision of the Illinois supreme court in the Socialists' case. . . . Will H. Kernan is now conducting the *Home Advocate* at Muncie, Iowa. Give your muse voice again, Comrade. . . . Stephen Young, formerly of Memphis, Mo., has recently died at Toledo, Ohio. . . . It's conspiracy, treason and murder in Chicago, U. S. A., and devotion, patriotism and martyrdom in Mitchellstown, Ireland. What a difference 'twixt tweedledum and tweedledee! Great is the American newspaper and consistently virtuous the American politician. . . . An Anarchist's club has been formed in Boston with A. H. Simpson as secretary-treasurer. B. R. Tucker is earnestly in favor of this attempt at Anarchistic organization and expresses the hope that comrades in other cities will do likewise. My friend T. seems to have lost some of his undue fear of free organization. . . . Oct. Word just to hand. . . . For some time *Liberty* has been the battlefield of the Egoists and Moralists. Good people, all, but, rightly understood, the Egoistic position is impregnable. W.

THAT GOLDEN CROWN.

In a recent issue we took occasion to advert to the extravagant language used by the Christian Amendment folks when speaking of the expected temporal reign of their lord and master, Jesus the Nazarene, one of whose noted sayings was, "my kingdom is not of this world."

The clause quoted from the *Christian Statesman* is one that seems to be highly prized by the editor of that journal, as it is made to do duty somewhat as a motto in several numbers of that paper. It reads thus:

"All the gold given to this cause [Christian Amendment of the U. S. Constitution] goes into the diadem of King Jesus. We shall find it there when we behold his glory."—Rev. McPheeters in *Christian Statesman*.

Our chief object in recalling this matter now is to correct a rather provoking blunder made by us in commenting on this characteristic extravagance. We said:

"If Jesus still retains his human body, as most, if not all Christians believe, is there not some danger, Bro. McPheeters, that the diadem will get so heavy that it will be a fearful load for poor (rich) King Jesus to carry? Just consider a moment! From reports of the Treasurer, this 'cause' receives an average of at least \$300 per month, or \$3600 per year, if we understand him rightly. This sum in gold would weigh over 200 lbs."

Instead of "lbs" it should have been ounces, and this we are sure is what we intended to say.

All the same, however, the quotation from the *Statesman* well illustrates the gross not to say barbaric "materialism" of the average Christian view of what will constitute the "glory" of the coming reign of the "carpenter's son." Gold, in the estimation of all semi-civilized people is the most valuable of all earthly possessions. For this reason it became the emblem as well as the means or basis of kingly power. The highest ideals, that Christians have in regard to their expected King, is that the splendors of his reign will be like those of the barbaric monarchs of the olden times.

II.
The Valley Falls Debate.

Moses Hall's Eighth Speech in Reply to Eld. Clark Braden.

Continued.
Nor do I see any reason why we should be "devoted" to Jesus. Our devotion to him can assist neither him nor ourselves; what we want is devotion to humanity. Thousands of poor orphans and many worse than orphans need our devotion—we can bless them and thus elevate humanity. Will we do it? An immense battle is just now going on between grinding monopolists and the toilers in this country; by a true devotion to

a living humanity instead of to dead gods and dead demi-gods we may do good in the world. Bro. Braden, throw your stale propositions to the dogs, turn humanitarian, and help save the world from evils which now threaten its ruin, and you will assist the world and save yourself.

2. Instead of devoting ourselves to Jesus, for the sake of "salvation" let us devote ourselves to humanity for the sake of progression. Let us teach humanity how to generate such children as will need no regeneration.

3. Let us away with the idea of leaders, and faith in persons; instead, let us follow principles. The man who, in his own soul, feels what is right and is determined to do it needs no leaders. Bless you, we must determine to do what is right whether any one else ever did or not. We must not do right because Jesus did right, but because it is right to do right.

Mr. Braden's propositions, the most of them, may do for babies and semi-idiot, Men and women—those guided by principles—do not need them. They are simply husks, take them away and give us in their stead some of the gospel of to-day.

