

LUCIFER.

THE LIGHT-BEARER.

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LUCIFER--THE LIGHT-BEARER.

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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 Commanding them. List E.—Passages Showing that Scripture Wine did Intoxicate. Conclusion.

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"THE DEAD SLEEP WELL."

This life is a war to the most of men, And the end of the fray is defeat; We conquer of enemies one at a time, Who rises to meet us in conflict again, While nine lay us prone at their feet.

Our temporal triumph is but for an hour, One foe we see ever ahead, Who goeth abroad like a whirlwind of power Through the vale of Gheenna and Eden's bowers, And marketh his way with the dead.

The King of Terrors men call this scourge, Whose armor is brass, and whose breath Arouses the billows that foam and surge Like an ocean upstirred by the demurge, And whose waves overwhelm us in death.

To some at the dawning of day he appears As the first flush of sunrise has come; Ere we reap the fruition of ripening years, While the earth has yet but a valley of tears, And the voice of the weeper is dumb.

And he draws nigh at the noontide fair, When the flower of our days is in bloom; And we feel not the weight of the burdening care, Till the hope that upheld us has turned to despair, And our star disappears in the gloom.

Once more his approach is the close of a day, When the task that was laid has been done; When the harvest of autumn is garnered away, Our children's children around us play, And the race that was set has been run.

Yet not in anger ere rides this knight Of the white plume, and whose steel Has a color as pale as the snowflake white, And a gentle footstep that falls as light As the flower drops the ripened seed.

Though he send us sorrow and sore dismay, He fears not a hope from the breast, We long for a recompense one day, For the loved and lost one borne away; In the end he restores us rest.

On the shadowy shore of the great unknown There dashes no wave of care, The seeds of contentment in peace are sown, Transformed to a song in the broken moan, And sorrow surcease finds there.

So, calm and peaceful, we fall asleep, And the world moves on our head, The stars above us their vigils keep, No dream shall disturb our slumber deep, For sweet is the rest of the dead.
GEORGE B. MACDONALD.

"PROPERTY."

Property in natural opportunities is theft, is robbery. This exists only by virtue or force of the law. In this sense only is property robbery.

I often say to my fellow toilers: "As long as you recognize property in land, in mines, in water courses, in the natural forests, that long will you be slaves."

This recognition is the "institution of Property," which Proudhon declares to be "Robbery."

As to the truth of this, to the thinker, there can be no doubt. All value—all property is produced—is created by toil, in connection with these natural opportunities. If under the law these are the properties of lucky holders, the producers of real property, therefore, before they begin to produce, will be compelled to pay a tax to the holders of the fictitious property, that which is made property by the force of law, and common superstition. But superstition is at the bottom of it. Raise the common mind above this and the "institution of property," will melt away as snow before a summer's noonday sun.
J. W. C.

A Reign of Terror.

Russia has a reign of terror, from lack of constitutional freedom. England is now introducing the same tactics into Ireland. The Land League is a "conspiracy," all Land League meetings are "seditious and incendiary," and every Land Leaguer is a criminal.

America, with all her boasted tradition, is following in the same steps. Corporate privilege thinks it can strangle agitation. Six Judges have declared it as their opinion that if a whole jury was prejudiced against Anarchists, Socialists and Communists it would not incapacitate it from service, for, since Anarchism involves the destruction of life, and since Socialism involves the destruction of property, the prejudice "would be nothing more than a prejudice against crime." An Anarchist, a Socialist, or a Communist is, *prima facie*, a murderer and a thief; only catch such a one and you have caught one who will, on general principles, murder and steal. Having such a one you can account for every murder and theft in the country, however remote. And if there should be any need of a trial, it would only be necessary to

prove, before a capitalistic jury, that the defendants were Anarchists, Socialists and Communists.

Here we have corroborated again, from the judges' own mouths, that no such individuals as Spies, Parsons, et al. were ever on trial or that their indictment was for murder; but that Anarchism, Socialism, Communism were on trial and these men were indicted for being Anarchists, Socialists and Communists. It is difficult to imagine how such principles could have been sanctioned in England, for had Hyndman been tried by them, after the London riots, he certainly could not have escaped. No principle has ever laid down more elastic, no precedent was ever established more dangerous. It is a capitalistic drug net, and if followed up, as it will be if these men are hung, it will hang or imprison every labor reformer in the country. The significance of these hangings means the withdrawal of all labor agitation from the field of open discussion to the arbitrament of force. In America, as in Ireland, we shall have a reign of terror. Not the Spilling of the Ten, nor John Brown's trial, not the Emancipation proclamation will be as significant an affair in American history as the hanging of these Chicago agitators. A reign of terror in America, between labor and capital, and under majority rule, will be universally deadly and indiscriminating. It will be a reign of espionage and suspicion. Pinkerton will be president. Every neighborhood gossip will have its informer and detective. Every house will be watched and every step be met with a bomb. Yet such is the logical, steady trend of the issue sanctioned at Ottawa.

Henceforth there can be but two parties before the country. One which stands for freest discussion and the right of public assemblage. The other will stand as afraid of the truth there uttered and would "hang" it. Certainly there is nothing "incendiary" or "seditious" in foolish utterances.
C. T. FOWLER.

Liberty Essential to Growth.

You can see for yourself how vast is the material that is waiting to be used. Has any race of men ever fairly tried even the humblest experiment of freedom and found it fail? Have not the human faculties grown in every field just as freedom has been given to them? Have men ever clung to protection and restraint and officialism without entangling themselves deeper and deeper into evils from which there was no outlet? But to-night we cannot enter upon these wide fields. There is only one group of facts, those that belong to the history of plant and animal, at which we can glance. See how clearly under Darwin's revelations comes out the saving meaning that there is in competition, the destructive meaning that there is in protection. Protect the plant and animal by some external protection, as that of an island or an impassible barrier, and you reserve it for certain destruction when the day comes in which at last the life that has ranged over wider spaces and become better adapted to the conditions of existence enters into competition with it. The very conditions that seemed to protect it have ensured its destruction. Had it not been protected it had passed through the same gradual adaptations that other life elsewhere has passed through. It was separation from the mainland that preserved the Australian marsupials, that has made islands such as Madagascar the interesting relic-houses of a life that had not been competent to survive unless protected. So also has it been that the European plants, which by ranging over wider tracts have more thoroughly undergone selection, have beaten the native plants of La Plata, New Zealand, and, in a lesser degree, of Australia, whilst speaking generally the plants of these countries cannot obtain a footing in Europe; that the inter-tropical mountains lost their true vegetation, and accepted those harder forms which in the Glacial period was able to

reach them; that the wingless and defenseless birds, such as those of Mauritius, and Bourbon, and Rodriguez, have only been found where beasts of prey were absent. But why multiply examples? The history of the world turns upon the fact of the harder forms, perfected by a wider and sharper competition, inevitably replacing the weaker forms. And do you not also see how the lower kinds of self-protection die out before the higher kinds? The huge armor-plates and spikes that once protected animal life are replaced by higher organizations, better adaptations of bone and muscle, and therefore quicker movements, by improved special organs, by increasing size of brain. It is the same with men. The clumsy restrictions and defenses which parliaments provide must give place to those higher forms of self-protection which depend upon mental qualities. Is it not plainly one and the same sentence which nature speaks to plants, to animals, and to men, "Improve in the true way or be destroyed?" She affixes everywhere her two great conditions of improvement, variety (or difference) that both in the physical and in the intellectual world brings into existence the beginnings of higher life—and competition, that selects for survival these all-precious beginnings out of the midst of the lower forms; whilst outside these conditions she reserves no way of salvation. It is wrong and untruthful to allege or evade these truths. Whatever it costs, you must say plainly to all men that variety and competition are the only conditions of their advance, and that those conditions can only exist under a system of perfect liberty. All infringements of liberty sin in a twofold way. They tend to uniformly by excluding natural variety, and they give external protection at the cost of preventing the development of self-protection, saving the pain of the present by doubling it in the future. Does such a law seem hard to you? If so, remember that it is not a competition like that of animals and savages, to be decided merely by physical force and cunning, but one in which the more powerful brain, the truer perception, the more temperate habit, the more upright conduct, shall prevail in the end, and that thus the better type shall be always evolving, while the pain of the passage from the unfit to the fit grows less and less.

"And now," said Angus, "leaving further consideration of the principles, let me ask you for the net result. How would you give practical effect to such views?"

"The government, as pointed out by Mr. Spencer, must confine itself simply to the defense of life and property, whether as regards internal or external defense. You can defend neither of these systems, both of which involve the use of force, on true moral grounds; they can only be imperfectly defended under the law of self-preservation, which we extend to others beyond ourselves. But in the world as it is, those who use force must be repelled—and effectively repelled—by force. By their own act they place themselves in the force-relation, and, barbarous as is the relation, we must accept it just as far as they thrust it on us. Further the Government must not go. It must not attempt any service of any kind for the people, from the more mechanism of carrying their letters to that most arrogant and ill-conceived of all universal schemes, the education of their children. All services which the people require must be done by themselves, grouped according to their wants and their affinities in their own natural groups, and acting by means of voluntary association. The system would be one of free-trade carried out logically and consistently in every direction. We shall then be quit both of the politician, with that enormous bribing power which he possesses by offering services to one part of the people at the cost of another part, and of that fatal compression of ideas, energies and experimental efforts which results whenever universal systems are imposed upon a nation. Those people who wish to make their fellow-men wise, or temperate, or virtuous, or comfortable, or happy, by some rapid exercise of power, little dream of the sterility that belongs to the universal systems which they so readily inflict on

them. Some day they will open their eyes and see that there never yet has been a great system sustained by force under which all the best faculties of men have not slowly withered."—Anberon Herbert, "A Politician in Sight of Heaven."