MR. HULL'S NINTH REPLY TO MR. BRADEN.
Gentlemen Moderators: It may be a relief to know we are nearing the last way Mr. Braden has of stalling his proposition. It comes out now numbered "twenty-eight" and is as follows:

"Christianity makes eternal, absolute and perfect, this atonement, this sacrifice, this mediator, this leader, this embodiment of life and doctrine, or making him God manifest in the flesh, Jesus of Nazareth, who stands between God and man and can reach us down to humanity struggling in sin, doubt and fear, giving it confidence by the human side of his nature, to approach God for pardon and to begin a life of reformation and righteousness; and, with the other hand laid on the throne of the eternal, giving man confidence to rely on him as a perfect savior because divine."

Probably Artemus Ward was the only other man who ever lived who could get so many words into so few ideas as are in this proposition. There is nothing in it that has not been expressed twenty-seven times before. I notice that my friend in harness, for his Christian tenets sometimes puts the horse before the cart but he can generally be depended on to get the thing hitched together wrong end foremost. In all the conglomeration of statements in this proposition, he has Christianity make all that makes it. Thus Christianity makes the atonement, instead of the atonement being one of the factors that go to make Christianity. Christianity causes God to be a pardoning God and makes righteousness possible.

If this is all true, the world will have to revise its mode of thinking. When I preached Christianity, a pardoning God was the cause of Christianity and Christianity was a result of righteousness, instead of its cause.

About the only thought I can find hidden in this cyclone of verbiage is that before the world had Christianity in had an "atonement," "sacrifice," "mediator," but it was neither "eternal" nor "absolute." Christianity comes along and "makes eternal, absolute and perfect this atonement, this sacrifice, this mediator," etc.

Surely, the rendering of such a proposition in the estimation of all who are not blinded by theology, a sufficient reply.

If Mr. Braden is right, if Christianity puts Jesus between God and man then Christianity has done wrong. There should be nothing between spirit and spirit, nothing between a soul and the fountain from which it springs; as well interpose a stranger between a babe and its mother. If the soul has sinned the pardoning or healing power must be found in itself—not in another. No sapling when gashed with the woodman's ax rushes to another sapling for blood to heal it; its own sap carries the healing element. When you cut your hand you never ask somebody else to lend you healing blood; bind the wound up in its own blood and it will soon recover.

Christianity causes man to "rely on Jesus as a perfect savior because divine." Will Christianity or some of its representatives, prove Jesus any more divine than anybody else? He was born, if born at all, as others were, lived as others live, and died as others die.

That Jesus was the son of a ghost and a girl no person who weighs evidence can believe. The only testimony in the world for this is the dream of her silly old lover. When an old widower gets insane after a young girl as in this case, he is liable to say and do some queer things. I will leave the matter to Eld. Braden, himself; would he believe his own daughter's son the child of a ghost, with no evidence in the world except her lover's dream? I will go further; are there any conditions where he could believe his own child could be the mother of a babe before she had ever known a man?

Now the evidence of the divinity of this "perfect savior, because divine" is this man's dream, and all Christianity hangs on that. Well may the Immortal Watts say:

"Great God on what a slender thread,
Hangs everlasting things."

Mr. Braden's "twenty-ninth proposition states that,

"Christianity offers to men redemption from evil; salvation from the love of sin, the practice of sin, the guilt of sin, the punishment of sin."

Christianity may "offer" all this, as the devil offered Christ the world, but it has no more power to perform than his satanic majesty had. When has Christianity ever redeemed from evil? Are Christians ever sick? Are they poor? Do they die? Are these ev-

ils? To what evils am I subject that Bro. Braden is not? Let him show that Christianity has done something more than "offer." It is not because Christianity has not offered enough that we object to it; it is because it has performed so little that it is really good. Mr. B. has not proved that it has performed anything yet, not performed elsewhere. It promises, or "offers" salvation from sin,—when? Where? Who has it ever saved from sin? Are there no sinners in the church? Is there a Christian who does not sin? If so where? who is he? It did not save even Paul from sin. He, though he was a Christian *par excellence*, wrestled with sin all his life, and said "O, wretched man that I am, who shall deliver me from the body of this death." It was after he was an old man, when the time of his departure was at hand that he said Jesus came into the world to save sinners, of whom, he said "I am chief." Mark the language, he does not say I was chief, but I am chief.