Progress vs. Law.

Suppose our fathers had been sticklers for the majesty of the law, this republic would never have been established. This howl about the majesty of the law, is the howl of tyrants who act upon the presumption that there cannot be an obnoxious law. The abolitionists showed their contempt for the fugitive slave law, and the majority of the people sustained them. Many men admit that certain legal enactments are wrong, but so long as the wrong is sanctioned by law, the law should be obeyed. Had this idea been carried out in the past, progress would have been impossible. For thousands of years progress has been the result of repealing law, but no law was ever repealed while it was obeyed. Disobedience is one of the conditions of progress. Some one must violate; some one must show their contempt for assumed authority or progress is impossible. Adam and Eve were the first Anarchists. The devil was the first agitator, the first teacher. Eat, said he; you will not die. They took his word for it and lived. Christ showed contempt for existing law. His Anarchism cost him his life, but the race took a grand step. Martin Luther defied the law and reformed the church. "No subject to the powers that be," has always been a favorite text, but if the enthusiasts of '76 had obeyed that divine law, America would to-day be governed by a king. An oligarchy of wealth has been substituted for a king, and to offer an objection to the laws enacted in the interest of this oligarchy, is to merit the name Anarchist.

There are thousands of people in the world who do right for the sake of right. The conduct of these people would be substantially the same if every law in existence was repealed to-morrow. Practically, these people are Anarchists. They know how to govern themselves, hence have no use for any form of government.—Omaha Truth.

Lack of Courage.

Lack of courage to do and say what the conscience dictates should be said and done is the cause of much of the contemptible monstrosities and vapid, worthless characters of the present time. Fear of what Mrs. Grundy will say, dread of injury to business, a desire to be on the popular or fashionable side of every question, timidity about showing an independent self-reliant spirit, causes most people to drift with the popular tide, to ape the fashions in thought and speech, to suppress their own convictions, and so become mental and moral nullities, contemptible alike in their own eyes and the eyes of all whose good opinion is worth having.

We have been led to these reflections by conversation with the editor of a Kansas paper, who told us personally that he believed exactly as we do in regard to the seven condemned Chicago Socialists—that they are entirely innocent of any crime but that of exercising their constitutional right of free speech—that their trial was a mockery and travesty on justice—yet who in his editorial columns says they should be hung, because he does not wish to injure his advertising business, or risk losing his free pass on the railroads. Such a man is more contemptible than the meanest, mangiest, bone-stealing, stray cur that runs the streets, is really bartering the lives of innocent men for a very little pelf, is utterly unworthy his heritage as an American freeman, but, alas! there are too many such on all public questions, so many that our morality seems stricken by a dry rot and only a pessimist philosophy possible.—Anti-Monopolist.

PRACTICAL CO-OPERATION.

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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."

OUR PROSECUTION.

Whether the suit against us in the U. S. court had its origin in private malice, religious bigotry, "vice masquerading in the garb of virtue," or a combination of all three we do not know, and, so far as results to us are concerned, it may not matter much, but this is certain—the machinery of the national government is being used in an effort to crush out freedom of speech and press upon unpopular physiological and social subjects, and an invasive and unconstitutional law renders possible this denial of citizen right, this persecution of those whose only offense is that their opinions upon religious, industrial and social questions do not coincide with those of the majority. If we are convicted, as other men have been on equally ridiculous charges, it will not prove that we have used unfit language, or that we have taught any principles that are wrong, but it will be simply one more instance in which those who were, or supposed they were, interested in conserving existing institutions have been able, with the aid of fanatical and reactionary laws, to annoy, impoverish and sometimes kill those whom they feared as innovators or possible rivals and whose arguments they could not answer upon the field of fair, free discussion.

Our public and private enemies may succeed in imprisoning us, and they may suppress LUCIFER, but neither our imprisonment nor its suspension will retard one hour the coming of the Dawn; the more barbarous their methods of warfare upon us the more sure is the ultimate destruction of the rotten system in whose corruption all such methods have their origin.

In the words of Phillips: "You may build your temple of granite and pile it to the skies, but if it be founded in the least upon injustice, the pulse of a girl shall in time beat it down."

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

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THE GREATEST NEED.

In treating a case of physical disease the wise physician seeks,

1st. To convince his patient that he is really diseased—really sick—if from any cause he is not yet aware of that fact.

2nd. To inspire him with an earnest desire to get well, if from any cause he does not possess such desire.

3d. To inspire him with confidence in nature—in the *vis medicatrix naturæ*—if from any cause such confidence is lacking.

4th. To convince him of the necessity of removing obstructions and supplying normal conditions so that Dame Nature may do her "perfect work."

5th. To convince him—and this is, perhaps, most difficult of all—that he, the physician, knows just what the trouble is, and what changes are necessary in environments, habits or rules of life, to enable the patient to make a good start on the road to health.

In fewer words—the physician must be a physiologist and a hygienist, but above all else he must be a man of *practical ability*. He must be a man of *sense*. Not only the sense that comes of learning, of study and observation, but also the sense that comes of intuition, and which is sometimes called *common sense*—so called, perhaps, because it is the most uncommon of all!

Suppose, for illustration, the physician is called to treat a patient afflicted with the disease known as alcoholism. (By this term we mean not simply accidental or temporary poisoning by alcohol but that chronic condition in which none of the bodily or even mental functions can be satisfactorily performed except under the stimulus of alcohol.) The first difficulty encountered by the physician will be to convince his patient that alcoholism is a *disease*—that he is really sick. Then, it will be very hard to inspire the sick man with enough of the desire for life and health to induce him to make the necessary effort to get well. Then, too, it will be very hard to convince him that nature is the true physician, and that he must get back to natural methods and habits of living before he can expect a cure. And most difficult of all will it be to gain and to hold the sick man's confidence in the ability and integrity of his physician long enough to allow the vital forces to rally under the treatment sufficiently to enable the *selfhood*, the *manhood*, of the sick man once more to assert itself—once more to gain the mastery over appetite.

Now for the application: The sick man is the body politic, the collectivity, if you please. The physicians (self-elected, of course!) are the reform writers and speakers of the day. The disease—well, what shall we name it? For want of a better name, suppose we call it **BALLOT-BOXISM!**

As in the case of alcoholism, it is very hard to convince the patient that ballot-boxism is a disease. In both cases the disease is so insidious that the victim is not aware of his danger until self-respect and manly independence are gone, and then—such is the hallucination under which the senses labor—he hugs his enemy all the more closely to his breast, believing it to be his best friend! At first a mere convenience, or, perhaps, an obedient servant, the alcohol habit ends by becoming a most tyrannical master. It dominates the entire man, mental and moral as well as physical. Just so with the ballot-box habit. At first a convenience, an obedient servant, it has now become a most tyrannical master. It dominates us mentally and morally as well as physically. Not only do we hug it to our breast as our dearest friend, we look up to it as to something possessing superhuman powers, and—metaphorically speaking—bow down to it, worship it, implore it to save us from the very evils it has brought upon us. With Job we are ready to say, "though he slay me yet will I trust in him!"

What then is the remedy?

What the greatest need of the hour? From our standpoint, the remedy, the greatest need, has already been indicated. The remedy is to UNCOIL THE COILS OF ARTIFICIAL HABIT AND RETURN TO NATURAL CONDITIONS! Bow the knee no longer to the god *hol pot* (the many) whose image or visible incarnation is the ballot-box. The ballot-box is an artificial arrangement of men, and

man's happiness, to his highest development, than is the product of fermentation known as alcohol. Both may be useful as servants, but experience has shown them to be the most cruel tyrants when they become our masters.

But here again comes in the question of methods. How to uncoil the coils of artificial habit—how return to natural conditions! Here, if anywhere, the physician, the reformer, needs his fullest endowment of common sense—his practical ability—his power of adapting means to the desired end. Carrying the parallel already made use of a little further we may say, No sane physician will prescribe the same regimen for a sick man that would be right and proper for one in health. The physician who would prescribe total abstinence from artificial stimulants as a regimen for a man afflicted with alcoholism to the borders of delirium would probably be called a charlatan. Would the reformer be any less a charlatan who would prescribe total abstinence from voting as a regimen for men whose moral stamina and mental independence had been weakened if not destroyed by life-long devotion to ballot-boxism. The wise physician would probably say to the alcoholized inebriate,

"If you want to get well, your habits of living must be radically changed; but you have so long leaned upon your daily and almost hourly potations that you cannot with safety at once discard all artificial stimulants. Commence by reducing the quantity and the frequency. Substitute the milder for the more powerful intoxicants; be very sure never to touch that which is drugged or adulterated. Cultivate your manhood in every department. Cultivate self-reliance. Lean on your own moral muscle; it will grow and strengthen by use. Look within instead of without for sources of enjoyment. Be your own savior. Nature knows no vicarious atonements. Work out your own salvation in your own sphere, and allow all others to do the same. Do not intrude. While yours is the natural and civil right to save yourself or destroy yourself in your own way you have neither the natural nor civil right to make a nuisance of yourself by forcing your selfhood or your methods upon others."

In like manner we think the reformer should say to the governmental inebriate—to all whose individualism has been lost, all whose birthright has been bartered away for a mess of pottage, at the ballot-box:

"You have so long leaned upon this crutch, this governmental prop, that you are not now able to stand alone. To remove it altogether and at once would do you an injury; but so physically weak and so mentally demoralized have you become by indulgence in this ballot-box vice that sooner or later it will prove your ruin unless a radical reform be inaugurated. As in the case of alcoholism, so in this, the change from abnormal to normal conditions cannot be made in a day. The change must be a growth, an evolution, not a cataclysmal revolution. Unwind the coils that bind you in the same way that they were put upon you—one at a time! Vote, if you must, but vote to abolish rather than to enact laws. But while exercising your natural, your civil right to vote, remember that you have no right to force your methods upon others. Let those who appeal to the ballot abide by the arbitrament of the ballot, as those who appeal to the sword must abide the arbitrament of the sword. And so, likewise, should those who appeal to neither ballot nor sword be allowed to manage their own affairs in their own way. In fewer words, use your governmental crutch until you are able to walk without it but do not force it upon those who do not want it, and—in the name of justice and of humanity we make the demand—do not make a club of your clumsy old crutch to beat out the brains of those who have outgrown all need of its use."

PULPIT AND PRESS.

In recent issues of LUCIFER we have made frequent and copious extracts from the editorial columns of the Kansas City Times. We have done this chiefly because the Times seems to hold a kind of hegemony or leadership among the less prominent newspapers published within a radius of, say, one hundred or two hundred miles of Kansas City. It is the doctrine of hate and revenge. It is the doctrine of suppression, the doctrine of spiritual and political despotism. No man can be a believer in human liberty, no man can consistently advocate equality of rights for all men—including the right to free speech and free press—while believing the medieval doctrine of an actual devil and a real hell.

say for the Times, that whatever else may be said for or against it, there is no ambiguity about its utterances. What it says it says with a vim, a clearness and incisiveness of diction that leaves no doubt in the mind of the reader as to what the writer means to say. As an opponent of the paternalistic legislation that seeks to invade and deft personal autonomy in matters of food, drink, literature, and works of art, the Times has done valiant service to the cause of freedom and progress. Would that we could say as much for its utterances on all other subjects of public interest. In its treatment of the Chicago Socialists, now under sentence of death because of their honest opinions, openly and bravely expressed, the Times has out-Heroded Herod in its revengful utterances.

In its issue of October 7, the Kansas City luminary quotes from the pulpit and comments thereon as follows:

"In a recent discourse the Rev. J. P. Newman is reported to have said, in referring to the Chicago Anarchists:

"The cry goes up to-day for absolute liberty. Destroy the Bible, tear down the churches, kill the pastors, abolish the Sabbath. Could any American citizen have anticipated ten years ago such an advance? Would any American citizen ten years ago have foretold this mad and menacing thing? Good citizens and Christians would sign and circulate a petition for the pardon of those whose hands are red with the blood of the keepers of the peace and defenders of public safety? This is a lack of the church. This is a foul, revolutionary movement of inescapable, cowardly wretches who ought to have been hanged long ago? Liberty means obedience to law, absolute liberty has no place in this world, and the church comes from God. We should understand that for those who yell for absolute liberty and its practices we have the dungeons, the gallows, or exile."

"This is all very well as far as it goes, but it has merely skimmed the surface of the evil which afflicts the country. Who pities these dynamiters of Chicago? Who is lifting a hand to save them from the rope except those who are but little better than they?"

"This 'Rev. J. P. Newman,' if we mistake not, is the same who, under President Grant, held the office of 'Inspector of Consulates,' an office created expressly for him—if we remember rightly. It is, perhaps, not so strange that a well-fed, lazy, government pet, like Rev. Newman, should misrepresent, defame and malign those whose only fault is that they have denounced the iniquities of governments—municipal, state and national—this perhaps is not so strange, but that the clear-headed editor of the Times, who is not supposed to have grown fat by long feeding at the government crib, and who, from his opportunities, is supposed to be familiar with the facts in question—that this man should indorse the utterly untruthful and infamously bloodthirsty tirade of the political priest, certainly calls for some words of explanation."

This explanation is abundantly given in the succeeding paragraphs of the same editorial. Hear the Times:

Dr. Newman need not have belabored these attacks so violently. They are the mere outgrowth of a poison that lies deeper. That has been at work for thirty ten years. That is as difficult to eradicate as leprosy. That is the result of a long and slow making deadly, more and more insidious, malaria. That is becoming more intense every day, more destructive and more inveterate to medication—we mean the poison of intemperance.

Here then is the key that solves the riddle. Rev. Newman is a Republican and an orthodox Christian. "The editor of the Times is a Democrat and an orthodox Christian. "What has become of the old-fashioned orthodoxy?" asks this lay champion of the old faith. Lamenting and describing its decline he says:

"The gravitation towards a religion that has neither a Bible nor a Savior has been going on for many years. It began when the preachers began to preach politics from the pulpits. It began when the New Testament was prostituted to the glorification of an actual devil and a real hell."

These are fair specimens taken from nearly a column of similar matter.

Further comment upon the utterances of these representative men—the one of the pulpit and the other of the press—would seem to be quite superfluous. The doctrine of an "actual devil and a real hell" is the doctrine of hate and revenge. It is the doctrine of suppression, the doctrine of spiritual and political despotism. No man can be a believer in human liberty, no man can consistently advocate equality of rights for all men—including the right to free speech and free press—while believing the medieval doctrine of an actual devil and a real hell.

FLASHES.

In a letter to his paper, *New Thought*, Moses Hull writes some deserved words of praise of the push and energy of the Vincent boys of the *Nonconformist*, and also says that they are "right on every question." This unqualified indorsement of their propaganda leads me to inquire if Mr. Hull is an advocate of the Henry George land tax, of the monopoly by the government of the issuance of money, and of the ownership of railroads and telegraph lines by the state. If so, he is in the State Social-

istic instead of the Anarchistic, Individualistic, camp, and his "methods" of reform are steps away from instead of in the direction of self-rule, and hence are in no way "practical" in the view of any but State Socialists, i. e., they can be indorsed only by those who believe in extending the scope and strengthening the power of the central government.

The wave of puritanism which is sweeping over the country presages the submersion of every monument, landmark and temple of Liberty, and foretells the early triumph of the Coming Theocracy. Scarcely a day passes that does not witness some new encroachment of the death-laden tide of poisonous paternalism.

Kansas is given over to the meddlers and Sabbatarian hypocrites. Lawrence has closed down on the Sunday papers, and in Topeka everything except the papers and hotels are to feel the heavy hand of the law on Sunday. The spirits of the Covenanters and Puritans bind us with the chains of Law and we, as a people, sit humbly at the feet of the Protestant priest, who is the power on the throne in "Free" Kansas to-day. Free Kansas! Bahl! we are not free, and we never shall be free until we tear from our throats and our pockets the suffocating, thieving, hands of the bigots and assert and maintain our right to attend to our own business on all days of the week.

It should not for a moment be forgotten that all Sunday legislation is, at the bottom, in the interest of a class, of a class which does nearly all its work on that day. The preachers want a monopoly of one day in the week; their guild must be "protected" from competition. If they could they would gladly compel the people, by positive statutes to attend church services, but, as they dare not, as yet, propose so long a step backward, they content themselves with the enactment of Sunday laws which, by making it practically impossible for the people to go anywhere else on Sunday, force them to attend church and, consequently, support the ministry. This is the whole matter in a nutshell, and it is only folly to attempt to blink the facts, and an utterly mistaken policy to speak softly about the miserable outrage.

This then is the situation, exactly: The minister's trade and working-day is Sunday; then his store, or shop, is open for business, and he clamors for Sunday laws because any rivalry cuts down his receipts. He must be "protected?" But, as his work is one neither of "necessity" nor "charity," he is himself the most flagrant and persistent violator of his own favorite statute, and, if magistrates were not, as a class, invertebrates and dependent for their positions upon the votes of church people and those under their thumbs, the clerical meddler would soon get enough of Sunday laws and be content to take his place among ordinary people, no longer trying to force everybody to come up and trade at his counter.

Our fearless and able co-worker, *Honesty*, of Melbourne, Australia, is doing splendid services in the common cause.

Of the efficacy of passive resistance I find this item of evidence in its columns:

Owing to the determined passive resistance offered to vaccination in Leicester (Eng.), one child in every thirteen is now vaccinated in that county. Bravo, Leicester!

Will *Honesty* please send us its No. 3, which failed to reach this office?

A Wichita druggist was sentenced on 208 counts for violation of the prohibitory law, receiving thirty days in prison and \$100 fine on each count. This would make the term of imprisonment over seventeen years, and the fine, \$20,800. Of course, this is equivalent to a sentence for life. To call the society civilized in which such crimes are possible would be a foolish waste of courtesy. Savagery is the word to use. In human injustice and malignant cruelty, Apaches yelling in glee about a slowly-roasting captive at the stake never excelled this. The maddening brandy of fanaticism has driven Kansas Judges and people crazy. Alas, America, how low art thou fallen!

Probably if Mrs. Slenker knew the town of Liberal better she would stint her words of praise; at least, if she had lived there for a few weeks she would know that it had not been "too liberal for its own prosperity;" she would know that the man or woman who dared express thoughts in advance of what was decreed to be orthodox there would soon disappear from the town.

LUCIFER.

THE LIGHT-BEARER.

NEW SERIES, VOL. 5, No. 26.

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"THE DEAD SLEEP WELL."