Paul thanked God for sin. His language is "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you." Rom vii 17. He thanks God that they were sinners because it gave a chance for "forms of doctrine." He loved sin because it revealed the grace of God. He says "Where sin abounded grace did much more abound." Paul was a thorough believer in the grace of God and as sin revealed that grace he was thankful for its existence.

I know of no Christian who ever was redeemed from sin. I find the average Christian will misrepresent and falsify as quick as the average sinner.

Mr. Braden's next point is Christianity saves men from the punishment of sin. That is true or it is not true. If it is not true it is only another added to the false claims put forth by Christianity. If it is true, then Christianity is the worst sin-curing institution that ever cursed the world. If Christianity saves from the punishment of sin, it offers a premium on sin. That system which teaches that a person can escape the consequences of his acts will teach him to not without regard to consequences.

No wonder Christianity has deluged the world in blood. If Christianity saves men from a just punishment it saves them from justice and hence, is an unjust system. If not, the punishment it saves them from was unjust, then Christianity comes to save the world from the effects of God's mistake, and not from their own sin.

Bro. Braden, why not stop writing and reading your proposition? The more you state it, the worse off you cause it. You are in the net, every new way of stalling your case is a new mesh and you are getting terribly tangled.

We date from the First of January 1601. This era is called the Era of Man (B. 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 Galileo 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.

Appeal Fund.

To help defray the expenses of carrying the case of A. Spios, A. R. Parsons, Samuel Fielden and their associates to the United States Supreme Court:
J. W. Cooper, Colorado. . . . \$50.00
L. H. Froligh, Jr., St. Louis, Mo. 4.55

We extend thanks to Secretaries John P. Reynolds of the Inter-State Industrial Exposition of Chicago; W. H. Smyth of the Piedmont Exposition, Atlanta, Georgia, and W. H. Town of the Kansas City Fair, for the courtesies of the season, and only regret that we cannot enjoy the delights promised by each and all.

We desire our readers to remember that the names of Freethinkers and labor reformers are always gladly received. We wish to send sample copies to all men and women who are not afraid to let their reform faith be known. Write name, postoffice, county and State plainly.

Free Love Explained and Defended.

[Concluded from first page.]

so-called marriage bonds, and renders them superfluous. The happy couple needs no legal bonds; the law can but enchain together the unhappy. Ignore, and eventually abolish, the stupid laws which make a slave of woman, and the pleasures of courtship will not vanish when the nuptial ring appears; the idea of ownership will be supplanted with that of mutual respect; woman will become self-dependent and self-reliant instead of a slave cringing to "her lord and master;" and she will not sell herself into slavery for the fortune and "position" which it may bring. Law-enforced marriage means the subjection of women, and Free Love means the freedom of women, "the women will be free, which means neither owned nor rented," and man will retain his companionship during his good behavior towards her; the last remnant of female slavery shall be swept away, and the vision of freedom shall at last be realized. DAVID A. ANDRADE.

SCANDAL MONGERS.

Do you hear the scandal mongers,
Breathing poison in a whisper,
In a sly,
Moving cautiously and slow,
Smiling sweetly as they go,
Never noisy-gliding smoothly as a snake—
Slipping under and sliding there,
Through the meadows fresh and fair,
Leaving subtle slime and poison in their wake.
Saw you not the scandal monger
As he sat,
Beaming brightly 'neath the roses
On her hat?
In her dainty gloves and dress,
Angel-like and nothing less,
Seemed she casting smiles and pleasing words
About
Once she shrugged and shook her head,
Raised her eyes and nothing said,
When you spoke of friends, and yet it left a
Doubt.

Did you watch the scandal monger
At the ball?
Through the music, rhythm, beauty,
Light and all,
Moving here and moving there,
With a whisper light as air,
Casting shadows on a sister-woman's fame—
Just a whispered word or glance,
As she looked at the dancing couples,
And a doubt forever hangs upon a name.
You will find the scandal mongers
Everywhere;
Sometimes men, but often women,
Young and fair;
Yet their tongues drip foulest slime,
And they spend their leisure time
Tasting and on those who climb by work and
worth!
Shun them, shun them as you go—
Shun them, whether high or low.
They are but the cursed serpents of the earth.
—Bachango.