This life is a war to the most of men, And the end of the fray is defeat; We conquer of enemies one out of ten, Who rises to meet us in conflict again, While nine lay us prone at their feet.

Our temporal triumph is but for an hour, One foe we see ever ahead, Who goeth abroad like a whirlwind of power Through the vale of Gheenna and Eden's bowers, And marketh his way with the dead.

The King of Terrors men call this scourge, Of the whooping plague, and whose breath Arouses the billows that foam and surge, Like an ocean upstirred by the demurge, And whose waves overwhelm us in death.

To some at the dawning of day he appears As the first flush of sunrise has come; Ere we reap the fruition of ripening years, While the earth has yet but a valley of tears, And the voice of the weeper is dumb.

And he draws nigh at the noontide fair, When the flower of our days is in bloom; And we feel not the weight of the burdening care, Till the hope that upheld us has turned to despair, And our star disappears in the gloom.

Once more his approach is the close of a day, When the task that was laid has been done; When the harvest of autumn is garnered away; Our children's children around us play, And the race that was set has been run.

Yet not in anger ere rides this knight Of the whooping plague, and whose steel Has a color as pale as the snowflake white, And a gentle footstep that falls as light As the flower drops the ripened seed.

Though he send us sorrow and sore dismay, He fears not a hope from the breast, We long for a recompense one day, For the loved and lost one borne away; In the end he restores us rest.

On the shadowy shore of the great unknown There dashes no wave of care, The seeds of contentment in peace are sown, Transformed to a song in the broken moan, And sorrow surcease finds there.

So, calm and peaceful, we fall asleep, And the world moves on our head, The stars above us their vigils keep, No dream shall disturb our slumber deep, For sweet is the rest of the dead.

GEORGE B. MACDONALD.

"Property." Property in natural opportunities is theft, is robbery. This exists only by virtue or force of the law. In this sense only is property robbery.

I often say to my fellow toilers: "As long as you recognize property in land, in mines, in water courses, in the natural forests, that long will you be slaves."

This recognition is the "institution of Property," which Proudhon declares to be "Robbery."

As to the truth of this, to the thinker, there can be no doubt. All value—all property is produced—is created by toil, in connection with these natural opportunities. If under the law these are the properties of lucky holders, the producers of real property, therefore, before they begin to produce, will be compelled to pay a tax to the holders of the fictitious property, that which is made property by the force of law, and common superstition. But superstition is at the bottom of it. Raise the common mind above this and the "institution of property," will melt away as snow before a summer's noonday sun.

J. W. C.

A Reign of Terror.

Russia has a reign of terror, from lack of constitutional freedom. England is now introducing the same tactics into Ireland. The Land League is a "conspiracy," all Land League meetings are "seditious and incendiary," and every Land Leaguer is a criminal.

America, with all her boasted tradition, is following in the same steps. Corporate privilege thinks it can strangle agitation. Six Judges have declared it as their opinion that if a whole jury was prejudiced against Anarchists, Socialists and Communists it would not incapacitate it from service, for, since Anarchism involves the destruction of life, and since Socialism involves the destruction of property, the prejudice "would be nothing more than a prejudice against crime." An Anarchist, a Socialist, or a Communist is, *prima facie*, a murderer and a thief; only catch such a one and you have caught one who will, on general principles, murder and steal. Having such a one you can account for every murder and theft in the country, however remote. And if there should be any need of a trial, it would only be necessary to

prove, before a capitalistic jury, that the defendants were Anarchists, Socialists and Communists.

Here we have corroborated again, from the judges' own mouths, that no such individuals as Spies, Parsons, et al. were ever on trial or that their indictment was for murder; but that Anarchism, Socialism, Communism were on trial and these men were indicted for being Anarchists, Socialists and Communists. It is difficult to imagine how such principles could have been sanctioned in England, for had Hyndman been tried by them, after the London riots, he certainly could not have escaped. No principle has ever laid down more elastic, no precedent was ever established more dangerous. It is a capitalistic drug net, and if followed up, as it will be if these men are hung, it will hang or imprison every labor reformer in the country. The significance of these hangings means the withdrawal of all labor agitation from the field of open discussion to the arbitrament of force. In America, as in Ireland, we shall have a reign of terror. Not the Spilling of the Ten, nor John Brown's trial, not the Emancipation proclamation will be as significant an affair in American history as the hanging of these Chicago agitators. A reign of terror in America, between labor and capital, and under majority rule, will be universally deadly and indiscriminating. It will be a reign of espionage and suspicion. Pinkerton will be president. Every neighborhood's gossip will have its informer and detective. Every house will be watched and every step be met with a bomb. Yet such is the logical, steady trend of the issue sanctioned at Ottawa.

Henceforth there can be but two parties before the country. One which stands for freest discussion and the right of public assemblage. The other will stand as afraid of the truth there uttered and would "hang" it. Certainly there is nothing "incendiary" or "seditious" in foolish utterances.

C. T. FOWLER.

Liberty Essential to Growth.

You can see for yourself how vast is the material that is waiting to be used. Has any race of men ever fairly tried even the humblest experiment of freedom and found it fail? Have not the human faculties grown in every field just as freedom has been given to them? Have men ever clung to protection and restraint and officialism without entangling themselves deeper and deeper into evils from which there was no outlet? But to-night we cannot enter upon these wide fields. There is only one group of facts, those that belong to the history of plant and animal, at which we can glance. See how clearly under Darwin's revelations comes out the saving meaning that there is in competition, the destructive meaning that there is in protection. Protect the plant and animal by some external protection, as that of an island or an impassible barrier, and you reserve it for certain destruction when the day comes in which at last the life that has ranged over wider spaces and become better adapted to the conditions of existence enters into competition with it. The very conditions that seemed to protect it have ensured its destruction. And it not been protected it had passed through the same gradual adaptations that other life elsewhere has passed through. It was separation from the mainland that preserved the Australian marsupials, that has made islands such as Madagascar the interesting relic-houses of a life that had not been competent to survive unless protected. So also has it been that the European plants, which by ranging over wider tracts have more thoroughly undergone selection, have beaten the native plants of La Plata, New Zealand, and, in a lesser degree, of Australia, whilst speaking generally the plants of these countries cannot obtain a footing in Europe; that the inter-tropical mountains lost their true vegetation, and accepted those harder forms which in the Glacial period was able to

reach them; that the wingless and defenseless birds, such as those of Mauritius, and Bourbon, and Rodriguez, have only been found where beasts of prey were absent. But why multiply examples? The history of the world turns upon the fact of the harder forms, perfected by a wider and sharper competition, inevitably replacing the weaker forms. And do you not also see how the lower kinds of self-protection die out before the higher kinds? The huge armor-plates and spikes that once protected animal life are replaced by higher organizations, better adaptations of bone and muscle, and therefore quicker movements, by improved special organs, by increasing size of brain. It is the same with men. The clumsy restrictions and defenses which parliaments provide must give place to those higher forms of self-protection which depend upon mental qualities. Is it not plainly one and the same sentence which nature speaks to plants, to animals, and to men, "Improve in the true way or be destroyed?" She affixes everywhere her two great conditions of improvement, variety (or difference) that both in the physical and in the intellectual world brings into existence the beginnings of higher life—and competition, that selects for survival these all-precious beginnings out of the midst of the lower forms; whilst outside these conditions she reserves no way of salvation. It is wrong and untruthful to allege or evade these truths. Whatever it costs, you must say plainly to all men that variety and competition are the only conditions of their advance, and that those conditions can only exist under a system of perfect liberty. All infringements of liberty sin in a twofold way. They tend to uniformly by excluding natural variety, and they give external protection at the cost of preventing the development of self-protection, saving the pain of the present by doubling it in the future. Does such a law seem hard to you? If so, remember that it is not a competition like that of animals and savages, to be decided merely by physical force and cunning, but one in which the more powerful brain, the truer perception, the more temperate habit, the more upright conduct, shall prevail in the end, and that thus the better type shall be always evolving, while the pain of the passage from the unfit to the fit grows less and less.

"And now," said Angus, "leaving further consideration of the principles, let me ask you for the net result. How would you give practical effect to such views?"

"The government, as pointed out by Mr. Spencer, must confine itself simply to the defense of life and property, whether as regards internal or external defense. You can defend neither of these systems, both of which involve the use of force, on true moral grounds; they can only be imperfectly defended under the law of self-preservation, which we extend to others beyond ourselves. But in the world as it is, those who use force must be repelled—and effectively repelled—by force. By their own act they place themselves in the force-relation, and, barbarous as is the relation, we must accept it just as far as they thrust it on us. Further the Government must not go. It must not attempt any service of any kind for the people, from the more mechanism of carrying their letters to that most arrogant and ill-conceived of all universal schemes, the education of their children. All services which the people require must be done by themselves, grouped according to their wants and their affinities in their own natural groups, and acting by means of voluntary association. The system would be one of free-trade carried out logically and consistently in every direction. We shall then be quit both of the politician, with that enormous bribing power which he possesses by offering services to one part of the people at the cost of another part, and of that fatal compression of ideas, energies and experimental efforts which results whenever universal systems are imposed upon a nation. Those people who wish to make their fellow-men wise, or temperate, or virtuous, or comfortable, or happy, by some rapid exercise of power, little dream of the sterility that belongs to the universal systems which they so readily inflict on

them. Some day they will open their eyes and see that there never yet has been a great system sustained by force under which all the best faculties of men have not slowly withered."—Anberon Herbert, "A Politician in Sight of Heaven."

Progress vs. Law.

Suppose our fathers had been sticklers for the majesty of the law, this republic would never have been established. This howl about the majesty of the law, is the howl of tyrants who act upon the presumption that there cannot be an obnoxious law. The abolitionists showed their contempt for the fugitive slave law, and the majority of the people sustained them. Many men admit that certain legal enactments are wrong, but so long as the wrong is sanctioned by law, the law should be obeyed. Had this idea been carried out in the past, progress would have been impossible. For thousands of years progress has been the result of repealing law, but no law was ever repealed while it was obeyed. Disobedience is one of the conditions of progress. Some one must violate; some one must show their contempt for assumed authority or progress is impossible. Adam and Eve were the first Anarchists. The devil was the first agitator, the first teacher. Eat, said he; you will not die. They took his word for it and lived. Christ showed contempt for existing law. His Anarchism cost him his life, but the race took a grand step. Martin Luther defied the law and reformed the church. "No subject to the powers that be," has always been a favorite text, but if the enthusiasts of '76 had obeyed that divine law, America would to-day be governed by a king. An oligarchy of wealth has been substituted for a king, and to offer an objection to the laws enacted in the interest of this oligarchy, is to merit the name Anarchist.

There are thousands of people in the world who do right for the sake of right. The conduct of these people would be substantially the same if every law in existence was repealed to-morrow. Practically, these people are Anarchists. They know how to govern themselves, hence have no use for any form of government.—Omaha Truth.

Lack of Courage.

Lack of courage to do and say what the conscience dictates should be said and done is the cause of much of the contemptible monstrosities and vapid, worthless characters of the present time. Fear of what Mrs. Grundy will say, dread of injury to business, a desire to be on the popular or fashionable side of every question, timidity about showing an independent self-reliant spirit, causes most people to drift with the popular tide, to ape the fashions in thought and speech, to suppress their own convictions, and so become mental and moral nullities, contemptible alike in their own eyes and the eyes of all whose good opinion is worth having.

We have been led to these reflections by conversation with the editor of a Kansas paper, who told us personally that he believed exactly as we do in regard to the seven condemned Chicago Socialists—that they are entirely innocent of any crime but that of exercising their constitutional right of free speech—that their trial was a mockery and travesty on justice—yet who in his editorial columns says they should be hung, because he does not wish to injure his advertising business, or risk losing his free pass on the railroads. Such a man is more contemptible than the meanest, mangiest, bone-stealing, stray cur that runs the streets, is really bartering the lives of innocent men for a very little pelf, is utterly unworthy his heritage as an American freeman, but, alas! there are too many such on all public questions, so many that our morality seems stricken by a dry rot and only a pessimist philosophy possible.—Anti-Monopolist.

PRACTICAL CO-OPERATION.

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We date from the First of January 1601. 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."

OUR PROSECUTION.

Whether the suit against us in the U. S. court had its origin in private malice, religious bigotry, "vice masquerading in the garb of virtue," or a combination of all three we do not know, and, so far as results to us are concerned, it may not matter much, but this is certain—the machinery of the national government is being used in an effort to crush out freedom of speech and press upon unpopular physiological and social subjects, and an invasive and unconstitutional law renders possible this denial of citizen right, this persecution of those whose only offense is that their opinions upon religious, industrial and social questions do not coincide with those of the majority. If we are convicted, as other men have been on equally ridiculous charges, it will not prove that we have used unfit language, or that we have taught any principles that are wrong, but it will be simply one more instance in which those who were, or supposed they were, interested in conserving existing institutions have been able, with the aid of fanatical and reactionary laws, to annoy, impoverish and sometimes kill those whom they feared as innovators or possible rivals and whose arguments they could not answer upon the field of fair, free discussion.

Our public and private enemies may succeed in imprisoning us, and they may suppress LUCIFER, but neither our imprisonment nor its suspension will retard one hour the coming of the Dawn; the more barbarous their methods of warfare upon us the more sure is the ultimate destruction of the rotten system in whose corruption all such methods have their origin.

In the words of Phillips: "You may build your temple of granite and pile it to the skies, but if it be founded in the least upon injustice, the pulse of a girl shall in time beat it down."

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.

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THE GREATEST NEED.

In treating a case of physical disease the wise physician seeks,

1st. To convince his patient that he is really diseased—really sick—if from any cause he is not yet aware of that fact.

2nd. To inspire him with an earnest desire to get well, if from any cause he does not possess such desire.

3d. To inspire him with confidence in nature—in the *vis medicatrix naturæ*—if from any cause such confidence is lacking.

4th. To convince him of the necessity of removing obstructions and supplying normal conditions so that Dame Nature may do her "perfect work."

5th. To convince him—and this is, perhaps, most difficult of all—that he, the physician, knows just what the trouble is, and what changes are necessary in environments, habits or rules of life, to enable the patient to make a good start on the road to health.

In fewer words—the physician must be a physiologist and a hygienist, but above all else he must be a man of *practical ability*. He must be a man of *sense*. Not only the sense that comes of learning, of study and observation, but also the sense that comes of intuition, and which is sometimes called *common sense*—so called, perhaps, because it is the most uncommon of all!

Suppose, for illustration, the physician is called to treat a patient afflicted with the disease known as alcoholism. (By this term we mean not simply accidental or temporary poisoning by alcohol but that chronic condition in which none of the bodily or even mental functions can be satisfactorily performed except under the stimulus of alcohol.) The first difficulty encountered by the physician will be to convince his patient that alcoholism is a *disease*—that he is really sick. Then, it will be very hard to inspire the sick man with enough of the desire for life and health to induce him to make the necessary effort to get well. Then, too, it will be very hard to convince him that nature is the true physician, and that he must get back to natural methods and habits of living before he can expect a cure. And most difficult of all will it be to gain and to hold the sick man's confidence in the ability and integrity of his physician long enough to allow the vital forces to rally under the treatment sufficiently to enable the *selfhood*, the *manhood*, of the sick man once more to assert itself—once more to gain the mastery over appetite.

Now for the application: The sick man is the body politic, the collectivity, if you please. The physicians (self-elected, of course!) are the reform writers and speakers of the day. The disease—well, what shall we name it? For want of a better name, suppose we call it **BALLOT-BOXISM!**

As in the case of alcoholism, it is very hard to convince the patient that ballot-boxism is a disease. In both cases the disease is so insidious that the victim is not aware of his danger until self-respect and manly independence are gone, and then—such is the hallucination under which the senses labor—he hugs his enemy all the more closely to his breast, believing it to be his best friend! At first a mere convenience, or, perhaps, an obedient servant, the alcohol habit ends by becoming a most tyrannical master. It dominates the entire man, mental and moral as well as physical. Just so with the ballot-box habit. At first a convenience, an obedient servant, it has now become a most tyrannical master. It dominates us mentally and morally as well as physically. Not only do we hug it to our breast as our dearest friend, we look up to it as to something possessing superhuman powers, and—metaphorically speaking—bow down to it, worship it, implore it to save us from the very evils it has brought upon us. With Job we are ready to say, "though he slay me yet will I trust in him!"

What then is the remedy?

What the greatest need of the hour? From our standpoint, the remedy, the greatest need, has already been indicated. The remedy is to UNCOIL THE COILS OF ARTIFICIAL HABIT AND RETURN TO NATURAL CONDITIONS! Bow the knee no longer to the god *hol polloi* (the many) whose image or visible incarnation is the ballot-box. The ballot-box is an artificial arrangement of men and things

man's happiness, to his highest development, than is the product of fermentation known as alcohol. Both may be useful as servants, but experience has shown them to be the most cruel tyrants when they become our masters.

But here again comes in the question of methods. How to uncoil the coils of artificial habit—how return to natural conditions! Here, if anywhere, the physician, the reformer, needs his fullest endowment of common sense—his practical ability—his power of adapting means to the desired end. Carrying the parallel already made use of a little further we may say, No sane physician will prescribe the same regimen for a sick man that would be right and proper for one in health. The physician who would prescribe total abstinence from artificial stimulants as a regimen for a man afflicted with alcoholism to the borders of delirium would probably be called a charlatan. Would the reformer be any less a charlatan who would prescribe total abstinence from voting as a regimen for men whose moral stamina and mental independence had been weakened if not destroyed by life-long devotion to ballot-boxism. The wise physician would probably say to the alcoholized inebriate,

"If you want to get well, your habits of living must be radically changed; but you have so long leaned upon your daily and almost hourly potations that you cannot with safety at once discard all artificial stimulants. Commence by reducing the quantity and the frequency. Substitute the milder for the more powerful intoxicants; be very sure never to touch that which is drugged or adulterated. Cultivate your manhood in every department. Cultivate self-reliance. Lean on your own moral muscle; it will grow and strengthen by use. Look within instead of without for sources of enjoyment. Be your own savior. Nature knows no vicarious atonements. Work out your own salvation in your own sphere, and allow all others to do the same. Do not intrude. While yours is the natural and civil right to save yourself or destroy yourself in your own way you have neither the natural nor civil right to make a nuisance of yourself by forcing your selfhood or your methods upon others."