FREE PLATFORM.

Testimonial.

This certifies that I believe Elmina D. Slenker to be a woman of exceptional intelligence, sincerity, usefulness and purity of life and motive. I unhesitatingly endorse her work as a physiologist and sexologist. It has been a source of enlightenment and happiness to thousands. Every possible fact in relation to sexual purity and impurity should be placed without obstacle before the people. Nothing can get so rotten in the dark as sex. Next in importance to industrial emancipation comes sunlight on sex. J. Wm. Lloyd.

Science in Story.

This is one of the most popular of books for the young. It is physiology, science, fun, wit and humor, all in one book. It is profusely illustrated and the "monkey shins" of "Spensie" are intensely amusing. A vast fund of valuable information is concealed under the form of a story, and old and young are entertained, amused and instructed by it. The boy-doctor and the Mischievous Monkey each claim our attention by turns and as you close the book you wish there was more of it. It is written by Dr. J. B. Foote and it was originally in five volumes and sold for \$5, but now you get the five for \$2, and you wish you could get five more of a similar nature.

No more valuable Christmas gift can be given to a child than "Science in Story." I have sold a good many copies and have given several to children as prizes for letters for "Children's Corner," and all who secure it are delighted with it.

Order it of ELMINA D. SLENKER,
Snowville, Va.
or LUCIFER.

To Yarros, Egolst, Greeting.

In Lucifer under the head of "What Does Mr. Lum Want?" at the head of a column of more or less interesting matter, I read: "I find it next to impossible to determine what it is exactly that our friends want us to do." Knowing that the only constructive work Mr. Yarros is capable of must be cast in the form of personal criticism, I do not want him to do violence to his nature by abandoning it. Not having any overwhelming confidence in my ability to hold Society up by the tail till I can have "certain" things settled in a certain way, I respectfully decline "going into the business" of Society sayer.

Among the "things" that Mr. Lum wants is to continue to be amused by *The Boston Centinel*, to witness its efforts to contract the plumb line to the dimensions necessary to include three or four only to its measurement, and to continue to grow merry and fat with the increasing number of regularly sentenced to exile and outlaws. And to give it a new opportunity to vaunt itself as the only Simon-pure Original Jacobs. I propose next month to rescue *The Alarm* from Chicago when Lucifer may perhaps enjoy a rest.

In the meantime for the readers of Lucifer I will add a few reflections. Opposition to authority of man over man, where abuses of escape are closed, necessarily ends in

submission or rebellion. To rebel against one ruler may but leave the path open to another. Shall we therefore become tacitly submissive and theoretically aggressive? Can we wage war upon the abstract principle without some feeling against its discrete incarnations? Imagine a Russian nihilist drawing a fine distinction between the principle of authority and the visible Czar!

The error lies, not in including the visible form, but in making that the sole aim. If the nihilist strikes at the Czar, it is to strike at a principle and shatter a belief. To oppose the State, a State will be met in the way. However high we carry our heads, our feet encounter obstacles. All men are not logical machines constructed on a Babbage Calculator model. Some men have not learned to analyze their better impulses with a logician's scalpel, and on them theories fall and move muscles.

Against this there is but one resource for the State—to suppress discussion; against this there is no resource for us. That our theories should not move muscles is aside from the case—the question is, human nature not yet having been brought under control of cool egoistic analysis, will our views have other than the intellectual effect we design? It is well enough to aim our weapons accurately, but all will not reach the same high mark.

To endeavor to inaugurate a peaceful evolution from entrenched privilege to liberty may be good intention, but arguments will unintentionally get down from the head to muscles, or may be unable to rise above them, and we will find that we have been laying down squares of Hell's pavement. It is because I have greater faith in man than in the most gifted individual, even Yarros, I shall not grow pale at any reflex result which may follow theories, but calmly say, in the classic language of the street, "Let 'er go, Gallacher!" DYAN D. JAM.

Explanations and Statements.