In like manner we think the reformer should say to the governmental inebriate—to all whose individualism has been lost, all whose birthright has been bartered away for a mess of pottage, at the ballot-box:

"You have so long leaned upon this crutch, this governmental prop, that you are not now able to stand alone. To remove it altogether and at once would do you an injury; but so physically weak and so mentally demoralized have you become by indulgence in this ballot-box vice that sooner or later it will prove your ruin unless a radical reform be inaugurated. As in the case of alcoholism, so in this, the change from abnormal to normal conditions cannot be made in a day. The change must be a growth, an evolution, not a cataclysmal revolution. Unwind the coils that bind you in the same way that they were put upon you—one at a time! Vote, if you must, but vote to abolish rather than to enact laws. But while exercising your natural, your civil right to vote, remember that you have no right to force your methods upon others. Let those who appeal to the ballot abide by the arbitrament of the ballot, as those who appeal to the sword must abide the arbitrament of the sword. And so, likewise, should those who appeal to neither ballot nor sword be allowed to manage their own affairs in their own way. In fewer words, use your governmental crutch until you are able to walk without it but do not force it upon those who do not want it, and—in the name of justice and of humanity we make the demand—do not make a club of your clumsy old crutch to beat out the brains of those who have outgrown all need of its use."

PULPIT AND PRESS.

In recent issues of LUCIFER we have made frequent and copious extracts from the editorial columns of the Kansas City Times. We have done this chiefly because the Times seems to hold a kind of hegemony or leadership among the less prominent newspapers published within a radius of, say, one hundred or two hundred miles of Kansas City. It is the doctrine of hate and revenge. It is the doctrine of suppression, the doctrine of spiritual and political despotism. No man can be a believer in human liberty, no man can consistently advocate equality of rights for all men—including the right to free speech and free press—while believing the medieval doctrine of an actual devil and a real hell.

say for the Times, that whatever else may be said for or against it, there is no ambiguity about its utterances. What it says it says with a vim, a clearness and incisiveness of diction that leaves no doubt in the mind of the reader as to what the writer means to say. As an opponent of the paternalistic legislation that seeks to invade and deft personal autonomy in matters of food, drink, literature, and works of art, the Times has done valiant service to the cause of freedom and progress. Would that we could say as much for its utterances on all other subjects of public interest. In its treatment of the Chicago Socialists, now under sentence of death because of their honest opinions, openly and bravely expressed, the Times has out-Heroded Herod in its revengful utterances.

In its issue of October 7, the Kansas City luminary quotes from the pulpit and comments thereon as follows:

"In a recent discourse the Rev. J. P. Newman is reported to have said, in referring to the Chicago Anarchists:

"The cry goes up to-day for absolute liberty. Destroy the Bible, tear down the churches, kill the pastors, abolish the Sabbath. Could any American citizen have anticipated ten years ago such an advance? Would any American citizen ten years ago have foretold this kind of thing? I am glad to see good citizens and Christians who come out and sign a petition for the pardon of those whose hands are red with the blood of the keepers of the peace and defenders of public safety. But I am not a Christian. I am a revolutionary. I am a man who ought to have been hanged long ago. Liberty means obedience to law, absolute liberty has no place in this world, and the only way to get it is to understand that for those who yell for absolute liberty and its practices we have the dungeons, the gallows, or exile."

"This is all very well as far as it goes, but it has merely skimmed the surface of the evil which afflicts the country. Who pities these dynamiters of Chicago? Who is lifting a hand to save them from the rope except those who are but little better than they?"

"This 'Rev. J. P. Newman,' if we mistake not, is the same who, under President Grant, held the office of 'Inspector of Consulates,' an office created expressly for him—if we remember rightly. It is, perhaps, not so strange that a well-fed, lazy, government pet, like Rev. Newman, should misrepresent, defame and malign those whose only fault is that they have denounced the iniquities of governments—municipal, state and national—this perhaps is not so strange, but that the clear-headed editor of the Times, who is not supposed to have grown fat by long feeding at the government crib, and who, from his opportunities, is supposed to be familiar with the facts in question—that this man should indorse the utterly untruthful and infamously bloodthirsty tirade of the political priest, certainly calls for some words of explanation."

This explanation is abundantly given in the succeeding paragraphs of the same editorial. Hear the Times:

Dr. Newman need not have belabored these attacks so violently. They are the mere outgrowth of a poison that lies deeper. That has been at work for thirty ten years. That is as difficult to eradicate as leprosy. That is the result of a long and slow making deadly, more insidious in its progress. That is becoming more intense every day, more destructive and more inveterate in its nature—we mean the poison of individuality.

Here then is the key that solves the riddle. Rev. Newman is a Republican and an orthodox Christian. "The editor of the Times is a Democrat and an orthodox Christian. "What has become of the old-fashioned orthodoxy?" asks this lay champion of the old faith. Lamenting and describing its decline he says:

"The gravitation towards a religion that has neither a Bible nor a Savior has been going on for many years. It began when the preachers began to preach politics from the pulpits. It began when the New Testament was prostituted to the glorification of an actual devil and a real hell."

These are fair specimens taken from nearly a column of similar matter.

Further comment upon the utterances of these representative men—the one of the pulpit and the other of the press—would seem to be quite superfluous. The doctrine of an "actual devil and a real hell" is the doctrine of hate and revenge. It is the doctrine of suppression, the doctrine of spiritual and political despotism. No man can be a believer in human liberty, no man can consistently advocate equality of rights for all men—including the right to free speech and free press—while believing the medieval doctrine of an actual devil and a real hell.

FLASHES.

In a letter to his paper, *New Thought*, Moses Hull writes some deserved words of praise of the push and energy of the Vincent boys of the *Nonconformist*, and also says that they are "right on every question." This unqualified indorsement of their propaganda leads me to inquire if Mr. Hull is an advocate of the Henry George land tax, of the monopoly by the government of the issuance of money, and of the ownership of railroads and telegraph lines by the state. If so, he is in the State Social-

istic instead of the Anarchistic, Individualistic, camp, and his "methods" of reform are steps away from instead of in the direction of self-rule, and hence are in no way "practical" in the view of any but State Socialists, i. e., they can be indorsed only by those who believe in extending the scope and strengthening the power of the central government.

The wave of puritanism which is sweeping over the country presages the submersion of every monument, landmark and temple of Liberty, and foretells the early triumph of the Coming Theocracy. Scarcely a day passes that does not witness some new encroachment of the death-laden tide of poisonous paternalism.

Kansas is given over to the meddlers and Sabbatarian hypocrites. Lawrence has closed down on the Sunday papers, and in Topeka everything except the papers and hotels are to feel the heavy hand of the law on Sunday. The spirits of the Covenanters and Puritans bind us with the chains of Law and we, as a people, sit humbly at the feet of the Protestant priest, who is the power on the throne in "Free" Kansas to-day. Free Kansas! Bahl! we are not free, and we never shall be free until we tear from our throats and our pockets the suffocating, thieving, hands of the bigots and assert and maintain our right to attend to our own business on all days of the week.

It should not for a moment be forgotten that all Sunday legislation is, at the bottom, in the interest of a class, of a class which does nearly all its work on that day. The preachers want a monopoly of one day in the week; their guild must be "protected" from competition. If they could they would gladly compel the people, by positive statutes to attend church services, but, as they dare not, as yet, propose so long a step backward, they content themselves with the enactment of Sunday laws which, by making it practically impossible for the people to go anywhere else on Sunday, force them to attend church and, consequently, support the ministry. This is the whole matter in a nutshell, and it is only folly to attempt to blink the facts, and an utterly mistaken policy to speak softly about the miserable outrage.

This then is the situation, exactly: The minister's trade and working-day is Sunday; then his store, or shop, is open for business, and he clamors for Sunday laws because any rivalry cuts down his receipts. He must be "protected?" But, as his work is one neither of "necessity" nor "charity," he is himself the most flagrant and persistent violator of his own favorite statute, and, if magistrates were not, as a class, invertebrates and dependent for their positions upon the votes of church people and those under their thumbs, the clerical meddler would soon get enough of Sunday laws and be content to take his place among ordinary people, no longer trying to force everybody to come up and trade at his counter.

Our fearless and able co-worker, *Honesty*, of Melbourne, Australia, is doing splendid services in the common cause.

Of the efficacy of passive resistance I find this item of evidence in its columns:

Owing to the determined passive resistance offered to vaccination in Leicester (Eng.), one child in every thirteen is now vaccinated in that county. Bravo, Leicester!

Will *Honesty* please send us its No. 3, which failed to reach this office?

A Wichita druggist was sentenced on 208 counts for violation of the prohibitory law, receiving thirty days in prison and \$100 fine on each count. This would make the term of imprisonment over seventeen years, and the fine, \$20,800. Of course, this is equivalent to a sentence for life. To call the society civilized in which such crimes are possible would be a foolish waste of courtesy. Savagery is the word to use. In human injustice and malignant cruelty, Apaches yelling in glee about a slowly-roasting captive at the stake never excelled this. The maddening brandy of fanaticism has driven Kansas Judges and people crazy. Alas, America, how low art thou fallen!

Probably if Mrs. Slenker knew the town of Liberal better she would stint her words of praise; at least, if she had lived there for a few weeks she would know that it had not been "too liberal for its own prosperity;" she would know that the man or woman who dared express thoughts in advance of what was decreed to be orthodox there would soon disappear.

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be a more comfortable place in which to reside.

Certainly, no one would be justified in supposing that in a Liberal town all would think or act alike, but they would be justified in expecting that in such a community people would not be denounced as all that was vile and persecuted by their fellow liberals, merely because their studies in social problems had led them to conclusions differing from those reached by said fellow Liberals. Yet such has been the state of affairs in Liberal nearly or quite all the time since it was founded, and Mrs. Slenker, personally unacquainted with the facts as she is, should not so hastily give aid and comfort to those who have, so far, failed to sense the requirements of true Liberalism.

And right here I wish to say to our good friend that many radicals much more conservative, "prudent" timid, in their methods than she is, have gone to Liberal thinking that they could get along all right there, but it was a question of a comparatively brief time only when they found the atmosphere entirely too stifling and the creedal fence too high, and were compelled to change their location for the sake of peace and growth.

Rev. Kestor (see 4th page) seems to be slightly imbued with prejudice. The designation of Lucifer as "infamous" establishes only that the Rev. gentleman's definition of infamy is a churchly one. I am not aware what particular branch of the Christian church Mr. K. serves, but if one of the many so-called orthodox bodies, I beg to respectfully remind him that the man who preaches the dogma of an endless hell can hardly in truth claim to be engaged in the work of "lightening and sweetening human lives." A man who really believes that his God will torture even one of his children eternally, must have a callous nature indeed if he can honestly worship and love that God. Would he (Mr. K.) torture one of his children always, and if not, does he then think that he is better than the being he worships?

Mr. K. speaks of the "everlasting gospel of the Son of God." What is that gospel, please, and what is known of this alleged "Son of God?" Presumably, reference is had to a certain Jesus, said to have lived in Palestine some nineteen hundred years ago. Even admitting that this Jesus did live there at that time (which is very doubtful) how does Mr. K. establish the asserted fact that he was in any peculiar or especial sense the "Son of God?" And what does he know of this "God" himself, of his attributes, desires, intentions, etc.?

And is it not chiefly or wholly because such a paper as ours has the awkward habit of asking clergymen for proof of their stereotyped assertions, that he calls Lucifer "infamous?"

We are told that there "is not a single elevating or ennobling sentiment to be found" in Lucifer.

Is Justice desirable and would its universal rule elevate Humanity? We say that Justice is the foundation of all morality, and that Justice is impossible without Liberty.

Is it right that the man who labors shall possess the fruits of his toil? We demand it.

Should all children born be the offspring of love and right pre-natal conditions and also educated that they shall be harmoniously developed, mentally, morally, and physically? To this propaganda Lucifer devotes a large portion of its space.

Finally, how can the advocacy of these and kindred principles "arouse the lustful passions of the youth?" I fear that Mr. K.'s eyes are closed-covered.

"Anti-Anarchist," in the Boston Investigator, is "at a loss to understand" why so little sympathy is expressed for the seven policemen killed in the affair of the Haymarket. There is plenty of sympathy for the policemen, but those who regard them as the aggressors, who think that they had no right to order a peaceable assemblage to disperse, who, from a careful sifting of the evidence adduced at the "trial," think that no connection between the actual thrower of the bomb and the accused was shown, and who have grave doubts whether the bomb was meant for the police at all, naturally feel more sympathy for the champions of labor than for the members of a police force so unpleasantly notorious as that of Chicago.

It should be remembered that the police ought to be the servants, not the

masters, of the people, and that the latter have the undeniable right to assemble and discuss their grievances. When, a few years ago, the New York police descended upon an orderly assemblage of laboring men in Tompkins Square and severely clubbed many of them, as also, their speaker, John Swinton, they placed themselves outside the protection of just law, and little sympathy could, in reason and justice, have been asked for them had those people regarded their act as a *causa belli*. And the same reasoning applies when we come to consider the recent attack of the police upon the meeting of the Progressive Labor party in New York and the meeting at Union Hill, New Jersey, a meeting called to consider the cause of the Seven of Chicago.

In all these and many more cases that might be mentioned did space permit, the police were clearly in the wrong, were unmistakably the provokers of hostilities, and that some were not killed was owing to the greater coolness and forbearance of the victims of their unprovoked assaults.

↑ ↑

"United we stand, divided we fall." But we must stand on basic principles, not on compromises. Compromise is not a foundation of rock, but of rotten planks that crumbles and drops us into the pit just at the moment we think ourselves safe. To state it differently; we must stand on our own ideas of right, not on the ideas of another. Again, it is not so much the size of an organization that counts as the spirit, unity and determination of the few. Better one thousand well-disciplined men, than twenty thousand in a mob. That is in physical war; the same is true in the war of ideas. Behold the result of compromise! Our fathers said "United we stand," and to be united they compromised with the monarchy, and gave us slavery as a heritage, and we have reaped in blood and tears the fruit of their union. The true motto is, "Be sure you are right, then go ahead—even if you go alone!"

↑ ↑

Henry George has had not one word to say in his *Standard* concerning the case of the Chicago Socialists, that is, since the supreme court passed upon it. It is to be presumed that Mr. George has been so busy trying to be popular that he has had no time to hear of such a trifling affair as the supposed murder of seven fellow reformers! W.

ALL KNIGHTS, DO LIKEWISE.

As will be seen below, two Chicago assemblies have spoken out bravely and clearly in regard to the condemned Socialists. Thousands all over the country should immediately follow their example. Let every labor organization, of whatever name, speak now for the Right of Assemblage, for Free Speech and Fair Trial.

SANCTUARY SONS OF LIBERTY ASSEMBLY, No. 1307, S. O. M. A.
CHICAGO, ILL., Oct. 8th, 1887.

To All Lovers of Right and Justice:

GREETING—The following resolutions explain themselves. We ask you to pass resolutions of a similar tenor in the organizations to which you may belong, that our state and country may be saved from the shame and disgrace of such an inhuman and barbarous execution:

WHEREAS, The Supreme Court of this state has affirmed the verdict of the Lower Court in the Anarchists' case; and

WHEREAS, A. H. Parsons is a worthy member of this Assembly, and has been pledged our sympathy and moral support; and

WHEREAS, We believe the verdict is unjust, not sustained by the evidence, and therefore a dangerous precedent in the history of our judiciary; therefore,

Resolved, That Sons of Liberty Assembly, 1307, Knights of Labor, unanimously petition for justice for all the condemned men; and

Resolved, To this end we ask the Governor to exercise clemency, assured that future generations will approve the wisdom of his act.

Please acquaint us with whatever action you may take, and see to it that the Governor of this state, Richard J. Oglesby, Springfield, Ill., is also communicated with regarding such action.

For Truth and Right, and the Pledge of Knighthood,
FRANK W. LONG, Mast. Workman,
217 West Adams Street.
MRS. M. A. FREEMAN, Record'g Sec'y,
177 South Halsted Street.

SANCTUARY WOMEN'S ASSEMBLY, No. 1789, CHICAGO, Oct. 8th, 1887.

To All True Knights and Lovers of Liberty:

GREETING—The following resolutions were unanimously adopted at the last regular meeting of our Assembly:

WHEREAS, The verdict against the seven so-called "Anarchists" has been

affirmed by the Supreme Court of the State of Illinois; and

WHEREAS, The members of Woman's Assembly, No. 1789, are acquainted with the facts relative to the trial and conviction of the condemned, and acquainted also with the thoroughly unscrupulous and unchristian means employed to secure that verdict, its affirmation by the Supreme Court, and to keep a knowledge of the honest truth from the fair-minded American people; and

WHEREAS, We are thorough believers in the ultimate triumph of truth and justice over tyranny and injustice, and have an abiding faith in the righteous judgment of the people when they are in possession of the whole truth; and

WHEREAS, The facts in this lamentable affair have been either perverted, exaggerated or hidden, the truth outraged, and every means by which the people could have formed a righteous, intelligent judgment, destroyed; and

WHEREAS, We recognize that this case involves the very foundation principles on which our republic rests, and a consideration of the natural rights of man and the constitutional rights of the American citizen; therefore,

Resolved, That we earnestly entreat every liberty-loving man and woman to use their influence to the end that the execution of this awful verdict may be stayed, and the facts placed in their proper light before the people.

Resolved, That we implore the Governor of this State, in the name of Liberty, Justice and Humanity, to spare these men's lives.

Resolved, That a copy of these resolutions be given to the city press, the *Journal of United Labor*, and labor papers throughout the country.

Will you aid us in the spirit indicated in the above resolutions? If so, take such action as in your judgment will best conduce to the desired end, and please report to us.

Fraternally yours,
MRS. SARAH E. AMES, M. W.,
14 South Morgan Street.

MISS ELLEN BISHOP, R. S.

P.S.—As a slight indication of the influence that have been and are at work, in the direction indicated in the above resolutions, the following papers of Chicago, with one exception, refuse to publish this document even as a matter of news.

Modesty or Fraternity?

[In San Francisco they have a Vice Society. Just now, said society is much exercised because of a painting of Cytherea, exhibited at the Mechanics' Institute in that city. Of course they want it "suppressed." The S. P. "Chronicle" administers a timely and scathing rebuke to the officious president and secretary of the Vice Society, because of their letter to the directors of the Institute, protesting against the display of the picture. The "Chronicle" remarks are very applicable to all that we hear in denunciation of a picture in the plain Anglo-Saxon in physiological tendencies.]

Messrs. Rankin and Bennett, on behalf of the Society for the suppression of Vice, have addressed a letter to the Directors of the Mechanics' Institute, in which they use strong language concerning the picture of Cytherea, now on exhibition at the fair.

They say, "To the undersigned it seems a sufficient objection to the picture that it is one which virtuous women cannot pause to examine, in fact, they do not, but pass by with averted heads. It is a picture before which not one of you would dare to stop with wife or daughter on his arm. It would be impossible for any respectable young man to do so with a virtuous young woman."