Editors Lucifer: Nothing in the Socialist platform shows that the plank quoted by "W." will be forced upon any community where it is not wanted. The other demand for "municipal self-government," forbids that sort of tyranny. (1.) Institutions will be taken by the town or state, one by one, as the majority decide. (2.) No minority will object except the receivers of profit from the old system. To make "the products of labor common property," would be contrary to State Socialism. (3.) I think the words merely qualify the kinds of capital mentioned, as distinct from land. I prefer the old platform. Five years ago I was a member of the S. L. P. The platform then contained this demand:

"That the resources of life—the means of production, public transportation and communication—(Land, Machinery, Railroads, Telegraph lines, canals, etc.) become, as fast as practicable, the common property of the whole people through the government, thus to abolish the Wage-System and substitute Co-operative Production, with a just distribution of its rewards."

Here is nothing of common property in the "products of labor," nor anything that does not appear properly as public wealth as society progresses. These products are not "common" which can be had only by giving labor in return. (4.) The words "As fast as practicable" should forbid any infringement upon individual property, and are in harmony with the existing tendency to make more and more capital public property. No one claims to be abused because public capital is now used except the beasts of prey who would extort profits, and for them I have no sympathy. (5.)

Does any Anarchist deny that the ruling tendency is to make capital public property? (6.) Read what Prince Kropotkin, the foremost Anarchist, (7.) says in the *Nineteenth Century* (August):

"Notwithstanding the egotistic turn given to the public mind by the merchant-producers of our century, the Communist tendency is continually reasserting itself and trying to make its way into public life. The penny bridge dispute before the public bridge; so also the road which formerly had to be paid for its use. The same spirit pervades thousands of other institutions, Museums, free libraries, and free public schools; parks and pleasure grounds; paved and lighted streets free for everybody's use; water supplied to private dwellings with a growing tendency towards disregarding the exact amount used by the individual; tramways and railways which have already begun to introduce the season ticket or the uniform, and will surely go much further on this line when they are no longer private property. All these are tokens, showing in which direction further progress is to be expected."

Yet all these things have passed from individual greed, to the control of the State, except railroads which will increase in usefulness "when no longer private property." Surely, a tendency thus manifested during a century cannot be contrary to nature. It must be that natural laws are "executing themselves." (8.)

The tendency to enlarge the individual sphere is as marked as the other. The days when the state could make us believe a creed, or force a man for not becoming a parent, are gone forever. (9.) By becoming public property capital comes under the control of the producers who use it. Is this fact to be deplored? The tendency is towards democracy not autocracy. The demand for municipal self-government applies, not only after Socialism is adopted, but to the question itself of adopting Socialism; thus many towns will have more public capital than others. In this sense only "portions" of all the capital will be made common. Free land is the most important plank; dissenters may leave society and form groups upon the free land. The state does not forbid these groups now; except by imposing a

rather small tax; how will it under Socialism, if the general tendency is towards greater, not less freedom? Socialists do not expect a sudden adoption of Socialism; they see society developing in their direction.

I shall defend no doctrine unconditionally. Socialism pretends to be based upon democracy, freedom, equality, and individual rights; when it departs from these it departs from me. But as many of my associates hold views similar to mine, I shall not hasten to find a new banner. Some of the Eastern branches seem to tend towards Communism. Any schism in the S. L. P. will hardly equal the gap in the Anarchist ranks between the defenders of private property and those who repudiate it as being robbery. (10.) "Restraintment" is a good word, but most crimes cannot be prevented by restraint. How restrain a man who plots in secret, and commits the crime unrepentantly? (11.)

In connection with my reply to Mr. James, the assertion: "Theft implies law," seems rational, or must to a man who says "property is robbery," and that property depends on law and government. (12.) When no one can withhold wealth from another, any one can take what he desires of another's production. Theft is the taking of property; no law (or custom, its equivalent) defines property, as in Mr. James' communism, there can be no theft. (13.)

There are illogical, unreasonable State Socialists. One, a leader, holds that tools of a workman are neither capital nor wealth. All implements must be deemed capital; but if Socialists would make all capital common, and assert that tools for personal use are not capital, it follows that they do not disturb personal capital. Use is the only proper test of ownership. If only the capital used by all is owned by all, (14.) no wrong is done; for personal ownership of capital used by all, is claimed solely for gain. What then is left for the individual? Everything except the grasping for profit. ZENO.

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