These gentlemen are provoking the discussion of a question which has been argued over and over again, ever since the earliest dawn of painting and sculpture. They are but renewing the assertions which have been made by the uncivilized in all countries where art has been neglected, and where the exigencies of the climate have compelled the human form divine to be clothed and swaddled until its outlines are wholly concealed or distorted. They but voice that sentiment which found its climax in the confusion of the Boston young lady who accidentally dropped her eye-glasses and allowed her companion of the male sex to see her naked face.

The line between modesty and immodesty is so sharply drawn and so easily recognized that no one need overstep it. In general terms it may be said that only that is immodest in art which excites the passions or suggests impure or lascivious thoughts or desires. Nudity in itself is not immodest. No one, however finical, ever thinks of immodesty in connection with the Venus of Milo or the Greek Slave. The reason is that each is a type of womanly beauty and nothing more, as far removed from any idea or suggestion of immorality as the statue of a cherub on a tombstone.

So it is with the Cytherea. It is not, in any sense, a suggestive picture. It is simply a picture of an undraped female figure surrounded by flying and perching doves; and, except to the lowly inclined, there is no more immodesty in the woman than in the doves.

The statement of Messrs. Rankin and Bennett, that no respectable young man would find it possible to stop before the picture with a virtuous young woman, is either not borne out by the facts, or the number of worthless young men and vicious young women who pass through the art gallery every evening is something appalling; for most of those who visit the gallery do so in front of Cytherea, and

do so in what is apparently perfect unconsciousness of wrong or shame.

There is but one class of people whom the Cytherea will offend—the class named by Charles Reade the "prudent pruders;" they who are outwardly the exemplars of decorum and austerity, but who are at heart corrupt and tainted with the foul stains of vice and sensuality; they who find in the most innocent remark a double meaning, and to whom the unstudied pose and gesture of perfect innocence suggests nothing but the arts and graces of the wanton. To this class—namely a small one—the assertion of Messrs. Bennett and Rankin address themselves, but to honorable men and chaste women the President and Secretary of the Society for the Suppression of Vice speak in an unknown tongue.

NEW EXCHANGES.

Union Advocate, New York; Arbeiter-Zeitung, Buffalo, N. Y.; Kansas State Register, McPherson, Kans.; New Era, Mt. Sterling, Ill.; Nemesis, New York City.

This last is edited by Dr. M. May Row, 70 2d. Av., and among its lending contributors I find the names of Gertrude B. Kelly, John F. Kelly, Henry Appleton and Edgeworth.

"Nemesis is the offspring of an emigration," and its "benignant warning forestalls and prevents the AVENGER." This initial number is very interesting and thought-provoking. I find this gem at the head of its first column:

Freeman he is not, but slave,
Who so in fear for the State
Cries for army and blood,
Help of gibbet and grave;
Neither is any land great
Whom, in her fear stricken mood,
These things only can save.
Nemesis is \$1 per year.

The Valley Falls Debate.

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

Gentlemen Moderators, Ladies and Gentlemen:

As all things come to an end, my friend's propositions will end, "in the sweet by and by." I know you are tired of them; it could not be otherwise. We have now gone over twenty-nine of his thirty-four propositions. Of course all hopes of any proof of them being attempted has been abandoned. I had none from the first; some of you had. Our friend's great ability lies in his power to read and re-read his propositions without a particle of evidence. His scoldings between his paroxysms of reading from his manuscript indicate torpidity of the liver, and a bad digestive apparatus. We must endure this, remembering that it is Mr. B. who is the real sufferer, and not ourselves.

The next proposition is that, "Christianity requires an entire reformation of character, thought and conduct, heart and life, so radical as to be expressed only by 'regeneration' and being 'born again.'"

How much reform does it take to make a follower of Jesus? "hate his wife and his children" for Jesus' sake, as is required in Luke xiv:26?

When a Christian is "crafty," and beguiles his victims he only follows apostolic example. 2 Cor. xii:16. If a Christian lies for the sake of his Christ and church he does what all the early church did; and even an apostle Paul thought it was no sin. See Rom. iiii:7, 8. A person can become a Christian and "become all things to all men," as Paul boasts that he did, 1 Cor. ix:21. Paul was one of the worst tonics as well as the loudest Christians of his day. He did not believe in circumcision and told his Galatian brethren that, "If ye be circumcised Christ shall profit you nothing." Gal. v:2. Yet he took his dearest friend and placed him out of reach of the benefit of the gospel. And this was done for no reason other than because Paul was a truckling coward.

In Acts xvi:1 you will find that Paul took his friend Timothy, and the story is, "Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters."

This is all the proof needed that Paul did in reality become "all things to all men." If this is the "reformation of character," Christianity requires, then the world does not "require" much Christianity. If it took a change of Paul's "character, thoughts and conduct, heart and life,"—a regeneration, to make him the coward he represents himself to be, and he is represented to be in the Acts of the Apostles, no more of it is needed.

The fact is, Paul was like every body else not properly generated and born the first time, beyond the reach of help even from regeneration and another birth. Friends, don't trust this regeneration business; it will fail on every time. Mr. Braden's thirtieth proposition says:

"Christianity teaches that if men repent from the heart, and forsake sin, God, as their father in heaven, will forgive them and aid them in a life of reformation and righteousness."

In places, Christianity teaches just what is here affirmed; in other places it teaches the exact opposite. It seems that two of the stock-holders in the god firm are willing to forgive; the other is a more obstinate fellow and will not. In Matt. xii:31-32, Jesus says:

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Mark makes the matter still stronger by adding the threat of "eternal damnation."

Paul teaches that there is no forgiveness for the backslider. Read Heb. vi:1-6 and xi:26.

The next proposition is more pointed and deserves a more full reply than many others. Here it is.

"Christianity furnishes to men a perfect system of universal and eternal truth to be believed, a perfect system of adoption and worship of a perfect being, and a perfect rule of life, giving perfect teaching concerning man's duty to God, his fellow-man and himself."

In order that you may see this proposition as it is, I will divide it up as it deserves, and review it in separate parts.

1. Christianity furnishes to men a perfect system of universal and eternal truth.

2. A perfect system of adoption and worship of a perfect being.

3. A perfect rule of life, his duty to God, his fellow-man and himself.

You must remember, friends, I am on the negative; in following this man's wanderings I necessarily go crooked, and sometimes am compelled to repeat arguments made before. Now there is nothing in this proposition that has not been several times met, but for his sake, not for yours, I will once more dispose of these points.

1. Christianity furnishes no system of truth at all. Christianity is itself a scheme—a scheme by which to help a certain class of sinners to escape justice. If truth is "universal" it cannot be furnished by Christianity, because Christianity is not universal. Universal and eternal truth must exist whether Christianity does or not. If truth is eternal, as Mr. Braden in the proposition affirms, then it is older than Christianity, and consequently could not have originated there. If it is "universal," then it reaches further than Christianity, which, at best, reaches a very small portion of the human family. If Mr. B. had said Christianity had found and plagiarized many truths universally known, and was now, through its ministers, claiming a patent on them, he would have hit it,—as it is, there is no truth in his proposition. Christianity originated no new truths; it taught nothing, and to this day, teaches nothing that the world was not perfectly familiar with long before Jesus was born.

Beside all this, the system of Christianity is not perfect. Even the golden rule, which Mr. B. cites as of Christian origin, but which Jesus quotes and which Confucius and others used hundreds of years before Christ—is not perfect. "Whatsoever ye would that men should do to you, do ye even so to them," is the language which Jesus quotes from "the law and the prophets."

I heard a lady, in speaking of a wealthy man, say: I wish that old fellow could never sleep a wink or eat a bite until he gave me a thousand dollars. Now if she does whatsoever she would have others do to her it was her duty to give him a thousand dollars. I have known people to want others to make them drunk. Was it their duty to make others drunk? I can mention a thousand cases where the golden rule will not apply. I can make a better rule than the golden rule; here is one: *Never say a word or do an act calculated to injure another. In every word you speak and in every act you do, have the good of humanity in view.*

2. Christianity neither furnishes a perfect system of worship nor a perfect being to worship. Its worship consists of forms and ceremonies such as eating bread, drinking wine, washing feet, praying, and singing songs, and this worship takes the place of straightforward, square, honest dealing, of striving to elevate humanity. Christianity could worship and hold slaves; it can worship and take usury. Indeed, some of the wickedest men in the world have been worshippers. The Jesus, whom it commands all the angels of God to worship, (Heb. i:6) was the one who said: "But those, mine enemies, which would not that I should reign over them, bring hither and slay them before me." Luke xix:27. I have before pointed out some of the imperfections of the olden god and need not repeat them here.

3. Christianity has not revealed "a perfect rule of life." I can obey all its commandments and marry my sister, have a dozen wives and own slaves. There is not a thing in the Christian "rule of life" but that was in other and older rules of life.

So far as "duty to God" is concerned, acknowledge I know nothing about it. I cannot see how we can either hurt or benefit God, only as we injure or benefit our fellow-creatures or some animal beneath us. I am much more afraid I will neglect my cat or my canary bird than that I will hurt God. God will not starve nor freeze to death if I do neglect him and my bird will.

Ladies and gentlemen, you will find our duties are all toward those who are around us and under our care. Let us strive to elevate humanity and ourselves, and the gods, if they are just, will be satisfied; if they are not just, some of us care little whether they are satisfied or not.

W. S. Bell will lecture in Kansas during November. Parties wishing to engage him for lectures can address him at 302 State street, Chicago, Ills.

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